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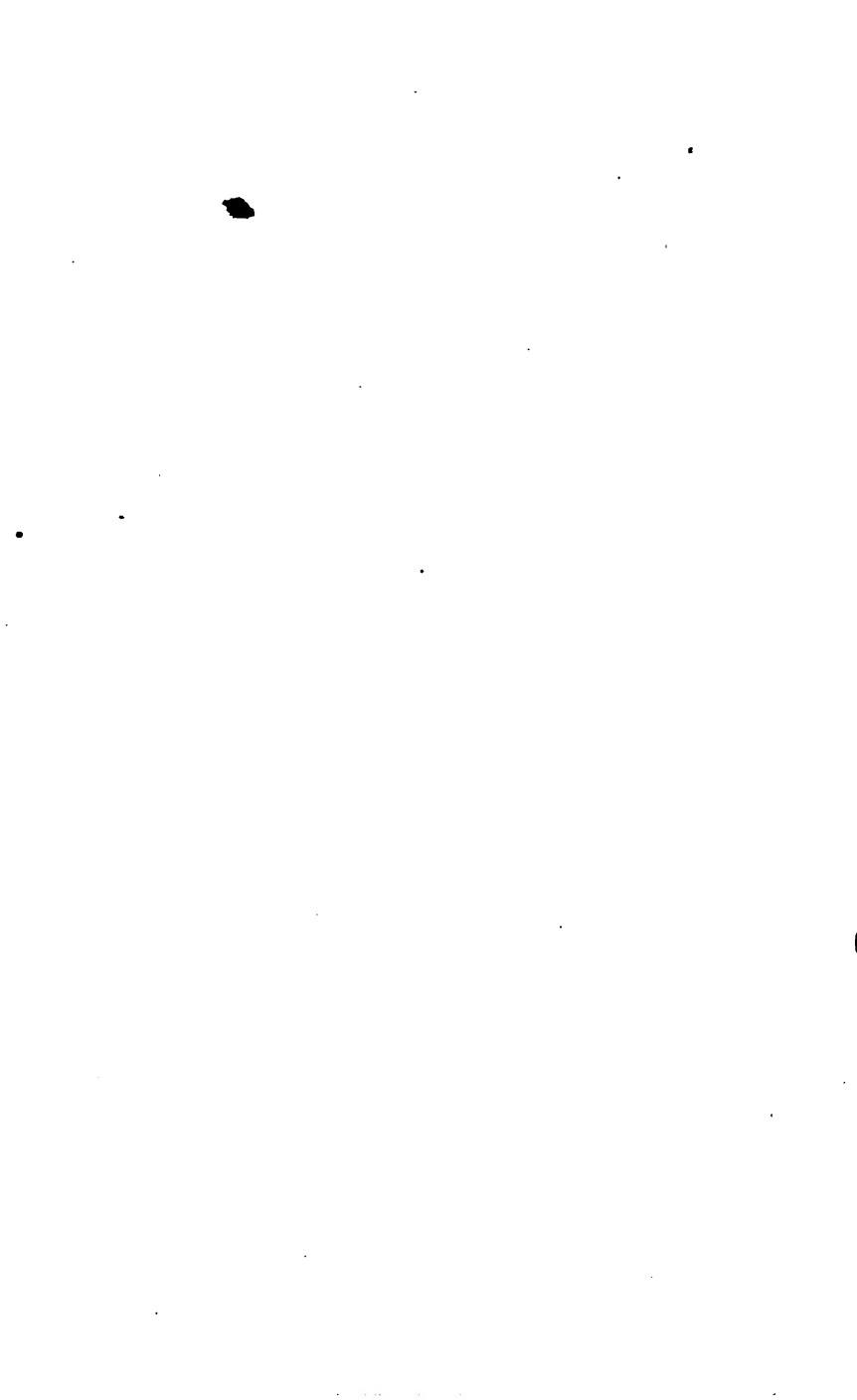
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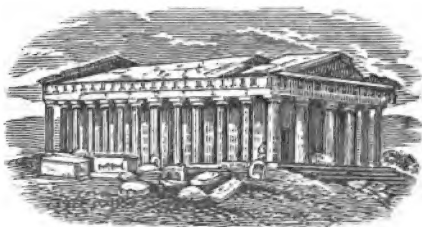






A  
GRAMMAR  
OF THE  
GREEK LANGUAGE.

BY  
ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



*Μίμνησθ' Ἀθηναίων Ἑλλάδος τι.*  
ÆSCHYLUS.

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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world ; as universal as our race, as individual as ourselves ; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself ; to which nothing was vulgar, from which nothing was excluded ; speaking to the ear like Italian, speaking to the mind like English ; with words like pictures, with words like the gossamer film of the summer ; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus ; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes ! " — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

"A party-color'd dress  
Of patch'd and pye-ball'd languages."

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the Etymology, but chiefly in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath  
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46.  $\beta$ , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace* ! It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C.

HANOVER, Oct. 13, 1846

I N D E X  
OF  
CITATIONS FROM XENOPHON'S ANABASIS  
IN "A  
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

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"Accomplished XENOPHON! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race!  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm!  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To CÆSAR's rival pen, and rival sword:  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame!"



## CITATIONS FROM THE ANABASIS.

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[The following Index conforms to the Second (Sterecotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. V. (2) 583. α, 614. δ; (3) 428; (4) 424. 2, 614. δ; (5) 554. β; (7) 405. η, 535, 604. γ; (9) 357. α, 450. γ; (10) 357. β, 541. α; (11) 419. 5; (12) 531, 669; (13) 403, 407. ι, 633; (14) 403; (15) 406, 516, 537. 3, 603. α, 620; (17) 620; (18) 364. 1, 523; (19) 405. τ; (21) 531; (22) 416; (23) 437; (26) 404. γ; (27) 406, 633; (28) 405. τ; (32) 419. 4, 476; (35) 496. c; (36) 602. 1; (37) 477. α; (38) 390, 436; (39) 343. 3, 472. α, 520, 570. 1, 664. β; (41) 513; (42) 402, 544. β.

CHAP. VI. (1) 375. β, 437, 563; (1-30) 571; (4) 404. δ, 416, 421. β, 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627. α; (12) 606; (13) 416, 419. 5, 562. α; (15) 480. 2; (18) 449. α; (19) 405. η, 407. ι; (20) 387; (22) 400, 449. α, 620; (23) 153. γ, 551, 606; (24) 618. 1; (26) 406, 620, 650. α; (28) 399; (29) 368, 437, 439. α, 561. 3; (30) 499.

## BOOK III.

CHAP. I. (2) 475, 604. β; (3) 362. γ, 375. α, 480. γ, 544. α, 555. α,

660; (4) 403; (5) 627. β; (6) 107, κ., 402, 431, 527; (7) 402, 513, 521;

(8) 527; (9) 619.  $\pi$ ; (10) 608; (11) 359.  $\alpha$ , 551.  $\pi$ ; (12) 602. 2; (13) 666.  $\alpha$ ; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601.  $\beta$ , 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391.  $\gamma$ , 485.  $\alpha$ ; (24) 485.  $\alpha$ , 598; (25) 603.  $\alpha$ ; (27) 432, 442, 465; (29) 376.  $\alpha$ , 666.  $\alpha$ ; (30) 400; (31) 437, 472.  $\alpha$ , 563; (32) 135, 606; (33) 394; (34) 443; (35) 407.  $\pi$ , 554.  $\beta$ , 603.  $\beta$ , 643; (36) 399; (37) 351, 418. 3; (38) 554.  $\beta$ , 567.  $\beta$ , 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616.  $\alpha$ .

CHAP. II. (1) 627.  $\beta$ ; (2) 448, 476.  $\pi$ , 520, 657.  $\beta$ ; (4) 389, 400, 443, 509, 520, 661.  $\alpha$ ; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350.  $\pi$ , 374.  $\beta$ ; (9) 477.  $\alpha$ , 638; (10) 639. 2; (11) 405.  $\zeta$ , 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375.  $\beta$ ; (17) 350.  $\pi$ , 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374.  $\alpha$ ; (22) 407.  $\pi$ , 450.  $\gamma$ ; (24) 604.  $\alpha$ , 640; (25) 634.  $\beta$ , 661. 2, 667. 2; (27) 403, 525.  $\pi$ ; (28) 362.  $\zeta$ , 525.  $\pi$ ; (29) 409; (31) 627.  $\alpha$ ; (32) 661. 2; (35) 603.  $\gamma$ ; (37) 361.  $\gamma$ , 598, 623.  $\pi$ ; (38) 375.  $\beta$ , 573.  $\alpha$ ; (39) 376.  $\alpha$ , 390, 634.  $\beta$ .

CHAP. III. (2) 536, 603.  $\gamma$ ; (3) 518.  $\gamma$ , 570. 1; (4) 608; (5) 571, 637; (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439.  $\beta$ ; (11) 378, 472.  $\alpha$ ; (12) 500; (16) 357.  $\beta$ , 439.  $\beta$ , 465; (17) 416; (19) 483; (20) 332. 2, 404.  $\delta$ .

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404.  $\gamma$ , 658; (4) 546; (5) 407.  $\iota$ , 412; (6) 362.  $\zeta$ , 439.  $\alpha$ ; (7) 478.  $\beta$ ; (10) 485.  $\beta$ ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490.  $\pi$ ; (17) 403, 447.  $\beta$ ; (19) 547; (20) 407.  $\pi$ ; (21) 137.  $\alpha$ ; (23) 418. 2, 572; (24) 336; (25) 447.  $\gamma$ , 628; (25-27) 576; (26) 350, 574.  $\pi$ ; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372.  $\gamma$ , 403, 412; (36) 402, 546; (37) 420. 1, 447.  $\beta$ , 457.  $\alpha$ ; (38) 576; (39) 546.  $\beta$ , 573.  $\alpha$ ; (40) 518.  $\gamma$ ; (41) 509, 603.  $\beta$ ; (45) 453.  $\alpha$ ; (46) 447.  $\beta$ ; (47) 449.  $\beta$ ; (49) 633.

CHAP. V. (1) 476.  $\pi$ ; (2) 476; (3) 476.  $\pi$ ; (5) 510. 1; (8) 137.  $\alpha$ , 583; (9) 259.  $\alpha$ , 457.  $\beta$ , 496.  $\alpha$ ; (10) 470.  $\pi$ ; (11) 347, 665; (13) 610, 615. 1; (14) 421.  $\beta$ , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363.  $\alpha$ , 425. 4.

#### BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472.  $\alpha$ ; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490.  $\pi$ , 605. 2, 663. 6; (16) 232.  $\alpha$ ; (17) 393.  $\gamma$ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496.  $\beta$ , 510. 1; (23) 573.  $\alpha$ ; (24) 431; (26) 366; (27) 500, 619.  $\gamma$ ; (28) 374.  $\beta$ .

CHAP. II. (2) 437; (3) 399, 450.  $\delta$ ; (4) 416, 657.  $\gamma$ ; (7) 488. 5; (9)

362.  $\zeta$ ; (10) 447.  $\beta$ , 488. 5, 604.  $\alpha$ ; (11) 654. 3; (12) 544.  $\alpha$ ; (13) 443.  $\alpha$ ; (15) 407.  $\pi$ ; (16) 447.  $\gamma$ ; (17) 557.  $\alpha$ , 488. 5, 649.  $\alpha$ ; (18) 405.  $\zeta$ ; (19) 530, 628; (23) 449.  $\beta$ ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449.  $\beta$ , 525.  $\alpha$ ; (10) 337.  $\alpha$ ; (11) 518.  $\alpha$ ; (12) 220; (13) 392. 2, 402, 405.  $\eta$ ; (21) 662; (26) 440; (28) 363.  $\alpha$ , 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. *a*; (7) 336, 472. *a*; (13) 447. *b*; (14) 457. *β*, 478. *β*, 650. *a*; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. *γ*; (24) 461. 3.

CHAP. V. (4) 405. *η*, 449. *a*; (5) 424. 2; (7) 608; (8) 606; (10) 529. *β*, 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. *α*, 624. *γ*, 632; (17) 526. *α*, 559. *c*, 560. 1; (19) 657. *n*; (22) 366; (24) 439. *a*; (25) 409, 549. *a*; (27) 407. *ι*; (29) 425. 4; (33) 404. *γ*; (34) 404. *δ*; (35) 466; (36) 421. *β*, 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. *a*, 671. 2; (12) 403,

460. *a*; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. *a*.

CHAP. VII. (1) 549. *a*, 637; (2) 408; (3) 579. *τ*; (4) 476; (5) 541. *b*; (7) 595. *α*; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. *δ*, 529; (17) 526, 637; (19) 389; (20) 393. *a*, 521. *β*; (24) 343. 2, 549. *a*; (25) 538. *β*.

CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. *ρ*, 570, 639. 2; (6) 473. *a*; (8) 399; (10) 490. *ρ*; (13) 595. *δ*; (14) 665; (18) 497; (19) 542. *δ*, 557; (20) 236. *c*, 366, 546; (22) 332. 4; (25) 295, 521. *β*; (26) 517, 637; (27) 433, 450, *δ*.

## BOOK V.

CHAP. I. (1) 447. *β*; (2) 552; (8) 465; (9) 603. *n*; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. *s*; (8) 615. 2; (12) 627. *β*, 640; (14) 523; (15) 542. *γ*; (20) 560. 2; (29) 471. *a*.

CHAP. III. (2) 332. 4, 457. *α*; (3) 561. 2, 658, 663. 6; (5) 559. *d*; (9) 405. *η*; (11) 333. 6, 653. *s*; (13) 391. *α*, 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. *β*; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. *γ*; (22) 449. *β*; (24) 570; (27) 487. 4; (29) 98. *α*, 486. 2; (32) 437; (34) 532, 561. 1, 604. *β*.

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. *τ*; (9) 633; (11) 360. 2; (12) 525. *β*, 561. 3; (15) 368, 517; (19) 527; (21) 457. *β*; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. *β*, 616. *b*; (4) 600; (9) 450. *δ*, 603. *τ*; (12) 220, 546, 555, 583, 603. *η*; (17) 561. 1, 660; (20) 549. *a*; (24) 441; (25) 500; (26) 500; (29) 405. *τ*; (30) 603. *δ*; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. *a*, 570. 2; (6) 485. *a*, 523; (7) 485. *a*, 513; (8) 478. *β*; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. *α*, 658; (17) 361. *γ*, 447. *γ*, 659. *a*; (22) 662, (25) 504; (26) 234. *α*; (28) 434.

CHAP. VIII. (3) 157. *ρ*, 375. *a*, 526, 638; (4) 192. 4; (5) 616. *b*; (6) 426. *δ*; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. *δ*, 639. 1; (14) 633; (21) 403; (22) 157. *ρ*; (23) 278; (24) 284, 439. *a*; (25) 376. *γ*.

## BOOK VI.

CHAP. I. (5) 542. *γ*; (5-13) 576; (6) 433, 637; (7) 431; (8) 437;

(14) 439. *α*, 447. *β*; (15) 431. 2; (18) 133. *δ*, 447. *β*; (20) 409, 441,

615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 661. 2.

CHAP. III. (1) 412, 477. α; (2) 137. α; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14)

626. η; (18) 669; (19) 486. γ; (20) 407. ι, 517; (23) 416, 555; (24) 450. δ.

CHAP. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.

CHAP. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β, 457. α, 478. α.

## BOOK VII.

CHAP. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (39) 394, 619. γ; (41) 357. β.

CHAP. II. (2) 641. β; (5) 399, 532. η; (6) 525. α; (8) 525. η; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (23) 559. d; (26) 402; (27) 516; (28) 649. 9; (29) 362. γ; (32) 416, 447. γ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. η; (19) 237.

CHAP. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ; (3) 610; (4) 403, 491. η; (5) 405. ζ; (9) 436; (11) 504; (15) 603. ζ; (16) 404. δ, 603. α, 604. c; (17) 436; (18) 504; (19) 664. γ; (21) 605. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. η; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652. β; (44) 405. η.

CHAP. VII. (6) 237; (7) 485. α. (8) 671. 12; (10) 465; (11) 603. δ; (15) 663. 6; (17) 614. δ; (19) 472. α, 568. η, 624. γ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α. (31) 349, 418. 3, 568. η, 602. 2. (33) 509; (34) 451; (36) 449. α. (40) 605. 2; (41) 671. 3; (42) 403. α; (51) 403; (53) 671. 2; (54) 403. (55) 200. η; (57) 124. β. η, 421. β.

CHAP. VIII. (1) 399; (2) 535. (4) 403, 530; (6) 374. α; (9) 485. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β; (20) 470. 3; (26) 140.


## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

 *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the *imaginary imperative* forms ἴσταθι, τίθει, δίδοθι, δέικνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δέικνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλεύσαις and βουλεύσειας, ἐβεβουλεύκεισαν and ἐβεβουλεύκεσαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθείησαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle! The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his



catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

'Αστὶ φιλάττης

Μεγφῆς, σποδὸν εἰ καὶ σκυλὴν ἀναφιλῇ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

cunning, one in Homer (Il.  $\psi$ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of  $\tau\acute{\upsilon}\pi\tau\omega$ , as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.
2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.
3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.
4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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# GREEK TABLES.

## I. ORTHOGRAPHY AND ORTHOËPY.

### ¶ 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order	Forms.		Roman Letters.	Name.		Numeral Power.
	Large.	Small.				
I.	<i>A</i>	<i>α</i>	a	<i>Ἀλφα</i>	Alpha	1
II.	<i>B</i>	<i>β, β</i>	b	<i>Βῆτα</i>	Beta	2
III.	<i>Γ</i>	<i>γ, γ</i>	g, n	<i>Γάμμα</i>	Gamma	3
IV.	<i>Δ</i>	<i>δ</i>	d	<i>Δέλτα</i>	Delta	4
V.	<i>E</i>	<i>ε</i>	ē	<i>Ἐ ψιλόν</i>	Epsilon	5
VI.	<i>Z</i>	<i>ζ, ζ</i>	z	<i>Ζῆτα</i>	Zeta	7
VII.	<i>Η</i>	<i>η</i>	ē	<i>Ἡτα</i>	Eta	8
VIII.	<i>Θ</i>	<i>θ, θ</i>	th	<i>Θῆτα</i>	Theta	9
IX.	<i>I</i>	<i>ι</i>	i	<i>Ἰῶτα</i>	Iota	10
X.	<i>K</i>	<i>κ</i>	c	<i>Κάππα</i>	Kappa	20
XI.	<i>Λ</i>	<i>λ</i>	l	<i>Λάμβδα</i>	Lambda	30
XII.	<i>M</i>	<i>μ</i>	m	<i>Μῦ</i>	Mu	40
XIII.	<i>N</i>	<i>ν</i>	n	<i>Νῦ</i>	Nu	50
XIV.	<i>Ξ</i>	<i>ξ</i>	x	<i>Ξῖ</i>	Xi	60
XV.	<i>O</i>	<i>ο</i>	ō	<i>Ὅ μικρόν</i>	Omicron	70
XVI.	<i>Π</i>	<i>π, π</i>	p	<i>Πῖ</i>	Pi	80
XVII.	<i>P</i>	<i>ρ, ρ</i>	r	<i>Ῥῶ</i>	Rho	100
XVIII.	<i>Σ</i>	<i>σ, σ</i>	s	<i>Σίγμα</i>	Sigma	200
XIX.	<i>T</i>	<i>τ, τ</i>	t	<i>Ταῦ</i>	Tau	300
XX.	<i>Υ</i>	<i>υ</i>	y	<i>Ἑ ψιλόν</i>	Upsilon	400
XXI.	<i>Φ</i>	<i>φ</i>	ph	<i>Φῖ</i>	Phi	500
XXII.	<i>Χ</i>	<i>χ</i>	ch	<i>Χῖ</i>	Chi	600
XXIII.	<i>Ψ</i>	<i>ψ</i>	ps	<i>Ψῖ</i>	Psi	700
XXIV.	<i>Ω</i>	<i>ω</i>	ō	<i>Ὠ μέγα</i>	Omega	800
EPI- SEMA.	{ <i>F, F, Ϛ, ϛ</i>		f	<i>Βαῦ</i>	Vau	6
	{ <i>Ϙ, ϙ</i>		q	<i>Κόππα</i>	Koppa	90
	{ <i>Ϝ</i>		sh	<i>Σαμπῖ</i>	Sampi	900



## I 2. B. LIGATURES.

[§ 10. 2.]

αι	αι	μῦ	μεν
ἀπο	ἀπο	Ⓞ	ος
αυ	αυ	ε	ου
γδ	γὰρ	Ⓢ	περι
γγ	γγ	Ⓣ	ρα
γευ	γεν	Ⓤ	ρι
γρ	γρ	Ⓥ	ρο
δè	δè	Ⓦ	σθ
δι	δι	Ⓧ	σθαι
δια	δια	Ⓨ	σσ
ει	ει	Ⓩ	στ
ἐκ	ἐκ	ⓛ	σχ
ἐν	ἐν	ⓞ	ται
ἐπι	ἐπι	ⓟ	ταυ
ἐξ	ἐξ	ⓠ	τήν
ευ	ευ	ⓡ	τῆς
ην	ην	ⓢ	το
και	και	ⓤ	του
λλ	λλ	⓶	των
		⓷	υν
		⓸	⓸

# ¶ 3. C. VOCAL ELEMENTS.

## I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

	Orders.	Class				
		I. A Sounds.	II. O Sounds.	III. E Sounds.	IV. U Sounds.	V I Sounds.
Simple Vowels.	Short,	1. <i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
	Long,	2. <i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	Proper,	3. <i>αι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
	Improper,	4. <i>α̣</i>	<i>ω̣ - η̣</i>	<i>υ̣</i>		
Diphthongs in <i>υ</i> .	Proper,	5. <i>αυ</i>	<i>ου</i>	<i>ευ</i>		
	Improper,	6. <i>αυ</i>	<i>ωυ</i>	<i>ηυ</i>		

## II. CONSONANTS.

[§§ 49 - 51.]

### A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	<i>π</i>	<i>κ</i>	<i>τ</i>
2. Middle Mutes,	<i>β</i>	<i>γ</i>	<i>δ</i>
3. Rough Mutes,	<i>φ</i>	<i>χ</i>	<i>θ</i>
4. Nasals,	<i>μ</i>	<i>γ</i>	<i>ν</i>
5. Double Consonants,	<i>ψ</i>	<i>ξ</i>	<i>ζ</i>

### B. Additional Semivowels.

*λ*                      *ρ*                      *σ*

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, $\pi, \kappa, \tau$ .
			{	Middle, $\beta, \gamma, \delta$ .
			{	Rough, $\phi, \chi, \theta$ .
	{	Semivowels,	{	Liquids, $\lambda, \mu, \nu, \rho, \gamma$ nasal
			{	Sibilant, $\sigma$ .
Double Consonants, $\psi, \xi, \zeta$ .				

## III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate ( *ˆ* ).

Smooth or Soft Breathing ( *ˊ* ).

## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the *Masculine* (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the *Indicative*, and in the *Subjunctive* (§ 212. 2). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to *Syntax* than to *inflection* (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; "The ——— tense is formed from the root by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb must, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionian*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *σ* of the tense-signs, as dropped in the *second tenses* (§ 199. II.), are separated by a hyphen from the rest of the affix.

## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ς	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οι(ν)	
Acc.	ᾱς		ονς	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ς	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ς	
Voc.	ᾱ		ω		ς	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α(η)	ο	*	ς. Fem. 1, *. Neut. 2, ν; 3, *.
Gen.	α(η)	ο	*	(οϑ) ος. 2 and Masc. 1, ο.
Dat.	α(η)	ο	*	ι.
Acc.	α(η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α(η)	ο(ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε. Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ς.
Gen.	α	ο	*	ιν. 3, οιν.

## ¶ 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

	ἰ, steward.	ἰ, sailor.	ἰ, son of Atreus.	ἰ, Mercury.		ἰ, north wind.
S. N.	ταμῖς	ναύτης	Ἀτρεΐδης	Ἑρμῆς	Ἑρμῆς	βορέας
G.	ταμίου	ναύτου	Ἀτρεΐδου	Ἑρμῆον	Ἑρμού	βορέα
D.	ταμίᾳ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμῆϊ	Ἑρμῇ	βορέᾳ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμῆαν	Ἑρμῆν	βορέαν
V.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδῃ	Ἑρμῆᾱ	Ἑρμῇ	βορέᾳ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμῆαι	Ἑρμαῖ	ὁ, Gobryas.
G.	ταμιῶν	ναυτῶν	Ἀτρεΐδων	Ἑρμῆων	Ἑρμῶν	N. Γωδρύας
D.	ταμίαις	ναυταῖς	Ἀτρεΐδαις	Ἑρμῆαις	Ἑρμαῖς	G. Γωδρύον
A.	ταμίᾱς	ναυτᾶς	Ἀτρεΐδᾶς	Ἑρμῆᾱς	Ἑρμαῖς	Γωδρύᾱ
D. N.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδᾶ	Ἑρμῆᾱ	Ἑρμαῖ	D. Γωδρύᾱ
G.	ταμίαιν	ναυταῖν	Ἀτρεΐδαιν	Ἑρμῆαιν	Ἑρμαῖν	A. Γωδρύᾱν
						V. Γωδρύᾱ

## B. FEMININE.

	ῆ, shadow.	ῆ, door.	ῆ, tongue.	ῆ, honor.	ῆ, mina.
S. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾱ
G.	σκιάς	θύρᾱς	γλώσσης	τιμῆς	μνάῤῥ, μνάς
D.	σκιά	θύρᾳ	γλώσσει	τιμῇ	μνάᾳ, μνᾳ
A.	σκιάν	θύρᾱν	γλῶσσαν	τιμήν	μνάᾱν, μνάᾱν
P. N.	σκιαί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ
G.	σκιάων	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιάς	θύρᾱς	γλώσσᾱς	τιμάς	μνάᾱς, μνάς
D. N.	σκιά	θύρᾱ	γλώσσᾱ	τιμά	μνάᾱ, μνᾱ
G.	σκιαῖν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν

## ¶ 8. DIALECTIC FORMS.

S. N.	ᾱς, Ion. ης · ταμίης, βορέης.	A.	αν { Ion. ην, ἰᾱ (masc.) ; τα- [μήν, Ἀρισταγόρην, -ἰᾱ. Dor. ᾱν · ναυτᾶν, τιμᾶν.
	ης, Dor. ᾱς · ναυτᾶς, Ἀτρεΐδᾶς.	V.	ᾱ, Ion. η · ταμίη.
	Old, ᾱ · ἰσπότηᾶ, μητίετᾶ.	ᾱ, Poet. η · Αἰήτη Ap. Rh.	
ᾱ, Ion. η · σκίῃ, θύρῃ.		η, Dor. ᾱ · Ἀτρεΐδᾶ, Μινάλκᾶ.	
ᾱ, Ion. η · Ep. ἄληθειᾶ, κρίσει.		Old, ᾱ · νόμφᾶ, Δίκηᾶ.	
η, Dor. ᾱ · τιμᾶ, ψυχᾶ, γᾶ.		P. G.	ᾱν, Old, ᾱων · Ἀτρεΐδᾶων.
G. ου, Old, ᾱο · Ἀτρεΐδᾶο, Βορέᾶο.			Ion. ἰων · Ἀτρεΐδῶν, θυρεῶν.
	Ion. ἰων, ω · Ἀτρεΐδῶν, Βορέῶν.		Dor. ᾱν · Ἀτρεΐδᾶν, θυρεῶν.
	Dor. ᾱ · Ἀτρεΐδᾶ, Ἑρμᾶ.	D.	αις, Old, αἰσι · ναυταισι, θύραισι
ᾱς { Ion. ης · σκίης, θύρης.			Ion. ησι, ης · θύρησι, πύργῃς
ης { Dor. ᾱς · τιμᾶς, γλώσσᾱς.		A.	ᾱς, Ion. ἰᾱς (masc.) ; διαπότηᾱς
Ep. ησι(ν) · Αἰσούμην.			Dor. ᾱς · Μοῖρᾶς, νόμφᾶς.
D. φ { Ion. η · ταμίη, θύρη.		Æol.	αις · ταῖς τιμαῖς.
η { Dor. φ · ναυτᾶ, τιμᾶ.			
Ep. ηφι(ν) · θύρηφι(ν).			

## ¶ 9. IV. NOUNS OF THE SECOND DECLENSION

## A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεω
V.	λόγε	δήμε	ὁδε	νόε, νοῦ	
P. N.	λόγοι	δήμοι	ὁδοί	νόοι, νοῖ	ναοί, νεώ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	λόγους	δήμους	ὁδούς	νόους, νοῦς	ναούς, νεώς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεώ
G.	λόγοιν	δήμοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτεροῦ	μορίου	ὀστέου, ὀστοῦ	ἀνώγειω
D.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειω
P. N.	σῦκά	πτερά	μόρια	ὀστέα, ὀστᾶ	ἀνώγειω
G.	σύκων	πτερῶν	μορίων	ὀστέων, ὀστῶν	ἀνώγειων
D.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως
D. N.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειω
G.	σύκοιν	πτεροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειων

## ¶ 10. DIALECTIC FORMS.

S. N. <i>ος</i> , Laconic, <i>ος</i> · παλιός, § 70.4.	S. D. <i>φ</i> , Boeot. <i>ῥ</i> · αὐτῷ, τῷ δάμῳ.
G. <i>ου</i> , Ep. <i>οιο</i> · τοῖο λόγιο.	P. N. <i>οι</i> , Boeot. <i>σ</i> · καλῷ, "Ομηρῷ.
Dor. <i>ω</i> · τῷ λόγῳ.	(G. <i>ων</i> , Ion. <i>ίων</i> · πιστῶν, πυρῶν.)
(Ion. <i>ιω</i> · Βάττω, Κροίστω.)	D. <i>οις</i> , Old. <i>οισι</i> · τοῖσι λόγοισι.
Ep. <i>οθι</i> (·) · οὐρανῶθι.	Boeot. <i>ος</i> · τοῖς ἀλλοῖς προξίνῃς.
<i>ω</i> (contracted from <i>αου</i> ), Ep. <i>ωο</i> ·	A. <i>ους</i> , Dor. <i>ως</i> , <i>ος</i> · τῶς λόγως, τῶς
Πιστιῶο.	λύκος, παρθένης.
D. <i>φ</i> , Old. <i>οι</i> · Ἰσθμοῖ, τοῖ δάμοι.	Æol. <i>οις</i> · ἀνδρείοις πῆπλοις,
Ep. <i>οφι</i> (·) · αὐτόφῳ, ζυγόφῳ.	τοῖς νόμοις.
Ep. <i>οθι</i> · οὐρανῶθι, Ἰλιόθι.	D. G. <i>οιν</i> , Ep. <i>οῖν</i> · Ἰπποῖν, ἄμοῖν.

## ¶ 11. v. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

## 2. PALATAL.

	ὁ, vulture.	ἡ, vein.	ὁ, raven.	ὁ, ἡ, goat.	ἡ, phalanx.	ἡ, hair
S. N.	γύψ	φλέψ	κόραξ	αἶξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γυπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλάγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξι	φάλαγγι	θριξί
A.	γυπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γυπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλάγγοιν	τριχοῖν

## 3. LINGUAL.

## α. Masculine and Feminine.

	ὁ, ἡ, child.	ὁ, foot.	ὁ, sovereign.	ἡ, grace.	ἡ, key.
S. N.	παῖς	πούς	ἄναξ	χάρις	κλείς
G.	παιδός	ποδός	ἄνακτος	χάριτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χάριτι	κλειδί
A.	παῖδα	πόδα	ἄνακτα	χάριτα, χάριν	κλειδα, κλείν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλειῖδες, κλείς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισί	ποσί	ἄναξι	χαρίσι	κλεισί
A.	παῖδας	πόδας	ἄνακτας	χάριτας	κλειδας, κλείς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλειῖδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιν	χαρίτοιν	κλειδοῖν

## β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear
S. N.	σῶμα	φῶς	ἥπαρ	κέρας	οὖς
G.	σώματος	φωτός	ἥπατος	κέρατος, κέραος, κέρως	ωτός
D.	σώματι	φωτί	ἥπατι	κέρατι, κέραϊ, κέρα	ωτί
P. N.	σώματα	φῶτα	ἥπατα	κέρατα, κέραα, κέρα	ῶτα
G.	σωμάτων	φώτων	ἥπάτων	κεράτων, κερᾶων, κερῶν	ῶτων
D.	σώμασι	φωσί	ἥपाσι	κέρασι	ῶσι
D. N.	σώματε	φῶτε	ἥπατε	κέρατε, κέραε, κέρα	ῶτε
G.	σωμάτοιν	φώτοιν	ἥπάτοιν	κεράτοιν, κερᾶοιν, κερῶν	ῶτοιν

## ¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ῆ, nose.	ὁ, beast.	ὁ, orator.	ῆ, hana
S. N.	λίμην	δαίμων	ῥίς	θήρ	ρήτωρ	χείρ
G.	λιμένος	δαίμονος	ῥιγός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
V.		δαίμον	ῥίν		ρήτορ	
P. N.	λιμένες	δαίμονες	ῥινες	θηρες	ρήτορες	χειρες
G.	λιμένων	δαίμόνων	ῥινῶν	θηρῶν	ρήτόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥισί	θηραί	ρήτοραί	χειραί
A.	λιμένας	δαίμονας	ῥίνας	θήρας	ρήτορας	χείρας
D. N.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
G.	λιμένοι	δαίμόνοι	ῥινοῖν	θηροῖν	ρήτοροῖν	χειροῖν

## Syncope.

	ὁ, father.	ὁ, man.	ῆ, mother.	ὁ, ῆ, dog.	ὁ, ῆ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	(ἄμνος)
G.	πατέρος, πατρός	ἀνδρός	μητρός	κυῶν	ἀρνός
D.	πατέρι, πατρί	ἀνδρί	μητρί	κυνί	ἀρνί
A.	πατέρα	ἄνδρα	μητέρα	κύνα	ἄρνα
V.	πάτερ	ἄντρ	μήτερ	κύον	
P. N.	πατέρες	ἄνδρες, ἄνδρες	μητέρες	κύνες	ἄρνες
G.	πατέρων	ἀνδρῶν	μητέρων	κυῶν	ἀρνῶν
D.	πατράσι	ἀνδράσι	μητράσι	κυσί	ἀρνάσι
A.	πατέρας	ἀνδρας	μητέρας	κύνας	ἄρνας
D. N.	πατέρα	ἄνδρα	μητέρα	κύνα	ἄρνα
G.	πατέροι	ἀνδροῖν, ἀνδροῖν	μητέροι	κυνοῖν	ἀρνοῖν

## ¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ῆ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδούς	γίγας	δαμάρ	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαμάρτος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δαμάρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δαμάρτα	Ξενοφῶντα
V.	λέον		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δαμάρτες	ῆ, Orus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὀπους
D.	λέουσι	ὀδοῦσι	γίγασι	δαμάραι	G. Ὀπούντος
A.	λέοντας	ὀδόντας	γίγαντας	δαμάρτας	D. Ὀπούντι
D. N.	λέοντα	ὀδόντα	γίγαντα	δαμάρτα	A. Ὀπούντα
G.	λέοντοι	ὀδόντοι	γιγάντοι	δαμάρτοι	



## ¶ 14. D. PURE.

## α. Masculine and Feminine.

	ο, jackal.	ὁ, hero.	ὁ, weevil.	ὁ, ἡ, sheep.	ὁ, fish.
S. N.	θῶς	ἥρωας	κίς	οἷς	ἰχθύς
G.	θῶος	ἥρωος	κίός	οἰός	ἰχθύος
D.	θῶϊ	ἥρωϊ (ἥρω)	κίλ	οἰλ	ἰχθῦϊ
A.	θῶα	ἥρωα, ἥρω	κίην	οἰν	ἰχθύην
V.					ἰχθύ
P. N.	θῶες	ἥρωες	κίτες	οἷες, οἷς	ἰχθύες, ἰχθύς
G.	θῶων	ἥρώων	κίῶν	οἰῶν	ἰχθύων
D.	θῶσι	ἥρωσι	κίσι	οἰσί	ἰχθύσι
A.	θῶας	ἥρωας, ἥρους	κίτας	οἷας, οἷς	ἰχθύας, ἰχθύς
D. N.	θῶε	ἥρωε	κίς	οἷς	ἰχθῦς, ἰχθύ
G.	θῶοιν	ἥρωοιν	κίοῖν	οἰοῖν	ἰχθῦοιν
	ὁ, knight.	ὁ, ἡ, ox.	ἡ, old woman.	ἡ, ship.	
S. N.	ἱππεύς	βοῦς	γραιῦς	ναῦς	
G.	ἱππέως	βοός	γραιός	νεώς	
D.	ἱππεῖ, ἱππεῖ	βοῖ	γραιῖ	νηῖ	
A.	ἱππεῖα	βοῦν	γραιῦν	ναῦν	
V.	ἱππεῦ	βοῦ	γραιῦ		
P. N.	ἱππέες, ἱππεῖς	βόες	γραιῖες	νηῖες	
G.	ἱππέων	βοῶν	γραιῶν	νεῶν	
D.	ἱππεῦσι	βουσί	γραιυσί	ναυσί	
A.	ἱππεῖας, ἱππεῖς	βόας, βοῦς	γραιῖας, γραιῦς	ναῦς	
D. N.	ἱππέε	βός	γραιῖ	νηῖς	
G.	ἱππέοιν	βοοῖν	γραιῖοῖν	νηοῖν	
	ὁ, cubit.	ἡ, city.	ἡ, trireme.		
S. N.	πῆχυς	πόλις	τριήρης		
G.	πῆχεως	πόλεως	τριήρεος, τριήρους		
D.	πῆχεϊ, πῆχει	πόλει, πόλει	τριήρεϊ, τριήρει		
A.	πῆχυν	πόλιν	τριήρεα, τριήρη		
V.	πῆχυ	πόλι	τριήρης		
P. N.	πῆχες, πῆχεις	πόλεις, πόλεις	τριήρες, τριήρεις		
G.	πῆχεων (πῆχῶν)	πόλεων	τριήρεων, τριήρων		
D.	πῆχεσι	πόλεσι	τριήρεσι		
A.	πῆχας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πῆχε	πόλε, πόλη	τριήρε, τριήρη		
G.	πῆχεοιν	πολέοιν	τριήρεοιν, τριήροῖν		

	ἦ, <i>echo</i> .	ἦ, <i>shame</i> .	ὁ, <i>Socrates</i> .
S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῦ, ἡχοῖ	αἰδοῦ, αἰδοῖ	Σωκράτεϊ, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεια, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

	ὁ, <i>Piræus</i> .	ὁ, <i>Hercules</i> .
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιεύς, Πειραιῶς	Ἡρακλέος, Ἡρακλείους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλέϊ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιεῖα	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖ
V.	Πειραιεῖ	Ἡράκλεες, Ἡράκλειες (Ἡρακλες)

## β. Neuter.

	τὸ, <i>wall</i> .	τὸ, <i>town</i> .	τὸ, <i>honor</i> .
S. N.	τεῖχος	ἄστυ	γέρας
G.	τειχέος, τειχους	ἄστεος, ἄστεως	γέραος, γέρωος
D.	τειχεῖ, τειχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τειχεα, τειχη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τειχῶν	ἄστέων	γεράων, γερῶν
D.	τειχεσι	ἄστεσι	γέρασι
D. N.	τειχεε, τειχη	ἄστεε	γέραε, γέρα
G.	τειχέοιν, τειχοῖν	ἄστέοιν	γεράοιν, γερῶν

## ¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. ιος · κρίτος, τίριος. ιος, Ion. ιος · θίριος, θάμβιος. ίως, Ep. ῆος · βασιλῆος. Ion. and Dor. ιος · βασιλῆος. ίως, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύπριος. Dor. ιτος · Θίμιτος. οῖς, Dor. and Æol. ὄς, οῖς · ἄχῳς, D. εῖ, Ep. ῆϊ · βασιλῆϊ. [ἀοῖς. Ion. ιῖ · βασιλῆϊ. ι, Ion. ῖ · πόλι, δυνάμει. ιδι, Ion. ῖ · Θίσι, ἀπόλι.	P. N. εῖς, Old Att. ῆς · βασιλῆς. Ep. ῆς · βασιλῆς. Ion. εῖς · βασιλῆς. ις, Ion. and Dor. ις · πόλις. αα, Poet. ἄ · γίρα, κρία. Ion. ια · γίρια, τίρια. G. ὦν, Ion. ῖων · χηνίων, ἀνδρίων. ῖων, Ep. ῆων · βασιλῆων. ῖων, Ion. and Dor. ῖων · πολίων. D. σι(ν), Old, ισι(ν) · χίρισι. Poet. σσι(ν) · ἱσισι. ισσι(ν) · πόδισιν. ισι(ν), Ep. ισφι(ν) · ὄχισφιν. Ion. ισι(ν) · πόλισι. A. ἱᾶς, Ep. ῆᾶς · βασιλῆᾶς. Ion. ἱᾶς · βασιλῆᾶς. Comm. εῖς · βασιλῆς. ις, Ion. and Dor. ιας · πόλιας. D. G. οῖν, Ep. οῖν · ποδοῖν, Σιγρήν ἴν.
V. ις, Æol. ι · Σώκρατι.		

## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glau.</i>
S. N.	Ζεύς,	Ζῆν (Dor.)	Οἰδίππους
G.	Διός, Ζηνός, Ζῆνός	Οἰδίππου, Οἰδίπου	Οἰδιπόδα, -α, -ια, Γλαῦ
D.	Διί, Ζηνί, Ζῆνι	Οἰδίπιδι, [(poet.),	[D. -η, -α, A. -ην, Γλαῦ
A.	Δία, Ζηνα, Ζῆνα	Οἰδίπωνα, Οἰδίπουν	[-αν, V. -η, -α Γλαῦν
V.	Ζεῦ	Οἰδίπουν	[(Ep. and Lyr.) Γλαῦ

	Attic. ἰ, <i>son.</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (νᾶς)	νηῦς (νῆϋς)
G.	υἱοῦ, υἱέος	υἱῶ, υἱέος, υἱέος	ναῖός	νηέος, νηέος
D.	υἱῶ, υἱεῖ	υἱῶ, υἱεῖ, υἱεῖ	ναῖ	νηῖ
A.	υἱόν	υἱόν, υἱα, υἱά	ναῦν (νᾶν)	νηα, νία, νηῦν
V.	υἱί			
P. N.	υἱοί, υἱεῖς	υἱεῖς, υἱέας, υἱεῖς	ναῖς	νηεῖς, νηεῖς
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	ναῶν	νηῶν, νηῶν
D.	υἱέος, υἱέοι	υἱεῖσι, υἱάσι	ναυσί, νάισσι	νηῦσι, νήεσι, νήεσι
A.	υἱούς, υἱεῖς	υἱούς, υἱας, υἱέας	ναῖας	νηας, νίας [ναῦφι

	Attic. εἰ, <i>spear.</i>	Homeric.	Homeric. εἰ, <i>axe.</i>
S. N.	δόρυ	δόρυ	σπίς, σπῆς
G.	δόρατος, δορός (poet.)	δούρατος, δουρός	σπείους
D.	δόρατι, δορί, δόρει (poet.)	δούρατι, δουρί	σπῆι
P. N.	δόρατα, δόρη (poet.)	δούρατα, δούρα	
G.	δοράτων	δούρων	σπείων
D.	δοράσι	δούρασι, δούρεσι	σπείσι, σπῆσι

## HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>	
S. N.	ἱππεύς	πόλις	
G.	ἱππέος	πόλιος, πόλεις, πόλεις (πόλις Theog.), πόλῃος	
D.	ἱππῆι	(πόλις Hdt.), πόλιτι, πόλι, πόλῃ	
A.	ἱππέα	πόλι, πόλιν	(πόλῃα Hes.)
V.	ἱππεῦ		
P. N.	ἱππῆες, ἱππεῖς	πόλεις (πόλις Hdt.),	πόλῃες
G.	ἱππέων	πολίων	
D.	ἱππεῦσι	πολίεσσι (πολίσι Pind., πόλις Hdt.)	
A.	ἱππέας	πόλεις (πόλις Hdt.), πόλις,	πόλῃας

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς,	Πάτροκλος
G.	Ὀδυσσεώς, Ὀδυσσεός,	Πατρόκλου, -οιο, Πατρόκλῃος
D.	Ὀδυσσῆι,	Πατρόκλῃ
A.	Ὀδυσσῆα, Ὀδυσσεά,	Πάτροκλον, Πατρόκλῃα
V.	Ὀδυσσεῦ,	Πάτροκλε,

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρως ἀγήραον, ἀγήρων	
G.	ἀδίκου	ἀγηράου, ἀγήρω	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικα		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ ἀγήραα, ἀγήρα	
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρως	
A.	ἄδικους	ἀγηράους, ἀγήρως	
D. N.	ἄδικῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἄδικοιν	ἀγηράοιν, ἀγήρων	

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρην ἄρρην	εὐχᾶρις εὐχαρι	δίπους διπουν
G.	ἄρρενος	εὐχάρϊτος	δίποδος
D.	ἄρρени	εὐχάρϊτι	δίποδι
A.	ἄρρῆνα	εὐχάρϊτα, εὐχαριν	δίποδα, διπουν
V.	ἄρρῆν	εὐχαρι	δίπου
P. N.	ἄρρῆνες ἄρρῆνα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρρῆνων	εὐχαρίτων	διπόδων
D.	ἄρρῆσι	εὐχάρϊσι	δίποσι
A.	ἄρρῆνας	εὐχάρϊτας	δίποδας
D. N.	ἄρρῆνε	εὐχάρϊτε	δίποδε
G.	ἄρρῆνοι	εὐχαρίτοι	διπόδοι

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφεῖς, σαφεῖς σαφέα, σαφῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφεσί	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφέε, σαφῇ	μεῖζονα
G.	σαφέοιν, σαφοῖν	μεῖζόνοιν

## ¶ 18. VIII. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ ( <i>friendly</i> ) ἡ		τὸ	ὁ ( <i>wise</i> ) ἡ		τὸ
S. N.	φίλιος	φιλιά	φίλιον	σοφός	σοφή	σοφόν
G.	φίλιου	φιλιάς		σοφοῦ	σοφῆς	
D.	φίλιῳ	φιλίᾳ		σοφῷ	σοφῇ	
A.	φίλιον	φιλίαν		σοφόν	σοφήν	
V.	φίλιε			σοφέ		
P. N.	φίλιοι	φίλιαι	φιλιά	σοφοί	σοφαί	σοφά
G.	φιλίων	φιλίων		σοφῶν	σοφῶν	
D.	φίλοις	φιλίαις		σοφοῖς	σοφαῖς	
A.	φίλιους	φιλιάς		σοφούς	σοφάς	
D. N.	φιλίῳ	φιλιά		σοφῷ	σοφά	
G.	φιλίοιν	φιλίαιν		σοφοῖν	σοφαῖν	

## Contracted.

	ὁ ( <i>golden</i> )	ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρυσέα, χρυσῇ	χρῦσεον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέας, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσῇ	
A.	χρῦσεον, χρυσοῦν	χρυσεᾶν, χρυσῇν	
P. N.	χρῦσεοι, χρυσοῖ	χρῦσεαι, χρυσαῖ	χρῦσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσέοις, χρυσοῖς	χρυσέαις, χρυσαῖς	
A.	χρυσέους, χρυσοῦς	χρυσεᾶς, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ	χρυσεᾶ, χρυσᾶ	
G.	χρυσέοιν, χρυσοῖν	χρυσεᾶιν, χρυσαῖν	
	ὁ ( <i>double</i> )	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόη, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόῃν, διπλῇν	
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ	διπλόᾶ, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόᾶς, διπλᾶς	
D. N.	διπλόῳ, διπλώ	διπλόᾶ, διπλᾶ	
G.	διπλόοιν, διπλοῖν	διπλόαιν, διπλαῖν	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλᾱν	πᾶς	πᾶσα	πᾶν
G.	μελάνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πάσᾶν	
P. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανάς	μελαινᾶς		πάντας	πάσᾶς	
D. N.	μέλανε	μελαίνᾱ		πάντε	πάσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πάσαιν	

	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρῖεις	χαρίεσσᾱ	χαρίεν	ἡδύς	ἡδεῖᾱ	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέος	ἡδείᾱς	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδείᾳ	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδεῖᾶν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαρίεσῶν		ἡδέων	ἡδειῶν	
D.	χαρίεσι	χαρίεσαις		ἡδέσι	ἡδείαις	
A.	χαρίεντας	χαρίεσσᾶς		ἡδέας, ἡδεῖς	ἡδείᾱς	
D. N.	χαρίεντε	χαρίεσσᾱ		ἡδέε	ἡδεῖᾱ	
G.	χαρίέντοιν	χαρίεσσαιν		ἡδέοιν	ἡδελαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγᾱλή	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλας		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				

## Homeric Forms of πολύς.

	ῑ	ῡ	τδ
S. N.	πολύς, πολύς	πολλός	πολύ, πολύ, πολλός
G.	πολῖος	πολλῆς	
D. (πολῖ Ἄesch.)		πολλῷ	πολλῇ
A.	πολύν, πολύν	πολλόν	πολλήν, πολύν
P. N.	πολίς, πολῖς	πολλοί	πολλοί (πολία Ἄesch.) πολλοί
G.	πολίων	πολλῶν	πολλῶν, πολλίων
D.	πολίσι, -ίσι, -ίσι	πολλοῖσι, -οῖς	πολλῇσι
A.	πολίαις, πολῖς	πολλούς	πολλάς

S. ὁ (mild) ῡ	τὸ	P. οἱ	αἱ	τὰ
N. πρᾶος	πραεῖᾱ	πρᾶον	πρᾶοι, πραεῖς	πραεῖαι
G. πρᾶου	πραεῖᾱς		πραεῖων	πραεῖων
D. πρᾶω	πραεῖᾱ	πρᾶοις, πραεῖσι	πραεῖταις	πραεῖσι
A. πρᾶον	πραεῖᾱν	πρᾶους, πραεῖς	πραεῖᾱς	

## ¶ 21. IX. NUMERALS.

M. (one) F.	N.	M. (no one) F.	N.	M., none.
S. N. εἷς	μῑᾱ ἕν	οὐδεῖς	οὐδεμία οὐδέν	P. οὐδένης
G. ἐνός	μῑᾱς	οὐδενός	οὐδεμῑᾱς	οὐδένων
D. ἐνί	μῑᾱ	οὐδενί	οὐδεμῑᾱ	οὐδέσι
A. ἕνα	μῑᾱν	οὐδένα	οὐδεμίαν	οὐδένας
Ep. Dor. Ion. Ep.	Late.	Ion.	Late.	Ion.
N. ἕως, ῡς	μῑη, ἰᾱ	οὐδῑς	οὐδαμῑη	οὐδαμῑ, N. -ᾱ
G.	μῑης, ἰης	οὐδῑνός	οὐδαμῑης	οὐδαμῑων
D. ἰῷ	μῑῇ, ἰῇ	οὐδῑνί	οὐδαμῑῇ	οὐδαμῑοῖς
A.	μῑην, ἰᾱν	οὐδῑνα	οὐδαμῑην	οὐδαμῑούς, F. -ῑας

## M. F. N., two.

D. N. A. δύο, δύω	
G. D. δυοῖν, δυεῖν (Att.)	P. D. δυοί (rare)

Ep.	Ep.	Ion.
N. δαιοί	δαιοί, -αί, -ά	δύν
G.		δυῶν
D.	δαιοῖς, -οῖσι, δυοῖσι	
A.	δαιούς, -άς	

## M. F. N., both.

ἄμφω
ἄμφοῖν

## M. F. (three) N.

P. N. τρεῖς	τρία
G. τριῶν	
D. τρισί	
A. τρεῖς	
Poet.	
D. τρεισί	

## M. F. (four)

## N.

τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
τεσσάρων, τεττάρων	
τέσσαρσι, τέτταρσι	
τέσσαρας, τέτταρας	
Ion. τέσσαρες, Dor. τέτταρες, &c.; Dat., Ep. and in late prose, τέττασι.	

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ἡ	τὸ
S. N.	βουλευῶν	βουλευούσᾱ	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσᾱν	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσᾱς	
D. N.	βουλευόντε	βουλευούσᾱ	
G.	βουλευόντων	βουλευούσαιν	

## 2. Present Active Contracted.

	ὁ ( <i>honoring</i> )	ἡ	τὸ
S. N.	τιμᾶων, τιμῶν	τιμάουσᾱ, τιμῶσᾱ	τιμάων, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσᾱν, τιμῶσᾱν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμάόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσᾱς, τιμῶσᾱς	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμῶσᾱ	
G.	τιμάόντων, τιμῶντων	τιμαούσαιν, τιμῶσαιν	

## 3. Liquid Future Active.

## 4. Aorist II. Active.

	ὁ ( <i>about to show</i> )	ἡ	τὸ	ὁ ( <i>having left</i> )	ἡ	τὸ
S. N.	φανῶν	φανοῦσᾱ	φανοῦν	λιπὼν	λιποῦσᾱ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανούντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανούντα	φανοῦσᾱν		λιπόντα	λιποῦσᾱν	
P. N.	φανούντες	φανοῦσαι	φανούντα	λιπόντες	λιποῦσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουςῶν	
D.	φανούσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανούντας	φανούσᾱς		λιπόντας	λιπούσᾱς	
D. N.	φανούντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανούσαιν		λιπόντων	λιπούσαιν	



## 5. Aorist 1. Active.

ὁ (having raised) ἦ	
S. N.	ἄρᾱς ἄρᾱσᾱ
G.	ἄραντος ἄράσσης
D.	ἄρατι ἄράσῃ
A.	ἄρατα ἄράσαν
P. N.	*ἄραντες ἄράσαι
G.	ἄράντων ἄράσων
D.	ἄράσι ἄράσαις
A.	ἄραντας ἄράσας
D. N.	ἄρατε ἄράσα
G.	ἄράντων ἄράσαι

## 6. Aorist Passive.

τὸ ὁ (having appeared) ἦ		τὸ
φανείς	φανείσᾱ	φανέν
φανέντος	φανείσης	
φανέντι	φανείσῃ	
φανέντα	φανείσαν	
φανέντες	φανείσαι	φανέντα
φανέντων	φανείσων	
φανέσι	φανείσαις	
φανέντας	φανείσας	
φανέτε	φανείσα	
φανέντων	φανείσαι	

## 7. Perfect Active.

ὁ (knowing) ἦ	
S. N.	εἰδώς εἰδὼσᾱ
G.	εἰδότες εἰδότης
D.	εἰδότε εἰδότη
A.	εἰδότε εἰδόντων
P. N.	εἰδότες εἰδόντες
G.	εἰδόντων εἰδόντων
D.	εἰδόντι εἰδόντι
A.	εἰδόντας εἰδόντας
D. N.	εἰδότε εἰδόντες
G.	εἰδόντων εἰδόντων

## 8. Perfect Active Contracted.

τὸ ὁ (standing) ἦ		τὸ
ἑστώς	ἑστῶσᾱ	ἑστώς, ἑστός
ἑστῶτος	ἑστῶσης	
ἑστῶτι	ἑστῶσῃ	
ἑστῶτα	ἑστῶσαν	
ἑστῶτες	ἑστῶσαι	ἑστῶτα
ἑστῶτων	ἑστῶσων	
ἑστῶσι	ἑστῶσαις	
ἑστῶτας	ἑστῶσας	
ἑστῶτε	ἑστῶσα	
ἑστῶτων	ἑστῶσαι	

## 9. From Verbs in -μι.

ὁ (having given) ἦ		τὸ ὁ (having entered) ἦ	τὸ
S. N.	δόνς δονῶσᾱ	δόν δύνῃ	δύν
G.	δόντος δόνσης	δύντος δύνσης	
D.	δόντι δόνσῃ	δύντι δύνσῃ	
A.	δόντα δονῶσαν	δύντα δύνσαν	
P. N.	δόντες δονῶσαι	δύντες δύνσαι	δύντα
G.	δόντων δονῶσων	δύντων δύνσων	
D.	δόνσι δονῶσαις	δύνσι δύνσαις	
A.	δόντας δονῶσας	δύντας δύνσας	
D. N.	δόντε δονῶσα	δύντε δύνσα	
G.	δόντων δονῶσαι	δύντων δύνσαι	

## ¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Bæotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Postic.]

## A. PERSONAL.

1st P. I.	2d P. <i>thou</i> .	3d P. <i>his, her</i> .
S. N. ἐγώ	σὺ	•
G. ἐμοῦ, μοῦ†	σοῦ†	οὗ†
D. ἐμοί, μοί†	σοί†	οἱ†
A. ἐμέ, μέ†	σέ†	ἐ†
P. N. ἡμεῖς	ὑμεῖς	σφεῖς
G. ἡμῶν	ὑμῶν	σφῶν
D. ἡμῖν	ὑμῖν	σφεῖσι(ν)†
A. ἡμᾶς	ὑμᾶς	σφᾶς
D. N. νῶ	σφῶ	
G. νῶν	σφῶν	σφωτῖν†

## Homeric Forms.

S. N. ἐγών, ἐγῶ	σὺ, τὺν	
G. ἐμοί, ἐμῷ, ἐμῷ,	εἰσί†, εἰώ, εἰῶ†,	ἐο†, ἐώ, εῶ†, ἱῶν†
μοῦ†, ἐμίδεν	εἰδέν, εἰώο	
D. ἐμοί, μοί†	σοί, τοί†, τειν	ἐώ, αἱ†
A. ἐμέ, μέ†	εἰ†	ἱ†, ἐέ, μῖ†
P. N. ἡμεῖς, ἄμμε	ὑμεῖς, ὕμμε	
G. ἡμῶν, ἡμῶν	ὑμῶν, ὕμῶν	σφῶν†, σφῶν, σφῶν
D. ἡμῖν, ἡμῖν, ἡμῖν,	ὑμῖν, ὕμῖν(ν), ὕμῖν	σφεῖσι(ν)†, σφεῖ(ν)†, σφῶ
ἄμμῖ(ν)		
A. ἡμῆες, -ῆες, ἡμᾶς,	ὑμῆες, -ῆες, ὕμμε	σφεῖς†, -ῆες†, σφῶς,
ἄμμε		σφῶς†, σφεῖ†
D. N. νῶι (νῶιν ?)	σφῶι (σφῶιν ?), σφῶ	
G. νῶιν	σφῶιν	
D. νῶιν	σφῶιν, σφῶν	σφῶιν†
A. νῶι, νῶ	σφῶι, σφῶ	σφῶι†, σφῶ† or σφῶ

## Additional Forms.

S. N. ἰών, ἰῶ B.	εὖ D., εὐῶ B.	
G. ἐμῆς, ἐμῶς, ἐμῶς D.	εἰῶ†, εἰῶς, εἰῶς, εἰῶς,	εἰδέν Æ., ἐῶς D., ἐῶ E.
	εἰῶ D.	
D. ἐμῖν D.	εἰν D.	εἰῶ† Æ., ἱ or ἱ D.
A.	εἰ, εὐ† D.	εἰ† Æ., ἱν† D. P.
P. N. ἡμεῖς I., ἡμεῖς D.	ὑμεῖς I., ὕμεῖς D.	Neut. σφῶ† I.
G. ἡμῶν D., ἡμῶν Æ.	ὑμῶν Æ.	
D. ἡμῖν D., ἡμῖν(ν) Æ.		φῖν†, ψῖν† D., ἄσφ. Æ.
A. ἡμῖ D.	ὕμῖ, ὕμμε D.	ψῖ† D., ἄσφ. Æ.
D. N. νῶι B.		

## B. REFLEXIVE.

1st P. M. ( <i>of myself</i> )	F.	2d P. M. ( <i>of thyself</i> )	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ, σαυτῶ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P. G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

3d P. M., <i>of himself</i> .	F., <i>of herself</i> .	N., <i>of itself</i> .
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D. ἐαυτῶ, αὐτῶ	ἐαυτῇ, αὐτῇ	
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ

## New Ionic.

S. G. ἱμιαυτοῦ	ἱμιαυτῆς	σιανυτοῦ	σιανυτῆς
D. ἱμιαυτῶ	ἱμιαυτῇ	σιανυτῶ	σιανυτῇ
A. ἱμιαυτόν	ἱμιαυτήν	σιανυτόν	σιανυτήν
P. G. ἱανυτῶν	ἱανυτῆς	P. ἱανυτῶν	ἱανυτῶν
D. ἱανυτῶ	ἱανυτῇ	ἱανυτοῖσι	ἱανυταῖσι
A. ἱανυτόν	ἱανυτήν	ἱανυτούς	ἱανυτάς
	ἱανυτό		ἱανυτᾶ

3d P. S. G. αὐταύτου, -ᾶς, D. -ου, -ας, A. -ον, -αν, -ο.

P. G. αὐταύτων, D. -οις, -αις, A. -ους, -ας, -α, Dor.

## C. RECIPROCAL.

M. ( <i>of one another</i> )	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλῃ
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοισι	ἀλλήλαισι
A. ἀλλήλους	ἀλλήλας	ἀλλήλα		
P. G. ἀλλέλων Dor.	ἀλλέλων Dor.		D. G. ἀλλήλων Ep.	
D. ἀλλέλοισι, -οις	ἀλλέλοισι, -αις			
A. ἀλλέλους	ἀλλέλας	ἀλλέλα Dor.		

## D. INDEFINITE.

M. F. N., *such a one*.

M.

S. N. ὁ, ἡ, τὸ	δεῖνα	P. οἱ	δεῖνες
G. τοῦ, τῆς	δεῖνος	τῶν	δεῖνων
D. τῶ, τῇ	δεῖνι		
A. τόν, τήν, τὸ	δεῖνα	τούς	δεῖνας

## ¶ 24. XII. ADJECTIVE PRONOUNS.

## A. DEFINITE.

Article.			Iterative.		
M. ( <i>the</i> )	F.	N.	M. ( <i>very, same, self</i> )	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτά
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τῷ	ταῖ		αὐτῷ	αὐταῖ	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	ᾱ D.			αὐτᾱ D., -ίη L.	
G. τοῦ E., τῷ D.	ταῖς D.		αὐτοῦ E., -ίου L.	αὐτᾱς D., -ίης L.	
D.	τῇ D.		αὐτῷ I.	αὐτῇ D., -ίη L.	
A.	τῶν D.			αὐτᾶν D., -ίην I.	
P. N. τοί E. D.	ταί E. D.				
G.	ταῶν O., τῶν D.	αὐτῶν I.		αὐτᾶν O., -ᾶν D., -ίαν L.	
D. τοῖσι O.	ταῖσι O., τῇσι,	αὐτοῖσι O., -ίσι I.		αὐτῇσι, -ῇς, -ίησι L.	
A. ταῖς, τοῖς D.		[τῇς I. αὐτοῖς I.]		αὐταῖς I.	

Relative.			Demonstrative.			Possessive.
M. ( <i>who</i> )	F.	N.	M. ( <i>this</i> )	F.	N.	
S. N. ὃς	ἥ	ὅ	ὁδς	ἡδς	τόδς	1 P. S. ἐμός
G. οὗ	ῆς		τοῦδς	τῆςδς		P. ἡμέτερος
D. οὗ	ῇ		τῷδς	τῇδς		D. ἡμετέρος Ep.
A. ὃν	ῆν		τόνδς	τήνδς		
P. N. οἱ	αἱ	ᾱ	οἷδς	αἷδς	ταῖδς	2 P. S. σός
G. ὧν	ῶν		τῶνδς	τῶνδς		P. ὑμέτερος
D. οἷς	αἷς		τοῖςδς	ταῖςδς		D. σφαιτέρος Ep.
A. οὓς	ᾱς		τούςδς	τάςδς		
D. N. ᾧ	ᾱ		τῷδς	ταῖδς		3 P. S. οἱ Poet.
G. οἷν	αῖν		τοῖνδς	ταῖνδς		P. σφαιτέρος

## Dialectic and Paragoric Forms.

S. N. ἰ O.	ᾱ D.	δοῖ	ἡδῖ	τοδῖ	1 P. P. ἁμός, ἁμός O., ἁμίτερος D., ἁμμος, ἁμίτιρος E.
G. οἱς, οἶν E.	ῆς E., αῖς D.	τουδῖ	τησδῖ		2 P. S. τοῖς D. E.
D.	ῇ D.		&c.		P. ὁμός O., ὅμμος E.
A.	ᾶν D.				3 P. S. ἰός E. D.
P. D.	ῇσι, ῆς E.	τοιςδῖ O., τοῖςδῖσι, τοῖςδῖσι E.			P. σφῖς O.

## Demonstrative.

	M. ( <i>this</i> ) F.	N.	M. ( <i>so much</i> ) F.	N.
S. N.	οὗτος αὕτη τοῦτο		τοσοῦτος τοσαύτη τοσοῦτο, τοσοῦτον	
G.	τούτου ταύτης		τοσοῦτου τοσαύτης	
D.	τούτῳ ταύτῃ		τοσοῦτῳ τοσαύτῃ	
A.	τούτον ταύτην		τοσοῦτον τοσαύτην	
P. N.	οὗτοι αὗται ταῦτα		τοσοῦτοι τοσαῦται τοσαῦτά	
G.	τούτων τούτων		τοσοῦτων τοσοῦτων	
D.	τούτοις ταύταις		τοσοῦτοις τοσαύταις	
A.	τούτους ταύτας		τοσοῦτους τοσαύτας	
D. N.	τούτῳ ταύτῃ		τοσοῦτῳ τοσαύτῃ	
G.	τούτοις ταύταις		τοσοῦτοις τοσαύταις	

## Paragodic Declension.

## Mixed Paragodic Forms.

S. N.	οὗτος αὕτη τούτῳ	τοσοῦτος, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.
G.	τούτῳ ταύτῃ	τοσοῦτου, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.
D.	τούτῳ ταύτῃ	τοσοῦτῳ, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.
A.	τούτον ταύτην	τοσοῦτον, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.
P. N.	οὗτοι αὗται τούτοις	τοσοῦτοι, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.
G.	τούτοις ταύταις	τοσοῦτων, ἰκενός, ὀδιδί, τούτῳ, τούτῳ.

## B. INDEFINITE.

Simple Indefinite.		Interrogative.		Relative Indefinite.		
M. F. ( <i>any, some</i> )	N.	M. F. ( <i>who?</i> )	N.	M. ( <i>whoever</i> )	F.	N.
S. N.	τις τι	τίς τι	ὅστις	ὅστις	ἥτις	ὅ τι
G.	τινός, τοῦ	τίνος, τοῦ	οὗτινος, οἷου	οὗτινος, οἷου	ἥστινος	
D.	τινί, τῷ	τινί, τῷ	οὗτινι, οἷῳ	οὗτινι, οἷῳ	ἥτινι	
A.	τινά	τίνα	οὗτινα	οὗτινα	ἥτινα	
P. N.	τινές τινά, τίνες	τίνα οἷτινες	αἷτινες αἷτινα, αἷτα			
G.	τινῶν [αἷτα τίνων	οἷτινων, οἷων	οἷτινων			
D.	τισί	τίσι	οἷσι, οἷοις	οἷσι, οἷοις	αἷσι	
A.	τινάς	τίνας	οἷσιν	οἷσιν	αἷσιν	
D. N.	τινέ	τίνε	οἷτις	οἷτις	αἷτις	
G.	τινῶν	τίνων	οἷτινων	οἷτινων	αἷτινων	

## Homeric Declension of τις, τίς, and ὅστις = ὅστις.

S. N.	τις τι	τίς τί	ὅστις	ὅ τι, ὅ τι
G.	τίος, τῷ	τίος, τῷ	ὅτιος, ὅτιος, ὅτιος	
D.	τίῳ, τῷ	τίῳ, τῷ	ὅτιῳ, ὅτιῳ	
A.	τίνα	τίνα	ὅτινα	
P. N.	τίες τίς	τίς τίς	ὅτις	ὅτις
G.	τίων	τίων	ὅτιων	
D.	τίσι	τίσι	ὅτισι	
A.	τίνας	τίνας	ὅτινας	
D. N.	τίε	τίε	ὅτις	

## ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

## 1. Cardinal.

## 2. Ordinal.

Interrog.	πόσῳ, <i>how many?</i>
Indef.	ποσεί, <i>a certain number.</i>
Rel. Ind.	πόσῳ, <i>how many soever.</i>
Dimin.	λίγῳ, <i>few.</i>
Augment.	πολλοί, <i>many.</i>
Demonst.	τόσῳ, <i>so many.</i>
Relat.	ὅσῳ, <i>as many.</i>

πότῳ, <i>which in order?</i>	οἱ, <i>one of how many?</i>
ποσῶτος, <i>whichever in order.</i>	
λίγοστές, <i>one of few.</i>	
πολλοστός, <i>one of many, or,</i>	<i>one following many.</i>

1 α'	εἷς, μία, ἓν, <i>one.</i>
2 β'	δύο, δύο, <i>two.</i>
3 γ'	τρεις, τρία, <i>three.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>
5 ε'	πέντε, <i>five.</i>
6 ς'	ἕξ, <i>six.</i>
7 ζ'	ἑπτά, <i>seven.</i>
8 η'	ὀκτώ, <i>eight.</i>
9 θ'	ἐννέα, <i>nine.</i>
10 ι'	δέκα, <i>ten.</i>
11 ια'	ἑνδεκα, <i>eleven.</i>
12 ιβ'	δωδεκα, <i>twelve.</i>
13 ιγ'	τρισκαίδεκα, δεκατρεῖς
14 ιδ'	τεσσαρεσκαίδεκα
15 ιε'	πεντεκαίδεκα
16 ις'	ἑκκαίδεκα
17 ιζ'	ἑπτακαίδεκα
18 ιη'	ὀκτωκαίδεκα
19 ιθ'	ἐννεακαίδεκα
20 κ'	εἴκοσι(ν)
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι
30 λ'	τριᾶκοντα
40 μ'	τεσσαράκοντα
50 ν'	πεντήκοντα
60 ξ'	ἑξήκοντα
70 ο'	ἑβδομήκοντα
80 π'	ὀγδοήκοντα
90 ρ'	ἐνενήκοντα
100 ρ'	ἑκατόν
200 σ'	διᾷκόσιοι, αἱ-α
300 τ'	τριᾷκόσιοι

πρῶτος, -η, -ον, <i>first.</i>	
δεύτερος, -ᾱ, -ον, <i>second.</i>	
τρίτος, -η, -ον, <i>third.</i>	
τέταρτος, <i>fourth.</i>	
πέμπτος, <i>fifth.</i>	
ἕκτος, <i>sixth.</i>	
ἑβδομος, <i>seventh.</i>	
ὀγδοος, <i>eighth.</i>	
ἐνατος, ἐννατος, <i>ninth.</i>	
δέκατος, <i>tenth.</i>	
ἐνδέκατος, <i>eleventh.</i>	
δωδέκατος, <i>twelfth.</i>	
τρισκαίδεκατος	
τεσσαρακαίδεκατος	
πεντεκαίδεκατος	
ἑκκαίδεκατος	
ἑπτακαίδεκατος	
ὀκτωκαίδεκατος	
ἐννεακαίδεκατος	
εἴκοστός	
εἴκοστός πρῶτος	
τριᾷκοστός	
τεσσαρακοστός	
πεντηκοστός	
ἑξηκοστός	
ἑβδομηκοστός	
ὀγδοηκοστός	
ἐνενηκοστός	
ἑκατοστός	
διᾷκοσιοστός	
τριᾷκοσιοστός	

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	,α	χίλιοι,-αι,-α	χιλιοστός
2,000	,β	δισχίλιοι	δισχιλιοστός
10,000	,ι	μύριοι,-αι,-α	μυριοστός
20,000	,κ	δισμύριοι	δισμυριοστός
100,000	,ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. *ποσῆταις* ; on what day ?

1. (αὐθήμερος, on the same day.) ἀπλός, ἀπλοῦς, simple, single.
2. δευτεραίος, on the second day. διπλός, double.
3. τριταίος, on the third day. τριπλός, triple.
4. τεταρταίος, on the fourth day. τετραπλός, quadruple.
5. πεμπταίος, on the fifth day. πενταπλός, quintuple.
6. ἑκταίος, on the sixth day. ἑξαπλός, sextuple.
7. ἑβδομαίος, on the seventh day. ἑπταπλός, septuple.
8. ὀγδοαίος, on the eighth day. ὀκταπλός, octuple.

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. *ποσαπλάσιος* ; how many fold ? *ποσάκις* ; how many times ? *ποσότης*, quantity, number.Dim. *ὀλιγάκις*, few times. *ὀλιγότης*, fewness.Augm. *πολλαπλάσιος*, many fold. *πολλάκις*, many times.

- |                           |                       |                   |
|---------------------------|-----------------------|-------------------|
| 1. (ἴσος, equal.)         | ἅπαξ, once.           | μονάς, monad.     |
| 2. διπλάσιος, twofold.    | δὶς, twice.           | δυάς, duad.       |
| 3. τριπλάσιος, threefold. | τρίς, thrice.         | τριάς, triad.     |
| 4. τετραπλάσιος           | τετράκις, four times. | τετράς, τετρακτὺς |
| 5. πενταπλάσιος           | πεντάκις              | πεντάς            |
| 6. ἑξαπλάσιος             | ἑξάκις                | ἑξάς              |
| 7. ἑπταπλάσιος            | ἑπτάκις               | ἑβδομάς           |
| 8. ὀκταπλάσιος            | ὀκτάκις               | ὀγδοάς            |
| 9. ἐννεαπλάσιος           | ἐννεάκις, ἐννάκις     | ἐννεάς            |
| 10. δεκαπλάσιος           | δεκάκις               | δεκάς             |
| 20. εἰκοσαπλάσιος         | εἰκοσάκις             | εἰκάς             |
| 100. ἑκατονταπλάσιος      | ἑκατοντάκις           | ἑκατοντάς         |
| 1,000. χιλιοπλάσιος       | χιλιάκις              | χιλιάς            |
| 10,000. μυριοπλάσιος      | μυριάκις              | μυριάς            |

## C. TABLES OF CONJUGATION.

## ¶ 26. I. THE TENSES CLASSIFIED.

Relations.	Time.	I. PRIMARY.		II. SECONDARY.
		1. Present.	2. Future.	3. Past.
1. Definite.		<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	<b>*</b> <i>I shall be writing.</i>	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.		<b>*</b> <i>I write.</i>	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.		<b>PERFECT.</b> <i>ἔγραφα,</i> <i>I have written.</i>	<b>*</b> <i>I shall have written.</i>	<b>PLUPERFECT.</b> <i>ἔτεγράφειν,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

1. Actual.	I. DISTINCT.	
	A. INTELLECTIVE.	2. Contingent.
<b>INDICATIVE.</b> <i>γράφω,</i> <i>I am writing.</i>	<b>α. Present.</b> <b>SUBJUNCTIVE.</b> <i>γράφω,</i> <i>I may write.</i>	<b>β. Past.</b> <b>OPTATIVE.</b> <i>γράφοιμι,</i> <i>I might write</i>
	<b>B. VOLITIVE.</b> <b>IMPERATIVE.</b> <i>γράφε,</i> <i>Write.</i>	

## II. INCORPORATED.

A. Substantive.	B. Adjective.
<b>INFINITIVE.</b> <i>γράφειν,</i> <i>To write.</i>	<b>PARTICIPLE.</b> <i>γράφων,</i> <i>Writing.</i>

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>α, μί</i>		<i>ομαι, μαι</i>	
Augm.	<b>IMPERFECT,</b>	<i>ον, ν</i>		<i>όμεν, μην</i>	
	<b>FUTURE,</b>	<i>σω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	<b>FUT. II.,</b>				<i>ήσομαι</i>
Augm.	<b>AORIST,</b>	<i>σα</i>	<i>σάμην</i>		<i>σην</i>
Augm.	<b>AOR. II.,</b>	<i>ον, ν</i>	<i>όμεν, μην</i>		<i>ην</i>
Redpl.	<b>PERFECT,</b>	<i>κα</i>		<i>μαι</i>	
Redpl.	<b>PERF. II.,</b>	<i>α</i>			
Augm.	<b>Redpl. PLUPERFECT,</b>	<i>κειν</i>		<i>μην</i>	
Augm.	<b>Redpl. PLUPERF. II.,</b>	<i>ειν</i>			
Redpl.	<b>FUT. PERF.</b>			<i>σομαι</i>	



## ¶ 29. IV. AFFIXES OF THE

		Present.		Imperfect.	
		Nude.	Euphonic.	Nude.	Euphonic
Ind.	S.	1 μι	ω	ν	ον
		2 ς	εις	ς	ςς
		3 σι(ν)	σι	•	ε(ν)
	P.	1 μεν	ομεν	μεν	ομεν
		2 τε	ετε	τε	ετε
		3 νσι(ν), ᾱσι(ν)	ουσι(ν)	σαν	ον
	D.	1 μεν	ομεν	μεν	ομεν
		2 τον	ετον	τον	ετον
		3 τον	ετον	την	ετην
Subj.	S.	1	ω		
		2	ης		
		3	η		
	P.	1	ωμεν		
		2	ητε		
		3	ωσι(ν)		
	D.	1	ωμεν		
		2	ητον		
		3	ητον		
Opt.	S.	1 λην	οιμι		
		2 λης	οις		
		3 λη	οι		
	P.	1 λημεν, ἴμεν	οιμεν		
		2 λητε, ἴτε	οιτε		
		3 λησαν, ἴεν	οισεν		
	D.	1 λημεν, ἴμεν	οιμεν		
		2 λητον, ἴτον	οιτον		
		3 λήτην, ἴτην	οίτην		
Imp.	S.	2 θι, ς, ε	ε		
		3 τω	έτω		
	P.	2 τε	ετε		
		3 τωσαν, ντων	έτωσαν, όντων		
	D.	2 τον	ετον		
		3 των	έτων		
Inf.		ναι	ειν		
Part.	N.	ντις, νταᾶ, ν	ων, ουσαᾶ, ον		
	G.	ντος, ντης	οντος, ούτης		

## ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεις	σᾶς	κ-ᾶς	κ-εις
		3 σει	σε(ν)	κ-ε(ν)	κ-ει
	P.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-ισαν
	D.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-είτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σεῖς	(κ-οις)	
		3 σοι	σαι, σεῖς(ν)	(κ-οι)	
	P.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτε	σαιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σεῖς	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοίτην	σαίτην	(κ-οίτην)	
Imp.	S.	2	σον	(κ-ε)	
		3	σᾶτω	(κ-έτω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σᾶν-	(κ-έτωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-ετον)	
		3	σᾶτων	(κ-έτων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-νῖς, κ-ός	
	G.	σοντος	σαντος, σᾶσης	κ-ότος, κ-νῖς	

## ¶ 30. V. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.		
		Nude.	Euph.	Nude.	Euph.			
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην	
	2	σαι, αι	η, ει	σο, ο	ου	σαι	σο	
	3	ται	εται	το	ετο	ται	το	
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα	
	2	σθις	εσθις	σθις	εσθις	σθις	σθις	
	3	νται	ονται	ντο	οντο	νται	ντο	
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα	
	2	σθιον	εσθιον	σθιον	εσθιον	σθιον	σθιον	
	3	σθιον	εσθιον	σθιην	εσθιην	σθιον	σθιην	
	Subj.	S. 1		ωμαι			(μένος ω)	
		2		η			(μένος ης)	
		3		ηται			(μένος η)	
P. 1			όμεθα			(μένοι ωμεν)		
2			ησθις			(μένοι ηςτε)		
3			ωνται			(μένοι ωσι-ν)		
D. 1			όμεθα			(μένω ωμεν)		
2			ησθιον			(μένω ηςτον)		
3			ησθιον			(μένω ηςτον)		
Opt.		S. 1	ιμην	οίμην			(μένος ειην)	
		2	ιο	οιο			(μένος ειης)	
		3	ιτο	οιτο			(μένος ειη)	
	P. 1	ιμεθα	οίμεθα			(μένοι ειημεν)		
	2	ισθις	οισθις			(μένοι ειητε)		
	3	ιντο	οιντο			(μένοι ειησαν)		
	D. 1	ιμεθα	οίμεθα			(μένω ειημεν)		
	2	ισθιον	οισθιον			(μένω ειητον)		
	3	ισθιην	οισθιην			(μένω ειητην)		
	Imp.	S. 2	σο, ο	ου			σο	
		3	σθω	εσθω			σθω	
		P. 2	σθις	εσθις			σθις	
3		σθωσαν, σθων	εσθωσαν, εσθων			σθωσαν, σθων		
D. 2		σθιον	εσθιον			σθιον		
3		σθων	εσθων			σθων		
Inf.		σθαι	εσθαι			σθαι		
Part.	N.	μένος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον		
	G.	μένου, -ης	ομένου, -ης			μένου, -ης		

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σε	σω	θ-ης	θ-ήσῃ, θ-ήσε
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσεσθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσεσθον
	3	σεσθον	σάσθην	θ-ήτην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σεται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σοίμην	σαιμην	θ-εῖην	θ-ησοίμην
	2	σοιο	σαιο	θ-εῖης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-εῖη	θ-ήσοιτο
	P. 1	σοίμεθα	σαιμεθα	θ-εῖημεν, θ-εῖμεν	θ-ησοίμεθα
	2	σοισθε	σαισθε	θ-εῖητε, θ-εῖτε	θ-ήσοισθε
	3	σοιντο	σαιντο	θ-εῖησαν, θ-εῖεν	θ-ήσοιντο
	D. 1	σοίμεθα	σαιμεθα	θ-εῖημεν, θ-εῖμεν	θ-ησοίμεθα
	2	σοισθον	σαισθον	θ-εῖητον	θ-ήσοισθον
	3	σοισθην	σαισθην	θ-εῖήτην	θ-ησοισθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν, σάσθων	θ-ήτωσαν, θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
Inf.		σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-εις, θ-εῖς, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-ελσης	θ-ησομένου



¶ 32. VII. DIALECTIC FORMS (see §§ 241 - 253).

SUBJECTIVE.	OBJECTIVE.
<i>Singular.</i>	<i>Singular.</i>
1 <i>Ind. Pr. α, Old μ.</i> ἔρημι, πάλημι. ἀέω, ᾠ, Ion. ἰώ. ἰώ. ἔρην, φαιέν. ἰώ, ᾠ, Ion. ἰώ. ἰώ. ἔρην, φαιέν. Fut. α, Dor. ᾠ. ἔσσω, σηνύσω. σω, Dor. ᾠ. ἔσσω, σηνύσω. ᾠ, Ion. ἰώ. ἀγγαλίω, φάσιω. Impf. η, Iter. σκον. ἔχρικον, φέρικον. Ion. α. ἰσίδω, ἦε, ἴα.	1 ἰομαι, οὔμαι, Ion. and Dor. οὔμαι. φεζοῦμαι. σῶμαι, Dor. σῶμαι, οὔμαι. ἔζομαι, φεζοῦμαι. οὔμαι, Ion. ἰομαι. φανίμαι, ὀλίγοι. μην, Dor. μέν. δυνάμην, ἰομέην. Iter. σκόνην. πηλίσκομαι, μνησκόμην. 2 η, Ion. ιαι, Subj. ηαι. ἔται, πέται. Hel. ιαι. ἄρισται, παυχᾶσαι. σν, Ion. ιο. ἴστω, φεζέω. Ion. and Dor. ιν. ἴστω, φεζέω. Ep. ιο. ἔζω, σπύω. ω, Ion. αο. ἰδίζω, ἰσίσταω. Dor. α. ἰσάξω, ἦε. σαι, σς, Ep. αι, ο. βίβλωμαι, ἔσσω. ἴσαι, ἴς, Ion. ἴαι, ἰο. φεζίαι, φεζίω. Plural.
3 <i>vet, Dor. ντι.</i> φαντί, ἔχοντι. οὔσι, ἄολ. οὔσι. κρύπτουσιν, στεάζουσιν. ἀούσι, ᾠσι, Ep. ᾠσι, ᾠσι. βεῖουσιν, δέουσιν. Dor. ἀντι. πινᾶντι. ἰουσι, οὔσι, Ion. οὔσι. σπύουσιν. Dor. οὔσι. φιλῶντι, μινύουσιν. ᾠσι, Ion. ἰασι. ἰονίσι, ἰονίσι. ᾠσι, ἄολ. οὔσι. φανί. ᾠσι, ᾠ, Alex. αν, σων. ἔχωναν, ἔλδωναν. σων, Old ν. ἔσων, ἦρεθιν. Inf. ναι, ἄολ. ν. μελίσσθην, ἀνελεην. Dor. and Ep. μιν. κρήμην, φέμην. Ep. and ἄολ. μιναι. μυχθήμηναι, σίμηναι. Dor. ιν. σπύεσθιν, βεῖσιν. [ναι. Dor. and ἄολ. ην. οὔην, ᾠην. Poet. ἴμην, ἴμηναι. ᾠέμην, ᾠέμηναι. αῖν, Ion. ἰν. ἰδύν, σπύουσιν. ἀνν, φη, Ep. ἀνν. ἰσέων, ἰσέων. Dor. ᾠν. ἰσέων, ἰσέων. ἰν, Dor. ᾠν. ἰσέων, ἰσέων. [αν. ἴναι, Dor. and ἄολ. ἰν, ην. διδύκων, τινᾶν. Ep. ἴναι. σπύουσιν. Pt. ᾠ, Ion. ἰν. ἀγγαλίω, ἰσέων. ἀνν, ᾠ, Ep. ᾠν, ᾠν. ἔρην. ᾠ, ᾠ, ἄολ. αἰ, αἰσα. ἰσέων, αἰσα. οὔσα, ἄολ. οὔσα. ἔχουσα, φέρουσα. ἀνναι, ᾠαι, Ep. ᾠσαι, ᾠσαι, ᾠσαι. ἔρουν. G. ἰέσι, Ep. ᾠσι. βίβλωσιν, πινᾶσιν.	1 μέλα, Poet. μέλα. ἀγόμεθα, ἰσόμεθα. 3 νται, νται, Ion. αται, ατο. πιαται, ἴαται. ανται, ανται, Ion. ἰαται, ἰατο. δυνίαται. ανται, ανται, Ep. ᾠνται, ᾠνται. αἰσίνονται. ἀνται, ᾠνται, Ep. ᾠνται, ᾠνται. ἰμνούνται. Dn. 3 σθην, Dor. σθᾶν. κτησάσθην, ἰσίσθην. Inf. ἀνέσθην, ἀνέσθην, Ion. ἰσέσθην. χρίσθην. Ep. ἀνέσθην. ἰσέσθην. Dor. ᾠσθην. σπύεσθην. ἰσέσθην, Ion. ἰσέσθην. φανίσθην, ἰσέσθην.
1 <i>μιν, Dor. μιν.</i> ὑδρίσμι, διδρίσμι. Subj. ομιν, Ep. ομιν. ἀγρίομαι, ἰομαι. 2 Subj. ητι, Ep. ητι. σφίσι.	

## ¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Subj. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Opt. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Imp. S.	2 <i>Do thou</i> 3 <i>Let him</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
P.	2 <i>Do you</i> 3 <i>Let them</i>		
D.	2 <i>Do you two</i> 3 <i>Let them two</i>		
Infinitive,			
Participle,			

*To be planning,*  
or  
*To plan.*

*Planning.*

## VERB βουλεύω (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned.</i>
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*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

<i>should plan,</i> or <i>would plan.</i>	<i>might plan,</i> <i>might have planned,</i> <i>should plan,</i> <i>should have planned,</i> <i>would plan,</i> <i>would have planned,</i> <i>could plan,</i> <i>could have planned,</i> <i>plan, or have planned,</i>
---	---

*plan, or have planned.*

*To be about  
to plan.*

*To plan, or  
To have planned.*

*To have planned.*

*About to plan.* { *Having planned,*  
                          *or Planning.*     *Having planned.*



# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω . 2 βουλεύεις 3 βουλεύει	ἔβουλενον ἔβούλευας ἔβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἔβουλεύομεν ἔβουλεύετε ἔβούλευον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλεύετην	βουλεύσετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλευε 3 βουλευέτω		
P.	2 βουλεύετε 3 βουλευέτωσαν βουλευόντων		
D.	2 βουλεύετον 3 βουλευέτων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἔβεβουλεύκεισαν, ἔβεβουλεύκασαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκειτον
ἐβουλευσάτην		ἔβεβουλευκείτην
βουλεύσω		
βουλεύσῃς		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιοι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσεις		
βουλεύσαιομεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν, βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκώς	

# ¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμαι	ἐβουλευόμην	βουλεύσομαι
	2 βουλεύη,	ἐβουλεύου	βουλεύσῃ,
	βουλεύει		βουλεύσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἐβουλευόμεθα	βουλευσόμεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύσεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον
	3	ἐβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλευέσθω		
P.	2 βουλεύεσθε		
	3 βουλευέσθωσαν,		
	βουλευέσθων		
D.	2 βουλεύεσθον		
	3 βουλευέσθων		
Infin.	βουλεύεσθαι		βουλεύεσθαι
Part.	βουλευόμενος		βουλευόμενος

THE REGULAR VERB *βουλεύω*, to plan, to counsel.*to deliberate, to resolve.)*

## Aorist Mid.

ἐβουλευσάμην  
ἐβουλεύσω

ἐβουλεύσατο

ἐβουλευσάμεθα

ἐβουλεύσασθε

ἐβουλεύσαντο

ἐβουλεύσασθον

ἐβουλευσάσθην

βουλεύσωμαι

βουλεύσῃ

βουλεύσῃται

βουλευσώμεθα

βουλεύσῃσθε

βουλεύσωνται

βουλεύσῃσθον

βουλευσαίμην

βουλεύσαιο

βουλεύσαιτο

βουλευσαίμεθα

βουλεύσαισθε

βουλεύσαιντο

βουλεύσαισθον

βουλευσαίσθην

βούλευσαι

βουλευσάσθω

βουλεύσασθε

βουλευσάσθωσαν,

βουλευσάσθων

βουλεύσασθον

βουλευσάσθων

βουλεύσασθαι

βουλευσάμενος

## Perfect.

βεβούλευμαι  
βεβούλευσαι

βεβούλεται

βεβουλεύμεθα

βεβούλευσθε

βεβούλενται

βεβούλευσθον

βεβούλευσο

βεβουλεύσθω

βεβούλευσθε

βεβουλευσθήσαν,

βεβουλευσθων

βεβούλευσθον

βεβουλεύσθων

βεβουλεύσθαι

βεβουλευμένος

## Pluperfect.

ἔβηβουλεύμην  
ἔβηβούλευσο

ἔβηβούλεντο

ἔβηβουλεύμεθα

ἔβηβούλευσθε

ἔβηβούλεντο

ἔβηβούλευσθον

ἔβηβουλεύσθην

## TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθην 2 ἐβουλεύθης 3 ἐβουλεύθῃ	βουλευθήσομαι βουλευθήσῃ, βουλευθήσῃ βουλευθήσεται
P.	1 ἐβουλεύθημεν 2 ἐβουλεύθητε 3 ἐβουλεύθησαν	βουλευθήσομεθα βουλευθήσεσθε βουλευθήσονται
D.	2 ἐβουλεύθητον 3 ἐβουλευθήτην	βουλευθήσεσθον
Subj. S.	1 βουλευθῶ 2 βουλευθῆς 3 βουλευθῇ	
P.	1 βουλευθῶμεν 2 βουλευθῆτε 3 βουλευθῶσι	
D.	2 βουλευθῆτον	
Opt. S.	1 βουλευθείην 2 βουλευθείης 3 βουλευθείη	βουλευθήσοίμην βουλευθήσοιο βουλευθήσοιτο
P.	1 βουλευθείημεν, βουλευθεῖμεν 2 βουλευθείητε, βουλευθεῖτε 3 βουλευθείησαν, βουλευθεῖεν	βουλευθήσοιμεθα βουλευθήσοισθε βουλευθήσονται
D.	2 βουλευθείητον 3 βουλευθειήτην	βουλευθήσοισθον βουλευθήσοιστήν
Imp. S.	2 βουλεύθητι 3 βουλευθήτω	
P.	2 βουλεύθητε 3 βουλευθήτωσαν, βουλευθέντων	
D.	2 βουλεύθητον 3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθησόμενος

# 1 36. XI. (A.) MUTE VERBS. i. LABIAL.

## 1. Γράφω, to write.

### ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράφων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἔγεγράφειν

### MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἐγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραψοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφη		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος
	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	ἔγεγράμην
2	γέγραψαι	γέγραψο		ἔγγραψο
3	γέγραπται	γεγράφθω	Part.	ἔγγραπτο
P. 1	γεγράμμεθα		γεγραμμένος	ἔγεγράμμεθα
2	γέγραφθε	γέγραφθε		ἔγγραφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἰσι]	γεγράφθων		[ῆσαν]
D. 2	γέγραφθον	γέγραφθον		ἔγγραφθον
3		γεγράφθων		ἔγεγράφθην

# Π 37. LABIAL. 2. Λείπω, to leave.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	ἔλειπα	ἔλειοίπειν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	ἔλειπέναι	
Part.	λείπων		λείπων	ἔλειπώς	

## ΑΟΡΙΣΤ Π.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλειπον	λίπω	λίποιμι		λιπείν
2	ἔλειπες	λίπῃς	λίποις	λίπε	
3	ἔλειπε	λίπῃ	λίποι	λίπέτω	Part.
P. 1	ἐλίπομεν	λίπωμεν	λίπομεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλειπον	λίπωσι	λίποιεν	λίπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπετον	λιπόντος
3	ἐλίπετην		λίποιτην	λίπέτων	λιπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	ἔλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λείφθῶ
Opt.	λειπόμην	λειψοίμην		λείφθείην
Imp.	λείπου		ἔλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	ἔλεϊφθαι	λείφθῆναι
Part.	λειπόμενος	λειψόμενος	ἔλειμμένος	λείφθεις
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	ἐλείψομαι	ἐλείμμην	λείφθήσομαι

## ΑΟΡΙΣΤ Π. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπωμαι	λίποίμην		λιπέσθαι
2	ἐλίπον	λίπῃ	λίποιο	λιπού	
3	ἐλίπετο	λίπεται	λίποιο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποιντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	ἐλίπεσθην		λίποισθην	λιπέσθων	

# ¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, to do.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	<i>πράσσω, πράττω</i>	<i>πράξω</i>	<i>ἔπραξα</i>	<i>πέπρωχα</i>	<i>πέπρωγα</i>
Subj.	<i>πράσσω, πράττω</i>		<i>πράξω</i>		
Opt.	<i>πράσσοιμι, πράττοιμι</i>	<i>πράξοιμι</i>	<i>πράξαιμι</i>		
Imp.	<i>πράσσε, πράττε</i>		<i>πράξον</i>	[ <i>ναι</i>	[ <i>ναι</i>
Inf.	<i>πράσσειν, πράττειν</i>	<i>πράξειν</i>	<i>πράξαι</i>	<i>πεπραχέ-</i>	<i>πεπραγέ-</i>
Part.	<i>πράσσων, πράττων</i>	<i>πράξων</i>	<i>πράξας</i>	<i>πεπραχώς</i>	<i>πεπραγώς</i>
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	<i>ἔπρασσον, ἔπραττον</i>			<i>ἐπεπράχην</i>	<i>ἐπεπράγην</i>

## MIDDLE AND PASSIVE VOICES.

	Present.		Imperfect.	Future Mid.
Ind.	πράσσομαι,	πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι,	πράττωμαι		
Opt.	πρασσοίμην,	πραττοίμην		πραξοίμην
Imp.	πράσσου,	πράττου		
Inf.	πράσσεσθαι,	πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος,	πραττόμενος		πραξόμενος
	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξάιμην	πραχθείην	πραχθήσοιμην	πεπραξοίμην
Imp.	πράξαι	πράχθητι		
Inf.	πράξασθαι	πραχθήναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πράξάμενος	πραχθείς	πραχθήσόμενος	πεπραξόμενος

	Ind.	PERFECT.	Imp.	Inf.	PLUPERFECT.
S. 1	<i>πέπραγμαi</i>			<i>πεπρώχθαι</i>	<i>ἐπεπρώγμην</i>
2	<i>πέπραξαι</i>	<i>πέπραξο</i>			<i>ἐπέπραξο</i>
3	<i>πέπρακται</i>	<i>πεπράχθω</i>			<i>ἐπέπρακτο</i>
P. 1	<i>πεπρώγμεθα</i>			<i>πεπραγμένοι</i>	<i>ἐπεπρώγμεθα</i>
2	<i>πέπραχθε</i>	<i>πέπραχθε</i>			<i>ἐπέπραχθε</i>
3	<i>πεπραγμένοι</i>	<i>πεπράχθωσαν,</i> [εἰσὶ <i>πεπράχθων</i>			<i>πεπραγμένοι</i> [ῆσαν
D 2	<i>πέπραχθον.</i>	<i>πέπραχθον</i>			<i>ἐπέπραχθον.</i>
3		<i>πεπράχθων</i>			<i>ἐπεπράχθην</i>



# ¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

## ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπειθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποίθω
Opt.	πείσοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πίθειν	πεπεικέναι	πεποισθέναι
Part.	πείθων	πείσων	πείσας	πίθων	πεπεικώς	πεποισθώς
Imperfect.					1 Pluperfect. 2 Pluperfect.	
ἔπειθον					ἐπεπείκειν ἐπεποίηεν	

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπεισθην	πεισθήσομαι
Subj.	πείθωμαι		πείθωμαι	πεισθῶ	
Opt.	πειθούμην	πεισούμην	πιθούμην	πεισθίην	πεισθησούμην
Imp.	πείθου		πιθού	πείσθητι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πείσθεις	πεισθησόμενος
Imperfect.					
ἐπειθόμην					

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	
S. 1	πέπεισμαι		πεπείσθαι	ἐπεπείσμην
2	πέπεισαι	πέπεισο		ἐπέπεισο
3	πέπεισται	πεπείσθω		ἐπέπειστο
P. 1	πεπεισμεθα		πεπεισμένοι	ἐπεπείσμεθα
2	πέπεισθε	πέπεισθε		ἐπέπεισθε
3	πεπεισμένοι	πεπεισθωσαν,		πεπεισμένοι
	[είσι]	πεπείσθων		[ῆσαν]
D. 2	πέπεισθον	πέπεισθον		ἐπέπεισθον
3		πεπείσθων		ἐπεπείσθων

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομίσθην
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομίζοίμην	κομισοίμην	κομισαίμην	κομισθείην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομιζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind	ἐκομίζομην	κεκόμισμαι	ἐκεκομίσμην	κομισθήσομαι
Opt.				κομισθησοίμην
Imp.		κεκόμισο		
Inf.		κεκομίσθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

## ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιέιτον	κομιούντος	κομιεῖσθον	

# ¶ 41. XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

### ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελλα	ἤγγελλειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκέναι	
Part.	ἄγγελλων		ἄγγελών	ἤγγελκώς	

### FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖήτην		

### AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγεῖλω	ἄγγεῖλαιμι	
2	ἤγγειλας	ἄγγεῖλῃς	ἄγγεῖλαις, ἄγγεῖλαις	ἄγγειλον
3	ἤγγειλε	ἄγγεῖλῃ	ἄγγεῖλαι, ἄγγεῖλεις	ἄγγεῖλάτω
P. 1	ἤγγειλαμεν	ἄγγεῖλωμεν	ἄγγεῖλαιμεν	
2	ἤγγειλατε	ἄγγεῖλῃτε	ἄγγεῖλαιτε	ἄγγεῖλατε
3	ἤγγειλαν	ἄγγεῖλωσι	ἄγγεῖλαιεν, ἄγγεῖλαιαν	ἄγγεῖλάτωσαν, ἄγγεῖλάντων
D. 2	ἤγγειλατον	ἄγγεῖλῃτον	ἄγγεῖλαιτον	ἄγγεῖλατον
3	ἤγγειλάτην		ἄγγεῖλαίτην	ἄγγεῖλάτων
Inf.	ἄγγεῖλαι.	Part.	ἄγγεῖλας, -ᾶσα, -αν	G. -αντος, -άσης.

### MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγελῃν
Subj.	ἄγγελλωμαι	ἄγγέλωμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθειῃν	ἄγγελεῖῃν
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθητι	ἄγγελθη
Inf.	ἄγγελλεσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγεληναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμεν	ἡγγελθήσομαι	ἡγγελήσομαι
Opt.		ἡγγελθῇσοίμην	ἡγγελησούμην
Inf.		ἡγγελθήσεσθαι	ἡγγελήσεσθαι
Part.		ἡγγελθισόμενος	ἡγγελησόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελῖσθαι	ἡγγελούμενος
2	ἡγγελῇ, ἡγγεῖ	ἡγγελοῖο		ἡγγελουμένη
3	ἡγγελεῖται	ἡγγελοῖτο		ἡγγελούμενον
P. 1	ἡγγελούμεθα	ἡγγελοίμεθα		ἡγγελουμένου
2	ἡγγελῖσθε	ἡγγελοῖσθε		ἡγγελουμένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγελάμην	ἡγγεῖλωμαι	ἡγγεῖλαιμην	
2	ἡγγεῖλω	ἡγγεῖλῃ	ἡγγεῖλαιο	ἡγγεῖλαι
3	ἡγγεῖλατο	ἡγγεῖλῃται	ἡγγεῖλαιτο	ἡγγεῖλάσθω
P. 1	ἡγγελάμεθα	ἡγγεῖλώμεθα	ἡγγεῖλαιμεθα	
2	ἡγγεῖλασθε	ἡγγεῖλῃσθε	ἡγγεῖλαισθε	ἡγγεῖλασθε
3	ἡγγεῖλαντο	ἡγγεῖλονται	ἡγγεῖλαιντο	ἡγγεῖλάσθωσαν, ἡγγεῖλάσθων
D. 2	ἡγγεῖλασθον	ἡγγεῖλῃσθον	ἡγγεῖλαισθον	ἡγγεῖλασθον
3	ἡγγεῖλάσθην		ἡγγεῖλασθην	ἡγγεῖλάσθων
	Inf. ἡγγεῖλασθαι.		Part. ἡγγεῖλάμενος.	

	Ind.	Imp.	Inf.	Part.	PLUPERFECT.
S. 1	ἡγγεῖμαι		ἡγγεῖλθαι		ἡγγεῖλμην
2	ἡγγεῖσαι	ἡγγεῖλσο			ἡγγεῖλσο
3	ἡγγεῖται	ἡγγεῖλθω			ἡγγεῖλτο
P. 1	ἡγγεῖμεθα		ἡγγεῖλμένοις		ἡγγεῖλμεθα
2	ἡγγεῖθε	ἡγγεῖλθε			ἡγγεῖλθε
3	ἡγγεῖμένοις εἰσι	ἡγγεῖλθωσαν, ἡγγεῖλθων			ἡγγεῖμένοις ἦσαν
D. 2	ἡγγεῖλθον	ἡγγεῖλθον			ἡγγεῖλθον
3		ἡγγεῖλθων			ἡγγεῖλθην

# Π 42. LIQUID. 2. Φαίνω, to show.

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίρω	φανῶ	ἔφην	πέφαγα	πέφην
Subj.	φαίρω		φήνῃ		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίρειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίρων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἔπεφηνεν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίρομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίρωμαι			φήνωμαι
Opt.	φαινόμην		φανόμην	φηνάμην
Imp.	φαῖρου			φήναι
Inf.	φαίσεσθαι		φανεῖσθαι	φήσασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθῶην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φάνηναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	Ind.	PERFECT.	Inf.	PLUPERFECT.
		Imp.		
S. 1	πέφασμαι		πεφάνθαι	ἐπέφασμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω		ἐπέφαντο
			Part.	
P. 1	πεφάσμεθα		πεφασμένοι	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εισί	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αὖξω* or *αὖξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὖξω,	αὖξάνω	αὖξήσω	ηὕξησα	ηὕξηκα
Subj.	αὖξω,	αὖξάνω		αὖξήσω	
Opt.	αὖξοιμι,	αὖξάνοιμι	αὖξήσοιμι	αὖξήσαιμι	
Imp.	αὖξε,	αὖξανε		αὖξησον	
Inf.	αὖξειν,	αὖξάνειν	αὖξήσειν	αὖξήσαι	ηὕξηκέναι
Part.	αὖξων,	αὖξάνων	αὖξήσων	αὖξήσας	ηὕξηκώς
	Imperfect.				Pluperfect
	ηὕξον,	ηὕξανον			ηὕξηκειν

## MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὖξομαι,	αὖξάνομαι	αὖξήσομαι	ηὕξησάμην
Subj.	αὖξωμαι,	αὖξάνωμαι		αὖξήσωμαι
Opt.	αὖξοίμην,	αὖξανοίμην	αὖξησοίμην	αὖξησαίμην
Imp.	αὖξου,	αὖξάνου		αὖξησαι
Inf.	αὖξεσθαι,	αὖξάνεσθαι	αὖξήσεσθαι	αὖξήσασθαι
Part.	αὖξόμενος,	αὖξανόμενος	αὖξησόμενος	αὖξησάμενος
	Imperfect.			
	ηὕξόμην,	ηὕξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ηὕξημαι	ηὕξημην	ηὕξήθην	αὖξηθήσομαι
Subj.			αὖξηθῶ	
Opt.			αὖξηθείην	αὖξηθησοίμην
Imp.	ηὕξησο		αὖξήθητι	
Inf.	ηὕξησθαι		αὖξηθήναι	αὖξηθήσεσθαι
Part.	ηὕξημένος		αὖξηθείς	αὖξηθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*,  
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P. 1	κεκαμμεθα	ἐληλεγμεθα		
2	κέκαμφθε	ἐληλέγχθε	Infinitive.	
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[εἰσὶ]	[εἰσὶ]	Participle.	
D. 2	κέκαμφθον	ἐληλέγχθον	κεκαμμένος	ἐληλεγμένος

## ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

1. *Τιμάω, to honor.*

## ACTIVE VOICE.

PRESENT IND.				PRESENT SUBJ.			
S.	1	τιμάω,	τιμῶ	τιμάω,	τιμῶ		
	2	τιμάεις,	τιμάῃς	τιμάῃς,	τιμάῃς		
	3	τιμάει,	τιμάῃ	τιμάῃ,	τιμάῃ		
P.	1	τιμάομεν,	τιμῶμεν	τιμάωμεν,	τιμῶμεν		
	2	τιμάετε,	τιμάτε	τιμάητε,	τιμάτε		
	3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι		
D.	2	τιμάετον,	τιμάτον	τιμάητον,	τιμάτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι,	τιμῶην	
	2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς,	τιμῶης	
	3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ,	τιμῶῃ	
P.	1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν,	τιμῶῃμεν	
	2	ἐτιμάετε,	ἐτιμάτε	τιμάοιτε,	τιμῶτε,	τιμῶῃτε	
	3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν		
D.	2	ἐτιμάετον,	ἐτιμάτον	τιμάοιτον,	τιμῶτον,	τιμῶῃτον	
	3	ἐτιμάετην,	ἐτιμάτην	τιμαόλην,	τιμῶτην,	τιμῶῃτην	
PRESENT IMP.				PRESENT INF.			
S.	2	τίμαε,	τίμα	τιμάειν,	τιμάν		
	3	τιμάετω,	τιμάτω				
				PRESENT PART.			
P.	2	τιμάετε,	τιμάτε	τιμάων,	τιμῶν		
	3	τιμαέτωσαν,	τιμάτωσαν,	τιμάουσα,	τιμῶσα		
		τιμαόντων,	τιμώντων	τιμάον,	τιμῶν		
D.	2	τιμάετον,	τιμάτον	G. τιμάοντος,	τιμῶντος		
	3	τιμαέτων,	τιμάτων	τιμαούσης,	τιμῶσης		
	Future.	Aorist.	Perfect.	Pluperfect.			
Ind.	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετιμήκειν			
Subj.		τιμήσω					
Opt.	τιμήσοιμι	τιμήσαιμι					
Imp.		τίμησον					
Inf.	τιμήσειν	τιμήσαι	τετιμηκέναι				
Part	τιμήσων	τιμήσας	τετιμηκώς				

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάεται,	τιμάται
P. 1	τιμάομεθα,	τιμώμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

## PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται
τιμαώμεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

## IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμῶμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο
P. 1	ἐτιμάομεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμάεσθην,	ἐτιμᾶσθην

## PRESENT OPT.

τιμαοίμην,	τιμῶμην
τιμάοιο,	τιμῶ
τιμάοιτο,	τιμῶτο
τιμαοίμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαοισθην,	τιμῶσθην

## PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμαίσθω,	τιμᾶσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαίσθωσαν,	τιμᾶσθωσαν,
	τιμαίσθων,	τιμᾶσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαίσθων,	τιμᾶσθων

## PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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## PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμωμένη
τιμαόμενον,	τιμώμενον

## Future Mid.

## Aorist Mid.

## Perfect.

## Aorist Pass.

Ind.	τιμήσομαι	ἐτιμησάμην
Subj.		τιμησώμαι
Opt.	τιμησοίμην	τιμησάιμην
Imp.		τιμησαι
Inf.	τιμήσεσθαι	τιμήσασθαι
Part.	τιμησόμενος	τιμησάμενος

τετίμημαι

ἐτιμήθην

τετιμήσθαι

τιμηθῶ

τετιμημένος

τιμηθείην

τετίμησο

τιμήθῃτι

τετιμήσθαι

τιμηθῇται

τετιμημένους

τιμηθείς

## 3 Future.

## Pluperfect.

## Future Pass.

Ind.	τετιμήσομαι
Opt.	τετιμησοίμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

ἐτετιμήμην

τιμηθήσομαι

τιμηθήσοίμην

τιμηθήσεσθαι

τιμηθήσόμενος



# ¶ 46. CONTRACT. 2. Φιλέω, to love.

## ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέω,	φιλῶ	φιλέω,	φιλῶ
2	φιλέεις,	φιλεῖς	φιλέης,	φιλήῃς
3	φιλέει,	φιλεῖ	φιλέη,	φιλήῃ
P. 1	φιλόμεν,	φιλοῦμεν	φιλέωμεν,	φιλωμεν
2	φιλέετε,	φιλεῖτε	φιλέητε,	φιλήτε
3	φιλεύσιν,	φιλοῦσιν	φιλέωσιν,	φιλώσιν
D. 2	φιλέετον,	φιλεῖτον	φιλέητον,	φιλήτον

	IMPERFECT.		PRESENT OPT.		
S. 1	ἐφίλειον,	ἐφίλουν	φιλέοιμι,	φιλοῦμι,	φιλοίην
2	ἐφίλεες,	ἐφίλεις	φιλέοις,	φιλοῖς,	φιλοίης
3	ἐφίλεε,	ἐφίλει	φιλέοι,	φιλοῖ,	φιλοίη
P. 1	ἐφιλόμεν,	ἐφιλοῦμεν	φιλέοιμεν,	φιλοῦμεν,	φιλοίημεν
2	ἐφιλέετε,	ἐφιλεῖτε	φιλέοιτε,	φιλοῖτε,	φιλοίητε
3	ἐφίλειον,	ἐφίλουν	φιλέοιεν,	φιλοῖεν	
D. 2	ἐφιλέετον,	ἐφιλεῖτον	φιλέοιτον,	φιλοῖτον,	φιλοίητον
3	ἐφιλέετην,	ἐφιλείτην	φιλεοίτην,	φιλοίτην,	φιλοίήτην

	PRESENT IMP.		PRESENT INF.	
S. 2	φίλεε,	φίλει	φιλέειν,	φιλεῖν
3	φιλεέτω,	φιλείτω		
			PRESENT PART.	
P. 2	φιλέετε,	φιλεῖτε	φιλέων,	φιλῶν
3	φιλεέτωσαν,	φιλείτωσαν,	φιλέουσα,	φιλοῦσα
	φιλεόντων,	φιλούντων	φιλέον,	φιλοῦν
D. 2	φιλέετον,	φιλεῖτον	G. φιλέοντος,	φιλοῦντος
3	φιλεέτων,	φιλείτων	φιλεούσης,	φιλούσης

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκα
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφίληκέναι	
Part.	φιλήσων	φιλήσας	πεφίληκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλεῖ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλέομεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

## PRESENT SUBJ.

φιλέωμαι,	φιλωμαι
φιλέῃ,	φιλεῖ
φιλέηται,	φιληται
φιλέωμεθα,	φιλωμεθα
φιλέησθε,	φιλησθε
φιλέωνται,	φιλώνται
φιλέησθον,	φιλησθον

## IMPERFECT.

S. 1	ἐφιλεόμην,	ἐφιλούμην
2	ἐφιλέου,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλεόμεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλεῖσθην,	ἐφιλεισθην

## PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖτο
φιλέοιτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλείοιντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοίσθην

## PRESENT IMP.

S. 2	φιλέου,	φιλοῦ
3	φιλέεσθω,	φιλείσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλέεσθωσαν,	φιλείσθωσαν,
	φιλείσθων,	φιλείσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλέεσθων,	φιλείσθων

## PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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## PRESENT PART.

φιλέόμενος,	φιλούμενος
φιλομένη,	φιλουμένη
φιλέόμενον,	φιλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φίλησαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλησθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς
	3 Future.		Pluperfect.	Future Pass.
Ind.	πεφιλήσομαι		ἐπεφιλήμην	φιληθήσομαι
Opt.	πεφιλησοίμην			φιληθήσοίμην
Inf.	πεφιλήσεσθαι			φιληθήσεσθαι
Part.	πεφιλησόμενος			φιληθήσόμενος

• ¶ 47. CONTRACT. 3. *Δηλώω, to manifest.*

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω, δηλῶ	δηλώω, δηλῶ	
2	δηλόεις, δηλοῖς	δηλόης, δηλοῖς	
3	δηλόει, δηλοῖ	δηλόῃ, δηλοῖ	
P. 1	δηλόομεν, δηλοῦμεν	δηλώομεν, δηλοῦμεν	
2	δηλόετε, δηλοῦτε	δηλόητε, δηλώτε	
3	δηλόουσι, δηλοῦσι	διλόωσι, δηλώσι	
D. 2	δηλόετον, δηλοῦτον	δηλόητον, δηλώτον	
IMPERFECT.		PRESENT OPT.	
S. 1	εδήλοον, ἐδήλουν	δηλόοιμι, δηλοῖμι, δηλοῖην	
2	εδήλοες, ἐδήλους	δηλόοις, δηλοῖς, δηλοῖης	
3	εδήλοει, ἐδήλου	δηλόοι, δηλοῖ, δηλοῖη	
P. 1	εδηλόομεν, ἐδηλοῦμεν	δηλόοιμεν, δηλοῖμεν, δηλοῖημεν	
2	εδηλόετε, ἐδηλοῦτε	δηλόοιτε, δηλοῖτε, δηλοῖητε	
3	εδήλοον, ἐδήλουν	δηλόοιεν, δηλοῖεν	
D. 2	εδηλόετον, ἐδηλοῦτον	δηλόοιτον, δηλοῖτον, δηλοῖητον	
3	εδηλοέτην, ἐδηλούτην	δηλοοίτην, δηλοῖτην, δηλοῖήτην	

PRESENT IMP.		PRESENT INF.	
S. 2	δήλος, δήλου	δηλόειν, δηλοῦν	
3	δηλοέτω, δηλούτω		
		PRESENT PART.	
P. 2	δηλόετε, δηλοῦτε	δηλῶν, δηλῶν	
3	δηλοέτωσαν, δηλούτωσαν, δηλοόντων, δηλούντων	δηλόουσα, δηλοῦσα	
		δηλῶν, δηλοῦν	
D. 2	δηλόετον, δηλοῦτον	G. δηλόοντος, δηλοῦντος	
3	δηλοέτων, δηλούτων	δηλοούσης, δηλούσης	

	FUTURE.	AORIST.	PERFECT.	PLUPERFECT.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδηλώκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	δηλόομαι,	δηλοῦμαι
2	δηλόη,	δηλοῖ
3	δηλόεται,	δηλοῦται
P. 1	δηλοόμεθα,	δηλούμεθα
2	δηλόεσθε,	δηλοῦσθε
3	δηλόονται,	δηλοῦνται
D. 2	δηλόεσθον,	δηλοῦσθον

## PRESENT SUBJ.

δηλώωμαι,	δηλωῶμαι
δηλόη,	δηλοῖ
δηλόηται,	δηλωῖται
δηλωάμεθα,	δηλωάμεθα
δηλόησθε,	δηλωσθε
δηλώνται,	δηλώνται
δηλόησθον,	δηλώσθον

## IMPERFECT.

S. 1	ἐδηλοόμην,	ἐδηλούμην
2	ἐδηλόου,	ἐδηλοῦ
3	ἐδηλόετο,	ἐδηλοῦτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε
3	ἐδηλόοντο,	ἐδηλοῦντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον
3	ἐδηλόεσθην,	ἐδηλούσθην

## PRESENT OPT.

δηλοοίμην,	δηλοίμην
δηλόοιο,	δηλοῖο
δηλόοιτο,	δηλοῖτο
δηλοοίμεθα,	δηλοίμεθα
δηλόοισθε,	δηλοῖσθε
δηλόοιντο,	δηλοῖντο
δηλόοισθον,	δηλοῖσθον
δηλόοισθην,	δηλοῖσθην

## PRESENT IMP.

S. 2	δηλόου,	δηλοῦ
3	δηλοέσθω,	δηλούσθω
P. 2	δηλόεσθε,	δηλοῦσθε
3	δηλοέσθωσαν,	δηλούσθωσαν,
	δηλοέσθων,	δηλούσθων
D. 2	δηλόεσθον,	δηλοῦσθον
3	δηλοέσθων,	δηλούσθων

## PRESENT INF.

δηλόεσθαι,	δηλοῦσθαι
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## PRESENT PART.

δηλοόμενος,	δηλούμενος
δηλοομένη,	δηλουμένη
δηλοόμενον,	δηλούμενον

## Future Mid.

## Aorist Mid.

## Perfect.

## Aorist Pass.

Ind.	δηλώσομαι	ἐδηλωσάμην
Subj.		δηλώσωμαι
Opt.	δηλωσοίμην	δηλωσαίμην
Imp.		δήλωσαι
Inf.	δηλώσεσθαι	δηλώσασθαι
Part.	δηλωσόμενος	δηλωσάμενος

## δεδήλωσο

## δεδηλώσθαι

## δεδηλωμένος

## ἐδηλώθην

## δηλωθῶ

## δηλωθείην

## δηλώθῃτι

## δηλωθῆναι

## δηλωθείς

## 3 Future.

## Pluperfect.

## Future Pass.

Ind.	δεδηλώσομαι
Opt.	δεδηλωσοίμην
Inf.	δεδηλώσεσθαι
Part.	δεδηλωσόμενος

## ἐδεδηλώμην

## δηλωθήσομαι

## δηλωθήσοίμην

## δηλωθήσεσθαι

## δηλωθησόμενος

# ¶ 48. PURE VERBS. ii. VERBS IN -μι.

## 1. "ἵστημι, to place, to station.

(3 Aor., Perf., Plup., and 3 Fut., to stand.)

### ACTIVE VOICE.

#### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταην	
2	ἵστης	ἵσῃς	ἵσταιης	ἵστη
3	ἵστησι	ἵσῃ	ἵσταιη	ἵσάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταλημεν, ἵσταῖμεν	
2	ἵστατε	ἵσῆτε	ἵσάλητε, ἵσταῖτε	ἵστατε
3	ἵσᾶσι	ἵσῶσι	ἵσάλησαν, ἵσταῖεν	ἵσάτωσαν.
				ἵσάντων
D. 2	ἵστατον	ἵσῆτον	ἵσάλητον, ἵσταῖτον	ἵστατον
3			ἵσάιήτην, ἵσάιτην	ἵσάτων
	Inf. ἵσάναι.	Part. ἱστάς, -ᾶσα, -άν	G. -άντος, -άσης.	

#### IMPERFECT.

S.	P.	D.
1 ἵστην	ἵσταμεν	
2 ἵστης	ἵστατε	ἵστατον
3 ἵστη	ἵστασαν	ἵσάτην

#### AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔστην	στῶ	σταίην		στήναι
2	ἔστης	στῆς	σταίης	στήθι (στᾶ)	
3	ἔστη	στῇ	σταίη	στήτω	Part.
P. 1	ἔστημεν	στώμεν	σταίημεν, σταῖμεν		στάς
2	ἔστητε	στήτε	σταίητε, σταῖτε	στήτε	
3	ἔστησαν	στώσι	σταίησαν, σταῖεν	στήτωσαν, σάντων	
D. 2	ἔστητον	στήτον	σταίητον, σταῖτον	στήτον	
3	ἔστήτην		σταίήτην, σταίτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἔστησα	ἔστηκα	ἔστήκειν, εἰστήκειν.	ἔστήξω
Subj.		στήσω	ἔσθήκω		
Opt.	στήσοιμι	στήσαιμι			ἔσθήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἔσθήξαι
Part.	στήσων	στήσας	ἔσθηκώς		ἔσθήξων

PERFECT II.						PLUPERF. II.
	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιης	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστώμεν	&c.		ἔστώς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔστασι	ἔστώσι		&c.	ἔστώς, ἔστός	ἔστασαν
D. 2	ἔστατον	*			ἔστώτος	ἔστατον
3					ἔστώσης	ἔστάτην

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστώμαι	ἵσταίμην		ἵστασθαι
2	ἵτασαι	ἵσῃ	ἵταιο	ἵτασο, ἵτω	
3	ἵταται	ἵσῃται	ἵταιτο	ἵτάσθω	Part.
P. 1	ἱστάμεθα	ἱστώμεθα	ἱσταίμεθα		ἱστάμενος
2	ἱτασθε	ἱσῆσθε	ἱταισθε	ἱτασθε	
3	ἱτάνται	ἱσῶνται	ἱτάντο	ἱτάσθωσαν, ἱτάσθων	
D. 2	ἱτασθον	ἱσῆσθον	ἱταισθον	ἱτασθον	
3			ἱταίσθην	ἱτάσθων	

## IMPERFECT.

S. 1	ἱσάμην	P. ἱστάμεθα	D.	
2	ἱτασο, ἱτω	ἱτασθε		ἱτασθον
3	ἱτατο	ἱτάντο		ἱτάσθην

Fut. Mid. σήσομαι. Aor. Mid. ἔστησάμην. Perf. ἔσταμαι.  
 Pluperf. ἔστάμην. 3 Fut. Mid. ἔστήξομαι. Aor. Pass. ἐτύθη.  
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST *πρίασθαι, to buy.*

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπρίαμην	πρίωμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρίῃ	πρίαιο	πρίασο, πρίω	
3	ἐπρίατο	πρίηται	πρίαιτο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πριώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρίησθε	πριασθε	πρίασθε	
3	ἐπρίαντο	πρίωνται	πρίαιντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπρίασθον	πρίησθον	πριασθον	πρίασθον	
3	ἐπριάσθην		πριαίσθην	πριάσθων	

# 150. VERBS IN -μι. 3. Τιθημι, to put.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τιθημι	τιθῶ	τιθειην	•
2	τιθης	τιθῆς	τιθείης	τιθει
3	τιθησι	τιθῇ	τιθείη	τιθείτω
P. 1	τιθεμεν	τιθῶμεν	τιθείημεν, τιθεῖμεν	
2	τιθετε	τιθῆτε	τιθείητε, τιθεῖτε	τιθετε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιθείησαν, τιθεῖν	τιθέτωσαν, τιθέντων
D. 2	τιθέτον	τιθῆτον	τιθείητον, τιθεῖτον	τιθέτον
3			τιθείητην, τιθείτην	τιθέτων

Inf. τιθέναι. Part. τιθείς, -εῖσα, -έν. G. -έντος, -εισης.

### IMPERFECT.

S. 1	ἐτιθεν, ἐτιθουν	P. ἐτιθεμεν	D. ἐτιθέτων
2	ἐτιθης, ἐτιθεις	ἐτιθετε	ἐτιθέτων
3	ἐτιθη, ἐτιθει	ἐτιθεσαν	ἐτιθέτην

### AORIST I.

### AORIST II.

	Ind.	Ind. *	Subj.	Opt.	Imp.
S. 1	ἔθηκα	•	θῶ	θειην	
2	ἔθηκας	•	θῆς	θείης	θές
3	ἔθηκε	•	θῇ	θείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	θειημεν, θεῖμεν	
2	ἐθήκατε	ἔθετε	θῆτε	θείητε, θεῖτε	θέτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θειησαν, θεῖεν	θέτωσαν, θέντων
D. 2		ἔθετον	θῆτον	θειητον, θεῖτον	θέτον
3		ἐθέτην		θειήτην, θεῖτην	θέτων

AOR. II. Inf. θέναι. Part. θείς, θεῖσα, θέν. G. θέντος, θεισης.

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	έτεθείκειν
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.
S. 1	τιθ <sup>ε</sup> μαι	τιθ <sup>ω</sup> μαι	τιθ <sup>ε</sup> ιμην, τιθ <sup>ο</sup> ιμην
2	τιθ <sup>ε</sup> σαι, τιθ <sup>η</sup>	τιθ <sup>ῃ</sup>	τιθ <sup>ε</sup> ις, τιθ <sup>ο</sup> ις
3	τιθ <sup>ε</sup> ται	τιθ <sup>ῇ</sup> ται	τιθ <sup>ε</sup> ιτο, τιθ <sup>ο</sup> ιτο
P. 1	τιθ <sup>ε</sup> μεθα	τιθ <sup>ώ</sup> μεθα	τιθ <sup>ε</sup> ιμεθα, τιθ <sup>ο</sup> ιμεθα
2	τιθ <sup>ε</sup> σθε	τιθ <sup>ῆ</sup> σθε	τιθ <sup>ε</sup> ισθε, τιθ <sup>ο</sup> ισθε
3	τιθ <sup>ε</sup> νται	τιθ <sup>ώ</sup> νται	τιθ <sup>ε</sup> ιντο, τιθ <sup>ο</sup> ιντο
D. 2	τιθ <sup>ε</sup> σθον	τιθ <sup>ῆ</sup> σθον	τιθ <sup>ε</sup> ισθον, τιθ <sup>ο</sup> ισθον
3			τιθ <sup>ε</sup> ισθην, τιθ <sup>ο</sup> ισθην

	Imp.	Inf.	IMPERFECT.
S. 1		τιθ <sup>ε</sup> σθαι	ἐτιθ <sup>ε</sup> ιμην
2	τιθ <sup>ε</sup> ις, τιθ <sup>ου</sup>		ἐτιθ <sup>ε</sup> ις, ἐτιθ <sup>ου</sup>
3	τιθ <sup>ε</sup> σθω	Part.	ἐτιθ <sup>ε</sup> ιτο
P. 1		τιθ <sup>ε</sup> μενος	ἐτιθ <sup>ε</sup> ιμεθα
2	τιθ <sup>ε</sup> σθε		ἐτιθ <sup>ε</sup> ισθε
3	τιθ <sup>ε</sup> σθωσαν, τιθ <sup>ε</sup> σθων		ἐτιθ <sup>ε</sup> ιντο
D. 2	τιθ <sup>ε</sup> σθον		ἐτιθ <sup>ε</sup> ισθον
3	τιθ <sup>ε</sup> σθων		ἐτιθ <sup>ε</sup> ισθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐθ <sup>ε</sup> ιμην	θ <sup>ω</sup> μαι	θ <sup>ε</sup> ιμην (θ <sup>ο</sup> ιμην)		θ <sup>ε</sup> σθαι
2	ἐθ <sup>ου</sup>	θ <sup>ῃ</sup>	θ <sup>ε</sup> ις	θ <sup>ου</sup>	
3	ἐθ <sup>ε</sup> το	θ <sup>ῇ</sup> ται	θ <sup>ε</sup> ιτο	θ <sup>ε</sup> σθω	Part.
P. 1	ἐθ <sup>ε</sup> ιμεθα	θ <sup>ώ</sup> μεθα	θ <sup>ε</sup> ιμεθα		θ <sup>ε</sup> μενος
2	ἐθ <sup>ε</sup> ισθε	θ <sup>ῆ</sup> σθε	θ <sup>ε</sup> ισθε	θ <sup>ε</sup> σθε	
3	ἐθ <sup>ε</sup> ιντο	θ <sup>ώ</sup> νται	θ <sup>ε</sup> ιντο	θ <sup>ε</sup> σθωσαν, θ <sup>ε</sup> σθων	
D. 2	ἐθ <sup>ε</sup> ισθον	θ <sup>ῆ</sup> σθον	θ <sup>ε</sup> ισθον	θ <sup>ε</sup> ισθον	
3	ἐθ <sup>ε</sup> ισθην		θ <sup>ε</sup> ισθην	θ <sup>ε</sup> ισθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θ <sup>η</sup> σομαι	ἐτέθ <sup>η</sup> ν	τεθ <sup>η</sup> σομαι	τέθ <sup>ε</sup> ιμαι	ἐτέθ <sup>ε</sup> ιμην
Subj.		τεθ <sup>ῶ</sup>			
Opt.	θ <sup>η</sup> σολιμην	τεθ <sup>ε</sup> ιην	τεθ <sup>η</sup> σολιμην		
Imp.		τέθ <sup>η</sup> τι		τέθ <sup>ε</sup> ις	
Inf.	θ <sup>η</sup> σεσθαι	τεθ <sup>ῆ</sup> ναι	τεθ <sup>η</sup> σεσθαι	τέθ <sup>ε</sup> ισθαι	
Part.	θ <sup>η</sup> σόμενος	τεθ <sup>ε</sup> ις	τεθ <sup>η</sup> σόμενος	τέθ <sup>ε</sup> ιμένος	



# 151. VERBS IN-**μι**. 4. *Δίδωμι, to give.*

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	δίδωλην (διδῶην)	
2	δίδως	διδῷς	δίδωιης	δίδου
3	δίδωσι	διδῷ	δίδωιη	διδότω
P. 1	δίδομεν	διδῶμεν	δίδωιμεν, διδοῖμεν	
2	δίδοτε	διδῶτε	δίδωιτε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	διδωῖσαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδῶτον	δίδωιτον, διδοῖτον	δίδοτον
3			διδωῖτην, διδοῖτην	διδότω
Inf. διδόναι. Part. διδούς,-ούσα,-όν G. -όντος,-ούσης.				

### IMPERFECT.

S. 1	ἐδίδων, ἐδίδουν	P. ἐδίδομεν	D.
2	ἐδίδως, ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω, ἐδίδου	ἐδίδοσαν	ἐδιδότην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῷς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότωσαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἐδότην		δοιήτην, δοίτην	δότω

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν G. δόντος, δούσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδώκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσων	δεδωκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	δίδοιμην	
2	δίδουσαι	διδῷ	δίδουο	δίδουσο, δίδου
3	δίδεται	διδῶται	δίδουιτο	δίδουσθω
P. 1	διδόμεθα	διδώμεθα	δίδοιμεθα	
2	δίδουσθε	διδῶσθε	δίδουσθε	διδόσθε
3	δίδονται	διδῶνται	δίδουιντο	διδόσθωσαν διδόσθων
D. 2	δίδουσθον	διδῶσθον	δίδουισθον	δίδουσθον
3			διδούισθην	διδόσθων
	Inf. δίδουσαι.		Part. διδόμενος.	

## IMPERFECT.

S. 1	ἐδίδομην	P. ἐδιδόμεθα	D.
2	ἐδίδουσο, ἐδίδου	ἐδιδουσθε	ἐδίδουσθον
3	ἐδίδουτο	ἐδίδουιντο	ἐδιδόσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἐδόμεθα	δῶμεθα	δοίμεθα		δόμενος
2	ἔδουσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἔδουιντο	δῶνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἔδουσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἐδόσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θώσομαι	ἐδόσθην	δοθήσομαι	δέδομαι	ἐδέδομην
Subj.		δοθῶ			
Opt.	θωσολμην	δοθελην	δοθησολμην		
Imp.		δόσθητι		δέδουσο	
Inf.	θώσεσθαι	δοθήναι	δοθήσεσθαι	δέδούσθαι	
Part.	θωσόμενος	δοθίς	δοθησόμενος	δέδομένος	

# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμι	δείκνῳ	δείκνύοιμι	
2	δείκνῃς	δείκνῆς	δείκνύοις	δείκνῦ
3	δείκνῃσι	δείκνῃ	δείκνύοι	δείκνύτω
P. 1	δείκνυμεν	δείκνῶμεν	δείκνύοιμεν	
2	δείκνυτε	δείκνῆτε	δείκνύοιτε	δείκνῦτε
3	δείκνῦσσι, δείκνῃσι	δείκνῶσι	δείκνύοιεν	δείκνύτωσαν, δείκνῦντων
D. 2	δείκνῦτον	δείκνῆτον	δείκνύοιτον	δείκνῦτον
3			δείκνυοίτην	δείκνῦτων
	Inf. δεικνύναι.	Part. δεικνύς, -ῦσα, -ύν		G. -ύντος, -ύσης.

### IMPERFECT.

δ. 1	ἔδεικνῶν,	ἔδεικνῶν	P. ἔδεικνύμεν	D.
2	ἔδεικνῇς,	ἔδεικνῇς	ἔδεικνῦτε	ἔδεικνῦτον
3	ἔδεικνῇσι,	ἔδεικνῇσι	ἔδεικνυσαν	ἔδεικνύτην

Future δείξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνύμαι	δείκνύωμαι	δείκνυοίμην	
2	δείκνυσαι	δείκνῃ	δείκνύοιο	δείκνυσσο
3	δείκνυται	δείκνῇται	δείκνύοιτο	δείκνύσθω
P. 1	δείκνύμεθα	δείκνῶμεθα	δείκνυοίμεθα	
2	δείκνυσθε	δείκνῆσθε	δείκνύοισθε	δείκνυσθε
3	δείκνυνται	δείκνῶνται	δείκνύοιντο	δείκνύσθωσαν, δείκνύσθων
D. 2	δείκνυσθον	δείκνῆσθον	δείκνύοισθον	δείκνυσθον
3			δείκνυοίστην	δείκνύσθων
	Inf. δεικνυσθαι.	Part. δεικνύμενος.		

### IMPERFECT.

S. 1	ἔδεικνύμην	P. ἔδεικνύμεθα	D.
2	ἔδεικνυσσο	ἔδεικνυσθε	ἔδεικνυσθον
3	ἔδεικνυτο	ἔδεικνυντο	ἔδεικνύσθη

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι.  
Pluperf. ἐδέδειγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δειχθή-  
σομαι.

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῇ	φαίη	φάτω	Part.
P. 1	φᾶμέν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φάτε	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαιήτην, φαίτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατον
3	ἔφη, ἦ	ἔφασαν	ἔφάτην

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσχοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκει		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρών
	1 Aorist.	2 Aorist.	Perfect. Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω	
Opt.	φήσαιμι, εἵπαιμι	εἵποιμι	
Imp.	* εἶπον	εἶπέ	
Inf.	φήσαι, εἵπαι	εἵπειν	εἶρηκέναι
Part.	φήσας, εἵπας	εἵπών	εἶρηκώς

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-  
 μαι, Aor. Pass. ἐρρήθην, ἐρρέθην, Fut. Pass. ῥηθήσομαι.

# ¶ 54. VERBS IN -μι. 7. ἵημι, to send.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἵημι	ἰῶ	ἵειην		ἵέναι
	2 ἵης	ἰῆς	ἵειης	ἵει	
	3 ἵησι	ἰῆ	ἵειη	ἵετω	Part.
P	1 ἵεμεν	ἰῶμεν	ἵειμεν, ἵεῖμεν		ἵεῖς
	2 ἵετε	ἰῆτε	ἵειήτε, ἵεῖτε	ἵετε	
	3 ἰᾶσι, ἰεῖσι	ἰῶσι	ἵειησαν, ἵεῖεν	ἵετωσαν, ἵέντων	
D	2 ἵετον	ἰῆτον	ἵειήτον, ἵεῖτον	ἵετον	
	3		ἵειήτην, ἵεῖτην	ἵετων	

### IMPERFECT.

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἵην, ἰουν (ἵειν)	ἦκα	* ὦ	ἵειην		ἵέναι
	2 ἵης, ἵεις	ἦκας	* ἦς	ἵειης	ἕς	
	3 ἵη, ἵει	ἦκε	* ἦ	ἵειη, &c.	ἕτω	Part.
P	1 ἵεμεν	ἦκαμεν	εἶμεν ὦμεν			ἵεῖς
	2 ἵετε	ἦκατε	εἶτε ἦτε		ἕτε	
	3 ἵεσαν	ἦκαν	εἶσαν ὦσι		ἕτωσαν, ἕντων	
D	2 ἵετον		εἶτον ἦτον		ἕτον	
	3 ἵειτην		εἶτην		ἕτων	

Future, ἦσω.

Perfect, εἶκα.

Pluperfect, εἶκεν.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἵεμαι	ἰῶμαι	ἵεμην, ἰοίμην		ἵεσθαι
	2 ἵεσαι, ἵη	ἰῆ	ἵειο, ἰοιο	ἵεσο, ἰου	
	3 ἵεται	ἰῆται	ἵειτο, ἰοιτο	ἵεσθω	Part.
	&c.	&c.	&c. &c.	&c.	ἵέμενος

### IMPERFECT.

### AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἵεμην	εἶμην	οἶμαι	οἶμην	ἕσθαι
	2 ἵεσο, ἰου	εἶσο	ῆ	οἶο οὖ	
	3 ἵετο	εἶτο	ῆται	οἶτο	Part.
	&c.	&c.	&c.	&c.	ἕμενος

Fut. Mid. ἦσομαι. 1 Aor. Mid. ἦκάμην. Perf. ἵεμαι. Plup.  
εἶμην. Aor. Pass. εἶσθην. Fut. Pass. ἐθήσομαι.

¶ 55. 8. *Εἰμί, to be.*

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἰμί	ᾧ	εἶην		εἶναι
2	εἶς, εἶ	ᾗς	εἶης	ἔσθι	
3	εἶσι	ᾗ	εἶη	ἔστω (ῆτω)	
P. 1	ἐσμέν	ᾧμεν	εἶμεν, εἴμεν		Part. ὄν
2	εἶτε	ᾗτε	εἶητε, εἴτε	ἔσθε	οὐσα
3	εἰσι	ᾧσι	εἶσαν, εἴεν	ἔστωσαν, ἔστων, ὄντων	ὄν
D. 2	ἐστόν	ᾗτον	εἶhton, εἴτον	ἔυτον	ὄντος
3			εἶτην, εἴτην	ἔυτων	οὐσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ῆ, ἦμην	ἔσομαι	ἔσοίμην
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοιο
3	ῆν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ἦμεν	ἔσόμεθα	ἔσοίμεθα
2	ῆτε, ῆστε	ἔσευθε	ἔσοισθε
3	ῆσαν	ἔσονται	ἔσοιντο
D. 2	ῆτον, ῆστον	ἔσεσθων	ἔσοισθων
3	ῆτην, ῆστην		ἔσολσθην

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμὶ D.	S. 1 ἔω I.	S. 2 ἔσθ, ἔσσε P.	M. ἔω I.
2 εἶς I.	εἶω E.	Inf.	F. ἔωσα I.
3 ἐσσί P.	3 ῆσι E.	ἔμην E.	ἔωσα D.
3 ἐσσί D.	ἔησι E.	ἔμηναι E.	ἔωσα D.
P. 1 εἰμίν I.	P. 1 ἔμης D.	ἔμην P.	ἔωσα D.
εἰμῖς D.	3 ἔωσι I.	ἔμμεναι E. Æ.	N. ἔω I.
ἔμιν P.	Opt.	ἔμην D.	Gen.
3 ἐσσί D.	S. 2 ἔησθα P.	ἔμην D.	ἔντος I.
ἔωσι E.	ἔωι, 3 ἔω I.	ἔμηναι D.	ἔντος D.

## IMPERFECT.

S. 1 ἦν E.	S. 2 ἦς P.	S. 3 ἦν I.	P. 3 ἦσαν I. P.
ἦν E.	ἦσθα E.	ἦς D.	ἦσαν P.
ἦσαν It.	ἦς I.	ἦσαν It.	ἦσαν It.
ἦα I.	3 ἦν E.	P. 1 ἦμης D.	ἦσαν I.
ἦα I.	ἦ(ς) I.	2 ἦασι I.	ἦασι E.

## DIALECTIC FORMS OF εἰμί, to be.

## FUTURE IND.

Δ. 1 ἴσσομαι E.	S. 3 ἴσσειται E.	P. 1 ἴσσομαι P.
2 ἴσαι I.	ἴσσειται E.	ἴσσομαι E.
ἴσαι E.	ἴσσειται D.	2 ἴσσειται E.
ἴσσει P.	ἴσσειται D.	3 ἴσσειται E.
ἴσσει D.		ἴσσειται D.

## ¶ 56. 9. Εἶμι, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἴω	ἴοιμι, ἰοίην		ἰέναι	ἰών
2	εἶς, εἶ	ἴῃς	ἴοις	ἴθι (εἶ)		ἰόνσα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἰόν
P. 1	ἴμεν	ἴωμεν	ἴοιμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴωσι	ἴωσι	ἴοισιν	ἴωσαν,		
				ἰόντων, ἴτων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἰοίτην	ἴτων		

## PLUPERFECT II., OR IMPERFECT.

S. 1	ἦειν, ἦα (ἦια)	P. ἦειμεν, ἦμεν	D.	
2	ἦεις, ἦεισθα	ἦeite, ἦτε		ἦειτον, ἦτον
3	ἦει(ν)	ἦεσαν		ἦειτην, ἦτην

MIDDLE (to hasten). Present, ἵεμαι. Imperfect, ἱέμην.

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Opt.	Inf.
S. 2 εἶς I.	S. 1 εἶω P.	S. 3 εἶη E.	ἵμεν E. D.
εἶσθα E.	2 ἵσθα E.	ἵη E.	ἵμεναι E.
	3 ἵησι E.		ἵναι P.
P. 3 ἵσι P.	P. 1 ἵμεν E.		

## IMPERFECT.

S. 1 ἦια I.	P. 1 ἦομεν E.	D. 3 ἦον E.
3 ἦι I.	3 ἦαν E.	
ἦι E.	ἦσαν I.	
ἦε E.	ἦον E.	

MID. Fut. ἵσομαι, Aor. ἵσάμην, Ep. (§ 252).

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

## 1. AORIST II. of βαίνω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔβην	βῶ	βαίην		βῆναι
2	ἔβης	βῆς	βαίης	βῆθι (βῦ)	
3	ἔβη	βῆ	βαίη	βήτω	Part.
P. 1	ἔβημεν	βῶμεν	βαίημεν, βαῖμεν		βάς
2	ἔβητε	βῆτε	βαίητε, βαῖτε	βῆτε	
3	ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτησαν, βάντων	
D. 2	ἔβητον	βήτην	βαίητον, βαῖτον	βήτην	
3	ἔβήτην		βαίήτην, βαῖτην	βήτην	

## 2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S. 1	ἀπέδραῶν	ἀποδρῶ	ἀποδραίην	ἀποδράναι
2	ἀπέδραῖς	ἀποδράς	ἀποδραίης	
3	ἀπέδραῖ	ἀποδρά	ἀποδραίη	Part.
P. 1	ἀπέδραῶμεν	ἀποδρῶμεν	ἔλκ.	ἀποδράς
2	ἀπέδραῖτε	ἀποδράτε		
3	ἀπέδραῖσαν	ἀποδρῶσι		
D. 2	ἀπέδραῖτον	ἀποδράτον		
3	ἀπέδραῖτην			

## 3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔγνων	γνῶ	γνολην (γνώην)		γνῶναι
2	ἔγνης	γνῶς	γνοιῆς	γνῶθι	
3	ἔγνω	γνῶ	γνοιη	γνώτω	Part.
P. 1	ἔγνωμεν	γνῶμεν	γνοιήμεν, γνοιῖμεν		γνούς
2	ἔγνωτε	γνῶτε	γνοιήτε, γνοιῖτε	γνῶτε	
3	ἔγνωσαν	γνῶσι	γνοιήσαν, γνοιῖεν	γνώτῳσαν, γνόντων	
D. 2	ἔγνωτον	γνῶτον	γνοιήτον, γνοιῖτον	γνώτον	
3	ἔγνώτην		γνοιήτην, γνοιῖτην	γνώτῳν	

## 4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδυν	δύω	δύοιμι		δύναι
2	ἔδυσ	δύης	δύοις	δύθι	
3	ἔδυ	δύη	δύοι	δύτω	Part.
P. 1	ἔδυμεν	δύωμεν	δύοιμεν		δύς
2	ἔδυτε	δύητε	δύοιτε	δύτε	
3	ἔδυσαν	δύωσι	δύοιεν	δύτῳσαν, δύντων	
D. 2	ἔδυτον	δύητον	δύοιτον	δύτον	
3	ἔδύτην		δύοιτην	δύτῳν	



## ¶ 58. XV. (E.) PRETERITIVE VERBS.

## 1. Οἶδα, to know.

## PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείη	ἴστω	Part.
P. 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	
3	οἶδᾱσι, ἴδᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστον	εἰδῆτον		ἴστον 3 ἴστων	

## PLUPERFECT II.

S. 1	ἦδεν, ἦδη	P. ἦδειμεν, ἦσμεν	D. ἦδειτον, ἦστον
2	ἦδεις, ἦδης, ἦδειςθα, ἦδησθα	ἦδειτε, ἦστε	
3	ἦδει(ν), ἦδη	ἦδσαν, ἦσαν	ἦδειτην, ἦστην

Future, εἴσομαι, εἰδήσω. Aorist, εἶδον.

## 2. Δέδοικα or δέδια, to be afraid.

## PERFECT II.

## PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	εδεδίειν
2	δέδιας	δεδίης	δεδίθι		εδεδίεις
3	δέδιε	δεδίη	δεδίτω	Part.	εδεδίει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	εδεδίμεν
2	δέδιτε	δεδίητε	δεδίτε		εδεδίτε
3	δεδίᾱσι	δεδίωσι	δεδίτωσαν		εδεδίσασι
D. 2	δέδιτον	δεδίητον	δεδίτον		εδεδίτον
3			δεδίτων		εδεδίτων

1 Perf. δέδοικα. 1 Pluperf. ἐδεδοίκειν. Fut. δείσομαι. Aor. ἔδεισα.

## ¶ 59. 3. ἵμαι, to sit.

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἵμαι		ἵσθαι	ἵμενος	ἵμην
2	ἵσαι	ἵσο			ἵσο
3	ἵσται	ἵσθω			ἵστο
P. 1	ἵμεθα				ἵμεθα
2	ἵσθες	ἵσθε			ἵσθες
3	ἵνται	ἵσθωσαν, ἵσθων			ἵντο
D. 2	ἵσθον	ἵσθον 3 ἵσθων			ἵσθον 3 ἵσθων

## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθολμην		καθῆσθαι
2	κάθησαι	κάθη	κάθοιο	κάθησο	
3	κάθηται	κάθηται	κάθοιτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθολμεθα		καθήμενος
2	καθήσθε	καθήσθε	κάθοισθε	κάθησθε	
3	κάθηνται	κάθωνται	κάθουντο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθολίσθην	καθήσθων	

## PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθήσο	2	ἐκάθησθε,	καθήσθε
3	ἐκάθητο,	καθήστο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθήσθον	D. 3	ἐκαθήσθην,	καθήσθην

## ¶ 60. Κεῖμαι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κέομαι	κεολμην		κεῖσθαι
2	κεῖσαι	κέη	κέοιο	κεῖσο	
3	κεῖται	κέηται	κέοιτο	κεῖσθω	Part.
P. 1	κεῖμεθα	κεώμεθα	κεολμεθα		κεῖμενος
2	κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
3	κεῖνται	κέωνται	κέοιντο	κεῖσθωσαν, κεῖσθων	
D. 2	κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
3			κεοίσθην	κεῖσθων	

## IMPERFECT OR PLUPERFECT.

S. 1	ἐκελμην	P. 1	ἐκελμεθα	D. 1	
2	ἐκεισο		ἐκεισθε		ἐκεισθον
3	ἐκειτο		ἐκειντο		ἐκεῖσθην

Future, κείσομαι.

# I 61. XVI. CHANGES IN THE ROOT

## A. EUPHONIC CHANGES.

[§§ 259-264.]

- |   |                                       |
|---|---------------------------------------|
| 1. Precession { a. of <i>a</i> to <i>i</i> .<br>b. of <i>i</i> and <i>e</i> to <i>a</i> . | 4. Metathesis.                        |
| 2. Contraction.   | 5. To avoid Double Aspiration.        |
| 3. Syncope.   | 6. Omission or Addition of Consonant. |
|   | 7. From the Omission of the Digamma.  |

## B. EMPHATIC CHANGES.

### I. BY LENGTHENING A SHORT VOWEL.

[§§ 266-270.]

- |                                  |                            |                            |
|----------------------------------|----------------------------|----------------------------|
| 1. <i>a</i> to <i>η</i> .        | 4. <i>i</i> to <i>ii</i> . | 7. <i>e</i> to <i>ee</i> . |
| 2. <i>ä</i> to <i>ai</i> .       | 5. <i>ɣ</i> to <i>i</i> .  | 8. <i>u</i> to <i>ū</i> .  |
| 3. Various Changes of <i>a</i> . | 6. <i>ɣ</i> to <i>ii</i> . | 9. <i>ū</i> to <i>uu</i> . |

### II. BY THE ADDITION OF CONSONANTS.

[§§ 271-282.]

- |  |  |
|--|--|
| 1. Of <i>τ</i> { a. To Labial Roots.<br>β. To Other Roots.   | 3. Of <i>ν</i> { a. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to <i>a</i> .                        |
| 2. Of <i>σ</i> { a. Prefixed.<br>β. Affixed.<br>Uniting with a<br>γ. Palatal to form <i>σσ(ττ)</i> .<br>δ. " " ζ.<br>ε. γγ " ζ.<br>ζ. Lingual " ζ.<br>η. " " σσ(ττ).<br>θ. Labial " ζ, σσ. | 4. Of <i>σν</i> { a. Without further change.<br>β. Vowel changed by precession.<br>γ. Vowel lengthened. [sion<br>δ. Metathesis.<br>ε. Consonant dropped. |
|  | 5. Of <i>δ</i> , <i>γ</i> , <i>θ</i> , <i>χ</i> .  |

### III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283-300.]

#### 1. By Reduplication (§§ 283-286).

- |              |                              |
|--------------|------------------------------|
| a. Proper.   | a. In Verbs in <i>-μi</i> .  |
| b. Attic.    | β. In Verbs in <i>-σνα</i> . |
| c. Improper. | γ. In Other Verbs.           |

#### 2. By Syllabic Affixes (§§ 287-299).

- |  |  |
|--|--|
| a. <i>a</i> and <i>i</i> .   | d. <i>ν</i> { a. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid<br>[Roots. |
| b. <i>ä</i> { a. Without further change.<br>β. With the Insertion of <i>ν</i> .<br>γ. With <i>ä</i> prolonged. | e. <i>ισν</i> .  |
| c. <i>ν</i> .  | f. <i>ιζ</i> .   |
|  | g. Other Syllables.  |

#### 3. By Exchange of Letters (§ 300).

*σ* becoming *ι*.

## C. ANOMALOUS CHANGES.

[§ 301.]



## ¶ 63. II. PRONOMINAL

[Obsolete Primitives are printed in capitals]

		Negative.				Relative.	
		Orders, I. Interrog.	II. Indef.	III. Objective.	IV. Subjective.	V. Definite.	VI. Indefinite
A. ADJECTIVES OF 1. Property. 2. Distinction.	Positive,	τις ; ΠΟΣ ;	τις, ΠΟΣ,	οὐτις, οὐδείς, οὐδαμὴς,	μήτις, μηδείς, μηδαμὸς,	ὅς, ὅστις, ὅποιος,	
	Compar.,	πότερος ;	ποτιερός,	οὐδέντερος, οὐδεπότερος, μηδεπότερος,	μηδέντερος,		ἐπότερος,
	Superl.,	πότετος ;					ἐπότεστος,
	Quantity,	πόσος ;	ποσός,			ὅσος, ὅσάκις,	ἐπότεσος,
	Quality,	ποιός ;	ποιός,	οὐτιδανός, οὐδαμινός,	μηδαμινός,	οἷος, ἡλίιος,	ἐποιός,
	Age, Size,	πηλίκος ;					ἐπηλίκος,
	Country,	ποδαπός ;					ἐποδαπός,
	Day,	ποσσταίος ;					ἐποσσταίος,
	Whence,	πόθεν ;	ποθεν,	οὐδαμὸθεν, οὐδεντέρθεν, μηδεντέρθεν,	μήποθεν, μηδαμὸθεν,	ὅθεν, ἔνθεν,	ἐπόθεν,
	Where,	ποῦ ;	πού,	οὐδαμοῦ, οὐπαδί, οὐδαμὸδί,	μήπου, μηδαμοῦ, μηδαμὸδί,	οὗ, ἐνθα, ὅσαχού, ἔνθα,	ἐπου, ἐπόδι,
B. ADVERBS OF 1. Place. 2. Way, or Place where, 3. Manner, 4. Time.	Whither,	ποτέρῳ ; ποῖ ; πότε ;	ποί, ποί,	οὐδαμῶς, οὐδεντέρως, μηδεντέρως,	μηδαμῶς, μηδαμῶς,	ὅπως, ὅπως, ὅπως,	ἐποτέρῳ, ἐπου, ἐπότες,
	2. Way, or Place where,	ποτέρῳ ; πῶ ; ποσαχῶ ; ποτέρῳ ;	πῶ, πῶ, ποσαχῶ, ποτιεῶ,	οὐδεντέρως, μηδεντέρως, οὐπαχῶ, οὐδίπαχῶ, οὐδαμῶ, οὐδεντέρῳ, οὐδαμῶ,	μηδεντέρως, μήπαχῶ, μηδεντέρῳ, μήπαχῶ, μηδαμῶς, μηδεντέρως, μηδαμῶς,	ὅπως, ὅπως, ὅσαχῶ, ὅπως, ὅπως, ὅπως, ὅπως,	ἐποτέρῳ, ἐπου, ἐποσαχῶ, ἐποτέρῳ, ἐπως, ἐπως, ἐπως,
	3. Manner,	πῶς ;	πῶς,	οὐπως, οὐδαμῶς,	μήπως, μηδαμῶς,	ὥς, ὥς,	ὅπως, ὅπως,
	4. Time	ποτέρως ; ποσαχῶς ; πῶ ;	ποί, ποί,	οὐδεντέρως, μηδεντέρως, οὐπαχῶ, οὐδίπαχῶ, οὐδαμῶς, μηδαμῶς,	μηδεντέρως, μήπαχῶ, μηδεντέρῳ, μήπαχῶ, μηδαμῶς, μηδεντέρως, μηδαμῶς,	ὥς, ὥς, ὅσαχῶς, ὥς, ὥς, ὥς, ὥς, ὥς,	ἐποτέρως, ἐποσαχῶς, ἐπῶς, ἐπῶς, ἐπῶς, ἐπῶς, ἐπῶς,
	General,	πότε ;	ποτέ,	οὐποτε, οὐδέποτε, οὐδίποτε, μηδίποτε.	μήποτε, μηδίποτε.	ὅτε, ὅτε,	ἐπότε,
	Specific,	πηνίκα ;				ἡνίκα, ἡμος, ἡμέρι,	ἐπηνίκα, ἐπῆμος,
	Various,	πῆμος ;				ἡμος, ἡμέρι, ἡμος, ἡμέρι,	ἐπῆμος, ἐπῆμος,
	5. Number,	ποσάνκις ;		οὐδενάνκις,		ὅσάνκις, ὅσάνκις,	ἐποσάνκις, ἐποσάνκις,

DERIVATIVE NOUNS. ποσότης, ποιότης, πηλικότης, οὐδαμινότης, ἐποιδότης  
 ἱτιερότης, ἱτιερότης, ἰμοιότης, ἰσότης, ἱτιερώς, ἰμοιῶς, ἱσῶς, ἀλλοιῶς, &c.



### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV. Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE in which are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; or, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative. § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE at which are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430. The same verb often governs two ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT in apposition with each other; as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. — (II.) The DIRECT OBJECT and the EFFECT. *not in apposition*; as with verbs of *doing*, *saying*, &c. — (III.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *consecrating* and *depriving*, of *persuading* and *teaching*, &c. §§ 434–436.

**XXII.** An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, OR PERSON, is put in the Accusative. § 437.

**XXIII.** EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

**XXIV.** The Accusative is often used ADVERBIALY, to express DEGREE, MANNER, ORDER, &c. § 440.

**XXV.** The COMPELLATIVE of a sentence is put in the Vocative. § 442.

**XXVI.** An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

**XXVII.** The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

**XXVIII.** A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an Accusative depending upon a verb. § 526.

**XXIX.** A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the *singular*. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the *Genitive with a preposition*. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*;  
Aorist, as (a.) *momentary* or *transient*;

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of, or until an*  
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570 - 574.  
{ (d.) *accomplished*; (e.) *conclusive*.

The *generic Aorist* often supplies the place of the *specific Perfect and Pluperfect*. § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 608.

**XXX.** The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command, request, counsel, salutation, exclamation, or question*. § 625.

**XXXI.** The SUBJECT OF THE INFINITIVE is put in the Accusative. § 626.

**XXXII.** A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the Accusative. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

**XXXIII.** ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs*. § 646.

**XXXIV.** PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

**XXXV.** CONJUNCTIONS connect sentences and like parts of a sentence § 654



## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

— is a  $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } —$

(*decline*);  $\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{the Gen. of } —, \\ \text{the Dat. of } —, \\ \text{the Acc. of } —, \text{\&c.,} \end{array} \right\} \text{Rule. Remarks.}$

— is an ADJECTIVE  $\left[ \begin{array}{l} \text{Pos.} \\ \text{in the Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } — — — (\text{compare}),$

of  $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations (decline); } \left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —;$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \\ \text{used substantively, \&c.}, \text{Rule. Remarks.}$

— is a  $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers. } \left. \begin{array}{l} \text{ARTICLE} \end{array} \right\}, \text{ from } — — — (\text{de-}$

*cline*);  $\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{agreeing with } —, \text{\&c.,} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{Rule;}$

and connects — to —.] *Remarks.*

— is a  $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive "} \\ \text{Deponent "} \\ \text{Barytone "} \\ \text{Contract "} \\ \text{VERB in } \mu, \text{\&c.,} \end{array} \right\} \text{from } — — — (\text{conjugate}); \left[ \begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] {Root —}, [Prefix —,] Affix —; the

Pres.	} Ind.	} Act.	
Impf.			Subj.
Fut.			Opt.
2 Fut.			Imp.
1 Aor.			Inf.
&c.	Part.	Pass.	

(vary and inflect); {

{	(if <i>finite</i> ) the	1	Sing.	} Pers.	Plur.	}, agreeing with —,
		2	Dual			
		3				
{	(if <i>Inf.</i> ) having for its subject —, and {depending on —,	{subject of —, &c.,				
{	(if <i>Part.</i> ) the	Nom.	Sing.	Masc.	} ; agreeing with —,	used substantively, &c.,
		Gen.	Plur.	Fem.		
		&c.	Dual	Neut.		

Rule. Remarks.

— is an

{	Interrogative	} ADVERB of	Place	} , [in the	Pos.	
	Indefinite					Time
	Demonstrative					Manner
	Complementary					Order
	&c.					&c.
			Comp.	Sup.	De-	

gree, from — (*compare*), [Derived from —,]  
[Compounded of —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,]  
[Compounded of —,] governing —, and marking its relation to —, Rule. Remarks.

— is a

{	Copulative	} CONJUNCTION, [Derived from —,]	] connect-
	Conditional		
	Complementary		
	&c.		

ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,]  
[Compounded of —,] and independent of grammatical construction (§ 645). Remarks.

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "vary" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "inflect," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form*, *signification*, and *use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

## ¶ 66. B. OF SENTENCES.

I. *Describe the Sentence.*

It is { Simple, Compound, } Distinct, { Intellectual, { Declarative, { Actual, { Pos-  
 { Volitive, { Interrogative, { Contingent, { Neg-  
 { Incorporated in the sentence — as a { Substantive.  
 { Adjective.  
 tive; } connected by — to —, as a { Coordinate Sentence.  
 alive; } following — by simple succession. { Subordinate Clause, performing the office  
 of a { Substantive.  
 { Adjective.  
 { Adverb.

II. *Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &c.*

The Logical Subject } is —, containing the Simple Compound } Grammatical Com-  
 Predicate } Sub-  
 Compellative }  
 pellative } —, modified by the Adjective }  
 ject } Adverb }  
 dicat } Appositive }  
 Adjunct }  
 Dependent Clause } —. *Show how these are mod-*

*ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is ex-*  
*hausted.*

## ¶ 67. C. OF METRES.

I. *Give a general description of the Metre in which the Poem is written.*II. *Describe the particular Verse.*

It is Iambic } Monometer } Acatalectic }  
 Dactylic } Dimeter } Catalectic }  
 &c. } &c. } &c. }  
 —. The Cæsura is the [Masc.] Penthemimn, }  
 [Fem.] Hephthemimn, } after —.  
 Pastoral, &c., }

III. *Analyze by [Dipodies and] Feet.*

— is a Dactyl, } the 1 } Syllable Long } by Nature, }  
 Spondee, } the 2 } Short } Position, }  
 &c., } &c. } &c., } Rule.

## INTRODUCTION.

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§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Læconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Æonia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

# BOOK I.

## ORTHOGRAPHY AND ORTHOËPY.

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Γραμμάτων τε συνθήκη  
Ἐξῆς αὐτοῖς.

Æschylus, Prom. Vinc.

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## CHAPTER I.

### CHARACTERS.

[¶ 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation, and a few other characters.*

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written  $\varsigma$ ; *not final*,  $\sigma$ ; as, στάσις. In compound words, some editors, without authority from manuscripts, use  $\varsigma$  at the end of each component word; thus, προσεῖςφάρις. The other double forms are used indifferently; as, βούς or βούς.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (ligatūra, *tie*); as,  $\kappa\lambda$  for καί,  $\sigma\upsilon$  for ου,  $\sigma\theta$  for σθ,  $\sigma\tau$  (named στί or στυμα) for στ. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as, α' 1, ι' 10, ιβ' 12, κγ' 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath* · as, ε' 5, ε 5,000, κγ' 23, κγ or κγ 23,000, αωμά 1841.

NOTES. α. Vau, in its usual small form (ϵ), resembles the ligature for *ee* (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, *Ἰλιάδες*, Α, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which Ι denotes *one*, ΙΙ (for *Πέντε*) *five*, Δ (for *Δέκα*) *ten*, Η (for *ἑκατόν*, § 22. α) *a hundred*, Χ (for *Χίλιοι*) *a thousand*, Μ (for *Μύριοι*) *ten thousand*. ΙΙ drawn around another numeral multiplies it by five. Thus, ΜΧΧ [ΙΙ] Η [ΙΙ] ΔΔΙΙΙ = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, *Κύκλωψ*, *Cyclops*.

NOTES. α. The letter γ becomes α, when followed by another palatal; but, otherwise, g; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; *συγκοπή*, *syncope*; *λάρυγξ*, *larynx*; Ἔγινα, *Egina*.

β. The diphthong αι becomes in Latin *æ*; α, *æ*; υ, *i* or *ē* (before a consonant almost always *i*); ου, *ū*; and υι, *yi*; as, Φαίδρος, *Phædrus*; Βαιωρία, *Bæotia*; Νεῖλος, *Nîlus*; Δαρείος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*, *Ilithyia*.

A few words ending in *αια* and *αια* are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἶας, *Ajax*.

γ. The improper diphthongs εϝ, ηϝ, φ, are written in Latin simply *æ*, *e*, *o*; as, Θερῶκη, *Thracæ*, Ἡδῆς, *Hædæs*, Θερῆσσα, *Thressa*, ᾠδή, *odæ*. But in a few compounds of ᾠδή, φ becomes *æ*; as, τραγῳδία, *tragedia*, Eng. *tragedy*.

δ. The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ῥέα, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (*aspiro, to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every initial vowel, and over every initial or doubled ϣ.

NOTES. 1. An initial υ has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, υς, *ύμι*, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms *ύμμις*, *ύμμι* or *ύμμιν*, *ύμμι*.



2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as,  $\rho\acute{\iota}\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\Pi\acute{\upsilon}\rho\rho\omicron\varsigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha\iota$ ,  $\eta\iota$ , and  $\varphi\iota$ ), the breathing is placed over the second vowel; as,  $\alpha\acute{\upsilon}\tau\omicron\varsigma$ ,  $\epsilon\acute{\upsilon}\tau\omicron\varsigma$ . See § 26.

4. In place of the rough breathing, the *Æolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\iota\upsilon\kappa\eta\lambda\omicron\varsigma$ ,  $\epsilon\upsilon\lambda\omicron\varsigma$ ,  $\epsilon\upsilon\rho\omicron\varsigma$ ,  $\eta\acute{\iota}\lambda\omicron\varsigma$ ,  $\epsilon\mu\mu\iota\epsilon$ , for  $\iota\kappa\eta\lambda\omicron\varsigma$ ,  $\epsilon\lambda\omicron\varsigma$ ,  $\epsilon\rho\omicron\varsigma$ ,  $\eta\lambda\omicron\varsigma$ ,  $\epsilon\mu\iota\epsilon$ .

§ 14. III. The ACCENTS are the ACUTE ( $'$ ), the GRAVE ( $`$ ), and the CIRCUMFLEX ( $\sim$  or  $\^$ ). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA ( $,$ ), the COLON ( $:$ ), the PERIOD ( $.$ ), and the NOTE OF INTERROGATION ( $;$ ), which has the form of ours ( $?$ ) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION ( $!$ ).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark ( $'$ ), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS ( $\kappa\omicron\rho\omicron\nu\nu\acute{\iota}\varsigma$ , *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\acute{\alpha}\ \tau\acute{\alpha}\ \alpha\upsilon\tau\acute{\alpha}$ ,  $\acute{\alpha}\lambda\lambda'\ \iota\gamma\acute{\omega}$  for  $\acute{\alpha}\lambda\lambda\acute{\alpha}\ \iota\gamma\acute{\omega}$ .

2. The HYPODIASTOLE ( $\upsilon\pi\omicron\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$ , *separation beneath*), or DIASTOLE ( $\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$ , *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\tau\acute{\iota}$  and  $\tau\grave{\iota}$ ; as,  $\epsilon\grave{\iota}\tau\iota$ ,  $\tau\acute{\omicron}\tau\iota$ ,  $\epsilon\grave{\iota}\tau\iota$ , to distinguish them from the particles  $\delta\tau\iota$ ,  $\sigma\acute{\omicron}\tau\iota$ ,  $\delta\tau\iota$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ $]$ , to inclose words of doubtful authenticity; the OBELISK ( $\dagger$  or  $—$ ), to mark verses or words as faulty; the ASTERISK ( $*$ ), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ( $\bar{\phantom{a}}$ ), to mark a vowel or syllable as *long*; ( $\acute{\phantom{a}}$ ), as *short*; ( $\sim$  or  $\^$ ), as *either long or short*.

## PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin\*) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS.  $\eta$ ,  $v$ , and  $\omega$  have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as,  $\Theta\eta\rho\acute{\sigma}\iota$ ,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\sigma\phi\omega\tilde{\nu}$ .

$\epsilon$  and  $o$  have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$  ·  $\theta\epsilon\acute{o}\varsigma$ ,  $\nu\acute{o}\omicron\varsigma$  ·  $\delta\acute{\epsilon}$ ,  $\tau\acute{o}$ .

$\alpha$  and  $\iota$  are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word,  $\iota$  always maintains its protracted sound; but  $\alpha$ , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as,  $\Theta\eta\rho\acute{\iota}$ ,  $\lambda\acute{\epsilon}\omicron\nu\tau\iota$  ·  $\pi\rho\tilde{\alpha}\gamma\mu\alpha$ ,  $\phi\iota\lambda\iota\alpha$  ·  $\tau\acute{\alpha}$ .

NOTE. If  $\alpha$  or  $\iota$  receives the *ictus*, whether primary or secondary, and is followed by a single consonant or  $\zeta$ , it is protracted in the penult, but abrupt in any preceding syllable; as,  $\tilde{\alpha}\gamma\omega$ ,  $\iota\lambda\pi\acute{\iota}\zeta\omega$  ·  $\gamma\rho\acute{\alpha}\phi\iota\tau\epsilon$ ,  $\phi\iota\lambda\acute{\iota}\omega$ ,  $\Lambda\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$ . From this rule is excepted  $\alpha$  in any syllable preceding the penult, when the vowel of the next syllable is  $\epsilon$  or  $\iota$  before another vowel (both without the ictus), in which case  $\alpha$  is protracted; as,  $\pi\alpha\tau\acute{\iota}\omega$ ,  $\nu\alpha\nu\acute{\iota}\alpha$ ,  $\gamma\alpha\lambda\lambda\omicron\mu\omicron\nu\omicron\mu\alpha\chi\acute{\iota}\alpha$ .

2. **DIPHTHONGS.** The diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ων* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδύια αὐτοί, πλεουσῶμαι, ἡῦξον, θωῦμα, νιός.*

3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

*γ*, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίves, ἄγγες* (pron. *ang-gos*), *κῆρυξ, χίω.*

*θ* has the sharp sound of *th* in *thin*; as, *θιός.*

*σ* has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σείσαι, πόσμος, τῆς, ὤς.*

*ς* and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας, Kri'ti-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξενοφῶν, ψηφίζω, Πτελεμαῖος, βδύλλον.* So, in English, *zebec, psalm, &c.*

4. **BREATHINGS.** The *rough* has the sound of *h*; the *smooth* has no sound; as, *ὄρος, ὄρος.* See § 13.

5. **ICTUS.** The primary ictus is placed according to the following

**RULE.** In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφητε, gra-phē-te*, *γράφετε, graph-e-te*.

**NOTE.** If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. "a and α are pronounced like *a* in *father*; after the sound I (*i, η, υ, ο, υ, υ*) it is pronounced like *a* in *peculiarity*. *αι* like *i*. *αυ, ου, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. *β* like *v*. *γ* before the sounds E and I is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γκ* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ς* like *e* in *fellow*, nearly. *ι* like *i*. *υ, see αυ.* *ζ* like *z*. *η* and *η* like *i*. *ηυ, see αυ.* *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound I, like *ll* in *William*. *μ* like *m*. *μτ* like *mb*, as, *ἔμπερ-*

εν pronounced *embrosten*. μψ (μπε) like *mbs*. ε like *n*; before the sound *I*, like *n* in *oNion*. The words τόν, τήν, ἰν, σὺν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, ἰν, σὺν before *κ* or *ξ* (see γκ, γξ); e. g. τὸν καιρόν, ἰν ξυλόχῳ, pronounced τόνκαιρόν, ἰνξυλόχῳ; before *σ* or *ψ* they are pronounced τὸμ, τήμ, ἰμ, σὺμ; e. g. τὸν ποταμόν, σὺν ψυχῇ, pronounced τὸμποταμόν, σὺμψυχῇ. ντ like *nd*, as, ἔντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. υ like *u*. ου like *oo* in *moon*. π, ρ, like *p, r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like *ζ*; e. g. κόσμος, σβίσαι, Σμύρνη, pronounced κόζμος, ζβίσαι, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *u*. υι like *i*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. αυ, see αυ.

"The rough breathing is silent in Modern Greek. So far as quantity is concerned, all the short vowels are equivalent to the long ones. The written accent guides the stress of the voice. The accent of the enclitic, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. διζόν μοι, pronounced διζόνμοι, but λίλιπταί μοι has the primary accent on the first syllable λι, and the secondary on πται."—*Soph. Gr. Gr.*, pp. 21, 22.

### C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *α* protracted like *a* in *futher*, *ι* protracted like *i* in *machine*, *η* like *ey* in *they*, *ου* like *ou* in *our*, *ου* like *ou* in *ragout*, *υ* like our pronoun *we*, and *ζ* like *a* soft *dz*.

### HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	Α α Alpha	ל Lamed	Λ λ Lambda
ב Beth	Β β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	Η η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϻ san or Sampl
כ Kaph	Κ κ Kappa	ט Tau	Τ τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels; viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus \*Ε ψιλόν, \*Υ ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and † for the smooth breathing. These marks were abbreviated to † and †, and were afterwards rounded to their present forms, ' and '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after ΙΙ (hence called Σαμψι, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed \*Ο μικρόν, *small O*; and the long *o*, \*Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φι, Χι, as, in English, *be*, *ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ψ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ψ at the end. Thus employed, they were termed *Episēma* (ἑπισήμα, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the *Æolians*, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, Φιδίον, *video*, to see, Φοῖνος, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial g, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel u*; thus, βοΦός, βοΦι, βίΦις (Lat. *bovis, bovi, boves*) become βοός, βοί, βόις; but βίΦις, βίΦν, βίΦ, βοΦοί become βοῦς, βοῦν, βού, βουρί (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed *Ἰωνικὰ γράμματα*. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, *βορστροφισμός*, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

[§ 3.]

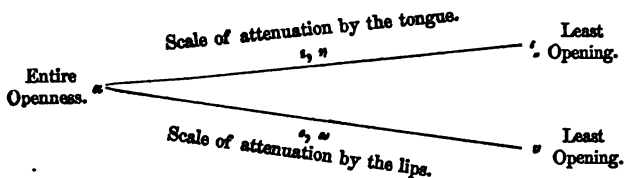
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (*ᾱ, ᾰ; ῆ, ῆ̣; ῑ, ῑ̣*); but of the other two, by different letters (*ῆ̣, ῆ̣̣; ῑ̣, ῑ̣̣*).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call *ε* and *ο* the *short vowels*, because they always represent short sounds, *η* and *ω* the *long vowels*, because they always represent long sounds, and *ι*, *υ*, and *ϋ*, the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. *α*, like *a* in *father*, *wall*, *fan* (not as in *hate*); *η*, *ι*, like *e* in *they*, *then* (not as in *mete*); *ι* like *i* in *machine*, *pin* (not as in *pine*); *ω*, *ο*, like *o* in *note*, *not*; *υ* like *u* in *tube*, *bull*. They will hence be thus placed upon the scale of precession or attenuation.



In general, *α*, *ι*, and *ε* are termed the *open*, and *υ* and *ι* the *close* vowels; but *α* is more open than *ι* and *ε*, and *ι* is somewhat closer than *υ*.

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *ι* or *υ*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ωυ* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, *Ἄιδης* or *ἄιδης*, pron. *Hādēs*, *Ἡιδη* or *ῆιδη*, *ēdē*; *Ἰδιή* or *ῖδιή*, *ōdē*.

NOTES. *α*. The *ι* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Δύρηφι*, for *Δύρηφι* (§ 8); and in the aorist of liquid verbs, which have *αι* in the penult of the theme; thus, from *φαίνω*, *αἶζω* (roots *φαν-*, *αζ-*), *ἴφηναι*, *ῆζα*, *ἔζα*, for *ἴφηναι*, *ῆζα*, *ἔζα*; so Perf. II. *πίφηναι*, for *πίφηναι*.

*β*. In some cases the best critics differ; thus, in the infinitive of verbs in *-άω*, some write *τιμάειν*, as contracted from *τιμάειν*, and others *τιμάειν*, as contracted from an older form *τιμάειν*. So in the adverbial forms *πῆ*, *ὄσῃ*, or *πῆ*, *ὄσῃ*, and the like.

§ 26. 4. In diphthongs, except the three just mentioned (*αυ*, *ηυ*, and *ωυ*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as, *αὐτή*, *herself*, but *αὔτη*, *cry*; *ἡῦδα*, but *ῆῦδα*; *αἰρεσις* (*ᾱ*), but *Ἄιδης* (*ᾱ*).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diæresis (§ 16. 3); as, *αὔτη*, *ῆῦσι*.

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

## I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

### 1.) In the change of simple vowels.

Precession especially affects  $\alpha$ , as the most open of the vowels, changing it, when short, to  $\epsilon$  and  $o$ , and, when long, to  $\eta$ , and sometimes to  $\omega$ .

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs  $\tau\rho\acute{\iota}\pi\omega$ ,  $\sigma\rho\acute{\epsilon}\phi\omega$ , we find the root in three forms,  $\tau\rho\alpha\pi$ -,  $\tau\rho\epsilon\pi$ -, and  $\tau\rho\omicron\pi$ -,  $\sigma\rho\alpha\phi$ -,  $\sigma\rho\epsilon\phi$ -, and  $\sigma\rho\omicron\phi$ -; and in  $\rho\acute{\eta}\gamma\gamma\acute{\upsilon}\mu\iota$ , we find the forms  $\rho\alpha\gamma$ -,  $\rho\eta\gamma$ -, and  $\rho\omega\gamma$ -. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is  $\alpha$ , but in the second,  $\epsilon$ , for which in one case  $\iota$  appears. In the indicative active, the connecting vowel in the aorist and perfect is  $\alpha$  (passing, however, into  $\epsilon$  in the 3d pers. sing.; compare the imperative  $\beta\acute{o}\upsilon\lambda\epsilon\upsilon\sigma\alpha\iota$ ), while in the present, imperfect, and future, it is  $\epsilon$  before a liquid, but otherwise  $\iota$ .

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

$\alpha$ . The long vowel is regarded as the short vowel doubled that is,  $\bar{\alpha} = \alpha\alpha$ ,  $\eta = \epsilon\epsilon$ ,  $\omega = \omicron\omicron$ ,  $\bar{\upsilon} = \upsilon\upsilon$ , and  $\bar{\iota} = \iota\iota$ . Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united



in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels,  $\alpha$ , unless it follows  $\epsilon$ ,  $\iota$ ,  $\rho$ , or  $\phi\phi$ , is usually lengthened, not to  $\bar{\alpha}$ , but to the closer  $\eta$ , and  $\epsilon\epsilon$  and  $oo$  commonly form, not  $\eta$  and  $\omega$ , but the closer diphthongs  $\epsilon\iota$  and  $ou$ , which are hence termed the *corresponding diphthongs* of  $\epsilon$  and  $o$ .

$\beta$ . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare  $\beta\alpha\alpha\iota\lambda\eta\varsigma$  with  $\beta\alpha\iota\iota\lambda\epsilon\iota\varsigma$  (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ( $\kappa\rho\bar{\alpha}\sigma\iota\varsigma$ , *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ( $\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$ , *placing together*), or *synecphonēsis* ( $\sigma\upsilon\nu\epsilon\phi\acute{o}\nu\eta\sigma\iota\varsigma$ , *pronouncing together*).

### A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is  $\iota$  or  $\upsilon$ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to  $\iota$  or  $\upsilon$ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An  $\iota$ , when absorbed in  $\alpha$ ,  $\eta$ , or  $\omega$ , is written beneath it. The laws of contraction take effect, without regard to an  $\iota$  subscript, or the subjunctive  $\iota$  of the diphthong  $\upsilon\iota$ ; as,  $\alpha\eta\iota$ ,  $\alpha\upsilon\iota$  (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
αῖ	α, ι	βαίνωτος	βῆστος.	οῖ	ο, ι	ἄχρῖ	ἄχρῖ.
αῖ	α, ι	ταίχιον	ταίχιον.	οῖ	ο, ι	λαῖστος	λαῖστος.
ηῖ	η, ι	Θεήσσω	Θεήσσω.	οῖ	ο, ι	ῖαντι	ῖαντι (Ep.).

EXCEPTION. αῖ, like αῖ, becomes α; as, γήραῖ, γήρα· unless, with Thiersch, we prefer to write γήραι.

§ 33. II. α, (1.) before an E sound (ἤ 3), absorbs it; but (2.) before another A sound, is itself absorbed. (3.) α, or (4.) η, with an O sound, forms ω. Thus,

become		as		become		as	
(1.) αῖ	α, ι	τίμας	τίμα.	οα	ο, ι	ἄχρῖ	ἄχρῖ.
αυ	α, υ	τιμάεις	τιμάεις.	οα	ο, ι	τιμάω	τιμάω.
αη	α, η	τιμάητι	τιμάητι.	οα	ο, ι	ἤρας	ἤρας.
αη	α, η	τιμάη	τιμάη.	οα	ο, ι	τιμάομαι	τιμάομαι.
(2.) αα	α, α	γίραα	γίρα.	οου	ο, υ	τιμάουσι	τιμάουσι.
αα	α, α	μνάα	μνά.	οουα	ο, υ	οὔτως	οὔτως.
ααι	α, ι	μνάαι	μνάι.	(4.) οη	ο, η	δηλόητι	δηλῶτι.
(3.) αο	α, ο	τιμάομαι	τιμάωμαι.	οη	ο, η	διδόη	διδῶ.

EXCEPTIONS. α. The closer η takes the place of α in the contract forms of four every-day verbs; viz. πινάω, to *hunger*, διψάω, to *thirst*, χρεάομαι, to *use*, and ζάω, to *live*; as, πινάειν πινῶν, χρεάομαι χρεῶσθαι. Add the verbs πινάω, σμάω, and ψάω · the Subjunctive of verbs in -μι, as, ἰστιάη (from ἰστη-μι) ἰστιάη · and the liquid Aorist (see § 56).

β. In *adjectives*, α before α and η is absorbed; as, διπλάα διπλῶ, διπλάαι διπλαῖ, ἀπλόη ἀπλή.

γ. In οὔας, ear, the Nominative singular becomes οὔς by an absorption of the α, but the other forms are contracted according to the rule; as, οὔας, ὄτας.

δ. For the change of οη into ο, in verbs in -ω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before σ (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) (γλώσσας, γλώσσας) γλώσσας, (οἶνς) οἶας οἶς, ἰχθύας ἰχθύς, πόλεας πόλεις, βόας βοῦς, μελίζονας (μελίζοντας) μελίζους · in themes of Dec. III., (ἔνς, ἑας) εἶς, (φανέντης, φανεας) φανείς, (ὀδόντης, ὀδοας) ὀδοῦς, (ρίνς, ρίας) ρίς · in feminine adjectives and participles, (φανέντσα, φανεασα) φανείσα, (ἄγοντσα, ἄγοασα) ἄγοουσα · in the 3d pers. plur. of verbs, (βουλευόνσι, βουλευοασι) βουλευούσι, (τίθεντι) τιθεῖσι, (διδόνσι) διδοῦσι, (δείκνυσι) δεικνύσι.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νῶας νῶς and γράας γράς (§ 14). In like manner νῶς occurs in the Nom. plur. by contraction from νῶεις, but only in late writers.

β. For *χοῖα*, *χοῖα*, see § 116. ζ. For *Κλήμης*, *Ούάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound, there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *ναός* (*νως*) *νεώς* (§ 9), *Μενέλαος* *Μενέλεως*, *Ἀτρεΐδῃ* *Ἀτρεΐδω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. α), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become		as		become		as
(1.)	<i>εα</i>	<i>η</i>	<i>τείχια</i>	<i>τείχη</i> .	<i>οι</i>	<i>οι</i>	<i>οἷς</i>
	<i>εφ</i>	<i>η</i>	<i>χευσίφ</i>	<i>χευσῆ</i> .	<i>ου</i>	<i>ου</i>	<i>φιλοῦσι</i>
(2.)	<i>εε</i>	<i>ει</i>	<i>πέλιε</i>	<i>πέλιε</i> .	<i>οω</i>	<i>ω</i>	<i>δηλώ</i>
	<i>ει</i>	<i>ει</i>	<i>φιλείν</i>	<i>φιλῶν</i> .	<i>οφ</i>	<i>φ</i>	<i>νόφ</i>
	<i>ει</i>	<i>ει</i>	<i>κλιεῖς</i>	<i>κλιεῖς</i> .	<i>οι</i>	<i>οι</i>	<i>νοί</i>
(3.)	<i>εο</i>	<i>ου</i>	<i>ἰφίλιον</i>	<i>ἰφίλου</i> .	<i>οου</i>	<i>ου</i>	<i>δηλώ</i>
	<i>οε</i>	<i>ου</i>	<i>δηλοίτε</i>	<i>δηλοῦτε</i> .	(5.) <i>οαι</i>	<i>αι</i>	<i>χεύσται</i>
	<i>οι</i>	<i>ου</i>	<i>μελιτόεις</i>	<i>μελιτοῦς</i> .	<i>ση</i>	<i>η</i>	<i>φίλιτε</i>
	<i>οο</i>	<i>ου</i>	<i>νόες</i>	<i>νοῦς</i> .	<i>ση</i>	<i>η</i>	<i>φίλη</i>
(4.)	<i>εω</i>	<i>ω</i>	<i>φιλίω</i>	<i>φιλῶ</i> .	<i>ηε</i>	<i>η</i>	<i>τιμήντος</i>
	<i>εφ</i>	<i>φ</i>	<i>ἔστίφ</i>	<i>ἔστῃ</i> .	<i>ηι</i>	<i>η</i>	<i>τιμήεις</i>
	<i>οι</i>	<i>οι</i>	<i>φιλείτε</i>	<i>φιλῶτε</i> .	<i>υι</i>	<i>υ</i>	<i>ἰχθύεις</i>

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι*, *ι*, *ε*, or *εο* (§ 29), or in the plural or dual of the first or second declension, becomes *αι*; as, *ὕγνια* *ὕγια*, *ἀργυρία* *ἀργυραῖς*, *ἀργυρία* *ἀργυρῇ*, *συκίας* *συκάς*, *συκία* *συκά*, *ἔστια* *ἔστᾶ*. Yet *φεία*, Gen. *φείατος* *φειότης* (§ 104).

2. In the dual of the third declension, *εε* becomes *η*; as, *τείχεε* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-υς*; as, *βασιλῆες* *βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλῆις*.

3. In verbs in *-ω*, the syllables *οη* and *οι*, except in the Infinitive, become *αι* (i. e. the *ο* and *ι* unite, absorbing the *η* and *ι*); as, *δηλόη* *δηλοῖ*, *δηλόις* *δηλοῖς*. But *δηλόιν* (Inf.) *δηλοῦν*, *διδέη* (from *δίδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *σαι* is contracted into *η* or *ι*, and *σαι* into *η*; as, *βουλεύσαι* *βουλεύη* or *βουλεύι*, *βουλεύηαι* *βουλεύη*.

5. For special contractions of *ι* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-ω*.

## B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *ε* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis ( ) (§ 16), except when this mark is excluded by the rough breathing; as, *τάμα, ούμοι*. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, *οι'μοί*. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

*α. The article; thus, for*

(1.) <i>ὁ ἱκ, ὁ ἱπρί,</i>	<i>οὐκ, οὐπί.</i>	For <i>ἡ ἀρετή,</i>	<i>ἀρετή.</i>
<i>οἱ ἱμοί,</i>	<i>οὐμοί.</i>	<i>αἱ ἀγαθαί,</i>	<i>ἀγαθαί.</i>
<i>ὁ ἱρnis,</i>	<i>οὐρnis.</i>	<i>τοῦ αὐτοῦ,</i>	<i>ταυτοῦ.</i>
<i>τῶ ἱμῶ, τῇ ἱμῇ,</i>	<i>τῶμῶ, τῇμῇ.</i>	<i>τοῦ ἡμιστέρου,</i>	<i>ἡμιστέρου.</i>
(2.) <i>ὁ ἀνῆρ,</i>	<i>ἀνῆρ, or, less</i>	(3.) <i>ὁ αἰνος,</i>	<i>ῥνος.</i>
	<i>Attic, ἀνῆρ.</i>	<i>οἱ ἱμοί,</i>	<i>οἱ'μοί.</i>
<i>τῷ ἀνδρί,</i>	<i>τᾶνδρί.</i>	<i>τοῦ ὕδατος,</i>	<i>δεῦδατος.</i>

NOTES. 1. The neuter forms *τό* and *τά* are especially subject to crasis thus, for

(1.) <i>τὸ ἱναντίον,</i>	<i>τοῦναντίον.</i>	For <i>τὰ ὄπλα,</i>	<i>ὄπλα.</i>
<i>τὸ ὄνομα,</i>	<i>τοῦνομα.</i>	(2.) <i>τὸ ἀληθές,</i>	<i>τάληθές.</i>
<i>τὸ ἱμάτιον,</i>	<i>δοίμάτιον.</i>	(3.) <i>τὰ αἰσχροά,</i>	<i>τᾶσχροά.</i>

2. In crasis, *ἴτιρος*, *other*, retains the old form *ἄτιρος* · thus, for

(2.) <i>ὁ ἴτιρος,</i>	<i>ἄτιρος.</i>	For <i>τοῦ ἴτιρου,</i>	<i>ῶτίτιρου.</i>
<i>τὸ ἴτιρον,</i>	<i>ῶτίτιρον.</i>	<i>τῷ ἴτιρῳ,</i>	<i>ῶτίτιρῳ.</i>

§ 40. *β. The conjunction καί, and; thus, for*

(1.) <i>καὶ ἄν, καὶ ἰάν,</i>	<i>κᾶν.</i>	For <i>καὶ ὁ, καὶ οἱ,</i>	<i>χᾶ, χῶ.</i>
<i>καὶ ἰν, καὶ ἱκ,</i>	<i>κᾶν, κᾶκ.</i>	(2.) <i>καὶ ἰί, καὶ οὐ,</i>	<i>κίί, κού.</i>
<i>καὶ ἴτιρος,</i>	<i>χᾶτιρος.</i>	<i>καὶ ὑπό,</i>	<i>χύπό.</i>
<i>καὶ ἰῖτα,</i>	<i>κᾶτα.</i>	(2, 3.) <i>καὶ ἡ ἀγκουσα,</i>	<i>χᾶγκουσα</i>

*γ. A few other particles; thus, for*

<i>ἥτοι ἄρα,</i>	<i>ἥτᾶρα.</i>	For <i>μηδίσω ἰν,</i>	<i>μηδίσω'ν.</i>
<i>μίντοι ἄν,</i>	<i>μιντᾶν.</i>	<i>ποῦ ἴστιν,</i>	<i>ποῦ'στιν.</i>
<i>οὔτοι ἄρα,</i>	<i>οὔτᾶρα.</i>	<i>πρὸ ἔργου,</i>	<i>προῦργου.</i>
<i>οἱ μὴ ἱχοίμι,</i>	<i>οἱ μὴ'χοίμι.</i>	<i>ὦ ἀγαθί,</i>	<i>ὦ'γαθί.</i>
<i>μὴ ἰδρω,</i>	<i>μὴ'ἰδρω.</i>	<i>ὦ ἀνδρωσι,</i>	<i>ὦ'νδρωσι.</i>

δ. Some forms of the *pronouns*; thus, for

ἐγὼ οἶδα,	ἐγὼδα.	For ἰ θήρι,	οὐφίρι.
ἐγὼ εἶμαι,	ἐγὼμαι.	οὐ ἴνικα,	οὐνικα.
μοί ἰδίαί,	μοῦδίαί.	ἴτου ἴνικα,	ἰθούνικα.
σοί ἰστυ,	σοῦστυ.	ἄ ἄν, ἄ ἰμί,	ἄν, ἄμί.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *α*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. *ῥά*, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' ἑαυτοῦ* (for *ἀπὸ ἑαυτοῦ*, § 65), *ἐπ' ἐκείνον*, *κατ' ἐμέ*, and, in composition (where the sign is omitted), *ἀνέρχομαι*, *διελαύνω*, *πάρειμι* · *ἀλλ' ἐγώ*, *ἄρ' οὐν*, *γ' οὐδέν*, *μὰλ' ἄν*, *ὄθ' ὅ* (*ὄτις ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φῆμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *εἰς* or *ἐς* (which might then be confounded with *ἐς*); and never in the Epic *ἑστί* (2d person singular of *εἶμι*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paraqogic* (§ 66) are not elided in prose, except *ἑστί*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *a*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ς*, and *ς*, but otherwise passes into *η* (§ 29). Thus, Dor. ἄμειβ̄, Att. ἡμειβ̄, Ion. ἡμειβ̄. Dor. δαμος, παγῆ, ἀκνῆς, Att. and Ion. δήμις, παγή, ἀκνῆς. Dor. and Att. σοφίᾱ, πεῖγμα, Ion. σοφίη, πεῖγμα. So, even in diphthongs, Ion. νῆς, γηῆς, for νῆς, γηῆς, and in Dat. pl. of Dec. I., -ησι, -ης, for -αισι, -αις.

NOTE. The use of this long *a* produced, in great measure, the Doric feature called *πλατυσμός*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *a* is retained by the Doric in some words, where, in the Attic, it passes into *ε*; and in some (particularly verbs in -αω) by the Attic, where it becomes *ε* in the Ionic. Thus, Dor. τρέφω, ἄεταμι, ἔα, φράσι, Att. τρέφω, ἄεταμι, ἔτι, φράσι. Att. ἔραω, φοιτάω, τίσσαρις, ἄρσην, Ion. ἔριω, φοιτίω, τίσειρις, ἴρσην.

3. In nouns in -ις, -ιως, the characteristic *ς* commonly passes, in the Ionic, into *ι* throughout; as, πάλις, ιος, *ι* (contracted into *ι* according to § 29. α), *ιν*, *ις*, *ιων*, *ισι*, *ιας* (contr. *ις*).

4. As the long of *ε* and *ο*, or the contraction of *εε* and *οο* or *οι*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ει* and *ου*; while, on the other hand, the Ionic is particularly fond of protracting *ε* and *ο* to *η* and *ου* or *οι*. Thus, Dor. χήρ, δῶλος. Gen. of Dec. II., τῷ ὄρανῳ. Infin. εὔρην, χαιρεῖν, ὕπνῳ. for χιέρ, δούλος, τοῦ ὄρανῳ, εὔρειν, χαιρεῖν, ὕπνῳ. Ion. ξείνος, μῦνος, ποίη, for ξίνος, μόνος, πία. Att. κῆρος, ὄνομα, ὄρος. Ion. κῶρος, ὄνομα, ὄρος. Both the Doric and Ionic have *δι* for *οἷν*, therefore, contracted from *ιόν*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. εἰ, αἰτός, Ion. αἰί, αἰτός. Att. κᾶω, κλᾶω, Ion. and Com. καίω, κλαίω. Att. θᾶκος, Ion. θᾶκος. Ion. τρέπω, τᾶμνω, μέγαθος, Att. τρέπω, τίμνω, μέγας. Ion. ἡρῶδις, Att. ἡρῶδις. Ion. μασημβρία, Att. μισημβρία. Dor. and Ep. αἰ, Att. εἰ. Dor. θᾶσκω, Ion. and Att. θήσκω, Æol. θνᾶσκω. Att. σφατός, βραχίως, πᾶδαλις, Æol. σφαστός, βροχίως, πᾶδαλις. Att. ὄνομα, Æol. ὄνομα. Att. ἱεριστός, Æol. ἱεριστός.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1. In contracting *a* with an *O* sound, the Doric often prefers *ᾶ* to the closer *ω*; in the first declension, regularly. Thus, Dor. Ἀτρεῖδᾶ, τῶν θυρῶν (§ 8), Παισίδᾶ, -ᾶνος, πινᾶντι, διαπινᾶμις, πᾶτος, for Ἀτρείδου (uncontracted -ᾶο), τῶν θυρῶν (-ᾶων), Παισίδων, -ᾶνος (-ᾶων, -ᾶονος), πινῶντι (-ᾶοντι), διαπινῶ-*μιν* (-ᾶομιν), πᾶτος (ᾶατος). A like contraction appears in proper names in -ᾶος; as, Dor. Μινίλᾶς, for Μινίλαος.

2. For the contraction of *ei* and *eo* or *ei*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *ι* and *ευ* is into *ιν*, instead of *ευ*. This use of *ιν* for *ευ* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλιῦ-μιν*, *φιλιῦ*, *ἱμιῦ*, *θίρις*, for *φιλοῦμεν* (-ίμεν), *φιλοῦ* (-ίου), *ἱμοῦ* (-ίο), *θίρις* (-εις) · *ἰδικαίιν*, *ἰδικαίιν*, *δικαίινσι*, in Herodotus for *ἰδικαίιν* (-ας), *ἰδικαίισιν* (-ων), *δικαίουσιν* (-έουσιν) · *λωτιῦντα* M. 283, for *λωτεῦντα* (-έιντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *αι* with an *E* sound following, into *η*; as, *ἱρώτη*, *σιγῆν*, *λῆς*, from *ἱρώται*, *σιγάειν*, *λάης*. Cf. § 33. α.

5. In the contractions which follow the change of *ν* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *ᾶ* and *ου*; as, Acc. pl. *ταῖς τιμαῖς*, *ταῖς νόμοις*, for *τὰς τιμάς*, *τοὺς νόμους* · Nom. sing. of adj. and partic. *μίλαις*, *τύφαις*, *τύφαισα*, *ἔχουσα*, for *μίλας*, *τύφας*, *τύφασα*, *ἔχουσα* · 3d pers. pl. of verbs, *φαισί*, *κρύπτοισι*, for *φᾶσί*, *κρύπτοισι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τίχνᾶς* and *τίχνᾶς* (Theoc. 21. 1); *τοὺς λύκους* and *τῶς λύκος* (Theoc. 4. 11); *εἷς* and *ἦς*, *οὐς*; *Μοῦσα*, *Μῶσα* (Theoc.), *Μοῖσα* (Pind.), and Laconic *Μῶα* · Nom. sing. of partic. *φράσαις* (Pind. Ol. 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *οι* for *ου* before *σ* in *ἀκείσῃ*, Theoc. 11. 78.

6. The Ionic use of *ου* for *αυ* in a few words, appears, at least in some of them, to have arisen from a union of *σ* and *α* to form *ω*; thus, for *ταυτέ*, *ἱμαντοῦ*, *σιμαντοῦ*, *ἱαντοῦ*, Ion. *ταυτέ*, *ἱμαντοῦ*, *σιμαντοῦ*, *ἱαντοῦ*, from *τὸ αὐτό*, *ἡμῖς αὐτοῦ*, *εἰς αὐτοῦ*, *ἵς αὐτοῦ*. In the reciprocal pronouns, the *ου* passed into the other cases. We find also Ion. *θαῦμα*, *τραῦμα* (yet better *τροῦμα*), for *θαῦμα*, *τραῦμα*. In all these words, *ου* is written by some with a diæresis; as, *θαῦμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῖ*, is especially common; as *βασιληῖη*, *κληῖς*, for *βασιλεία*, *κλείς*.

NOTES. α. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ει* into *ω*; as, *ἱρός*, *ἱβωσα*, *ἱνωσα*, *βωθία*, *ὀγδώκοντα*, for *ἱρός*, *ἱβόησα*, *ἱνόησα*, *βονθία*, *ὀγδοήκοντα*.

β. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ι*); as, *Ἀρισταγόρις*, *ἰδυῖαντα*, for *Ἀρισταγόραν*, *ἰδύαντα*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *φ*; as, *τὸ ἀληθές*, *τὼ ληθές* · *οἱ ἄνδρες*, *ὧνδρες* · *οἱ ἀπόλοι*, *ὥπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *ἰ ἄρι-*

στος, ᾤριστος · ὁ αὐτός, αὐτός · οἱ ἄλλοι, ᾤλλοι. Other dialectic crases are, Dor. ὁ ἱλαφος, ᾤλαφος · ὁ ἰξ, ᾤξ · καὶ ἱκ, κῆκ · καὶ ἰπι, κῆπι · Ion. ὁ ἰταρος, οἰταρος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διαλήσιος for διαλῆσιος · Ion. ἱπιτηδῖος, εὐρίη, ἀποδιξις, μίζων, κρίσσαν, for ἱπιτηδῖος, εὐρεῖα, ἀποδιξις, μίζων, κρίσσαν · Dor. and Ep. ἱτᾶρος for ἱταίρος · Æol. Ἀλκαῶς, ἀρχαῶς, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἰλήλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐέλωρ, for κρήνην ἔλωρ, A. 41, φάανθεν, ἥβῳσα, ὀρόω, ὀράης, γελῶντες, φῶς, γαλώς, ἐέκοσι, for φάνθεν, ἥβῳσα, ὀρώ, ὀράς, γελῶτες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *ε*; as, Gen. pl. ἐνδρίων, χηνίων, αὐτίων, for ἐνδρῶν, &c.; 2 Aor. infin. εὐρίειν, λιπίειν, for εὐρεῖν, λιπίειν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατά, παρά, ἀπό, ὑπό, and ποτί (Dor. for πρὸς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφωι, ἀμ βωμοῖσι, ἀγκρισί, ἀνστάς (68. 3), καὶ δὴ δύναμιν, καὶ πα φάλαρα (§ 62. β), καὶ κε κεφαλῇς, καὶ γ γόνυ, καὶ χιῶναι, καὶ ρόον, κάλλιπον, καμμιζας, παρ Ζηνί, ἀπτιμψι, ὑββάλλειν, ποτ τόν. When three consonants are thus brought together, the first is sometimes rejected; as, ἀάκτανι, ἀμνάσι, for ἀάκτανι, ἀμνάσι. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποττόν.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπό and ὑπό with the Latin *ab* and *sub*. The old form πρὸς, in accordance with the rule (§ 63), became πρὸς and πρὸτί, whence ποτί.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.



## CHAPTER III.

## CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter  $\gamma$  performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has  $r$  for its corresponding Roman letter; as a middle mute,  $g$  (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin  $v$  by  $\beta$  (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels  $\nu$  and  $\sigma$  have corresponding vowels in  $\alpha$  and  $\epsilon$ ; that is,  $\alpha$  may take the place of  $\nu$ , and  $\epsilon$  of  $\sigma$ , when euphony forbids the use of these consonants; as, ἐφθά-ραιται for ἐφθαρνται, σπερώ (contracted σπερῶ) for στίρσω. See §§ 34, 46.  $\beta$ , 56 – 58, 60, 63. R., &c.

NOTE. In like manner,  $\nu$  is the corresponding vowel of the old consonant  $\phi$ . See § 22. 2.

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before  $\sigma$  forms with it  $\psi$ ; and a *palatal*,  $\xi$ ; thus,

become		as		become		as	
$\pi\sigma$	$\psi$ ,	λείσσω	λείψω.	$\pi\sigma$	$\xi$ ,	πέρσας	πέρξ.
$\beta\sigma$	$\psi$ ,	ἄραβς	ἄραψ.	$\gamma\sigma$	$\xi$ ,	λίγσω	λίξω.
$\phi\sigma$	$\psi$ ,	γράφω	γράψω.	$\chi\sigma$	$\xi$ ,	δείχς	δείξ.

NOTE. In like manner,  $\zeta$  is the union of a lingual with a sibilant sound, and in many words has taken the place of  $\sigma\delta$ ; e. g. adverbs of place in  $-\zeta$ ; as, for Ἀθήναςδε, Ἀθήναζι, for Θήβαςδε, Θήβαζι. and many verbs in  $-\zeta$ ; as, for μιλῶνδε, μιλίζω, for φράσδω, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before  $\sigma$ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*,  $\sigma$ ; thus,

become	as	become	as
(1.) βτ πτ, τίτριβται τίτριπται.	χδ γδ, βεύχδην βεύγδην.		
φτ πτ, γίγρεφται γίγρεπται.	κθ χθ, ιτλίεθην ιτλίεχθην.		
πδ βδ, ἱπδομος ἱπδομος.	γθ χθ, ιπράγθην ιπράχθην.		
φδ βδ, γράφδην γράβδην.	(3.) στ στ, ὀνόμασται ὀνόμασται.		
πθ φθ, ἱλείπθην ἱλείφθην.	δσ στ, ψιούσθης ψιούσθης.		
βθ φθ, ἱτρίβθην ἱτρίφθην.	θσ στ, πίπιυθται πίπιυσται.		
(2.) γτ πτ, λίλιγται λίλιπται.	τθ σθ, ὀνόμασθην ὀνόμασθην.		
χτ πτ, τίτυχται τίτυπται.	δθ σθ, ἱφράδθην ἱφράσθην.		
κδ γδ, πλίεδην πλίγδην.	θθ σθ, ἱαίεθθην ἱαίεσθην.		

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρέπτω, Ἄσθις.

§ 53. III. Before  $\mu$ , a *labial mute* becomes  $\mu$ , a *palatal*,  $\gamma$ , and a *lingual*,  $\sigma$ ; thus,

become	as	become	as
πμ μμ, λίλιπμαι λίλιμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.		
βμ μμ, τρέβμα τρέμμα.	σμ γμ, ὀνόμασμαι ὀνόμασμαι.		
φμ μμ, γράφμα γράμμα.	δμ σμ, ᾄδμα ᾄσμα.		
κμ γμ, πίπλιπμαι πίπλιγμαι.	θμ σμ, πίπιθμαι πίπιυσμαι.		

Except in a few such words as ἀκμή, κυδμών, νοχμός, πότμος and some others from the dialects; as, in Homer, ὀδμή, ἰδοι, ἱπίπιδμιν, κικροδμήνους, ἀπαχμήνους.

§ 54. IV.  $\nu$  before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νπ μπ, συνάσχω συμάσχω.	νγ γγ, συγγιγής συγγιγής.		
νβ μπ, ἱνβάλλω ἱμβάλλω.	νχ χχ, συγχάεω συγχάεω.		
νφ μπ, συμφίρω συμφίρω.	νξ ξξ, ἱνξίω ἱνξίω.		
νμ μπ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἱνλογος ἱλλογος.		
νψ μπ, ἱνψύχω ἱμψύχω.	νρ ρρ, συνρέπτω συρρέπτω.		
(2.) νκ κκ, ἱνκαλίω ἱγκαλίω.			

NOTES. α. Enditics are here regarded as distinct words; thus, ὄντις, τόνγς. We find, however, final  $\nu$  changed in like manner upon old inscriptions; as, ΜΕΜΦΕΥΧΑΣ, for μὲν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἀν καί, τὸν λόγον, ἐν Σάμῳ.

β. Before  $\mu$  in the Perfect passive,  $\nu$  sometimes becomes  $\sigma$  and is sometimes dropped; as, for πίφηνμαι, πίφασμαι for κίκλινμαι, κίκλιμαι.

γ. Before  $\kappa$  in the Perfect active,  $\nu$  was commonly dropped, or the form avoided, except by later writers; as, for κίκρινκα, κίκρικα.

§ 55. V. A *lingual* or *liquid* should not precede  $\sigma$ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before  $\sigma$ ; thus,  $\sigma\acute{\omega}\mu\alpha\tau\iota\varsigma$ ,  $\pi\alpha\acute{\iota}\delta\varsigma$ ,  $\pi\epsilon\acute{\iota}\theta\omega$  become  $\sigma\acute{\omega}\mu\alpha\sigma\iota$ ,  $\pi\alpha\acute{\iota}\varsigma$ ,  $\pi\epsilon\acute{\iota}\omega$ .

§ 56. 2. In *liquid verbs*, the  $\sigma$  formative of the Future and Aorist is changed into  $\epsilon$  (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs,  $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\lambda\omega$ , to announce,  $\nu\acute{\iota}\mu\omega$ , to distribute,  $\kappa\epsilon\acute{\rho}\nu\omega$ , to judge,  $\pi\lambda\acute{\upsilon}\nu\omega$ , to wash, and  $\delta\acute{\iota}\rho\omega$ , to flay, for

(1.) $\acute{\alpha}\gamma\gamma\acute{\iota}\lambda\sigma\omega$ ,	( $\acute{\alpha}\gamma\gamma\epsilon\acute{\iota}\lambda\omega$ )	$\acute{\alpha}\gamma\gamma\epsilon\acute{\iota}\lambda\tilde{\omega}$ .	(2.) $\eta\gamma\gamma\acute{\iota}\lambda\sigma\alpha$ ,	( $\eta\gamma\gamma\epsilon\acute{\iota}\lambda\alpha$ )	$\eta\gamma\gamma\epsilon\acute{\iota}\lambda\alpha$ .
$\nu\acute{\iota}\mu\omega$ ,	( $\nu\acute{\iota}\mu\acute{\iota}\omega$ )	$\nu\acute{\iota}\mu\tilde{\omega}$ .	$\acute{\iota}\nu\acute{\iota}\mu\sigma\alpha$ ,	( $\acute{\iota}\nu\acute{\iota}\epsilon\mu\alpha$ )	$\acute{\iota}\nu\acute{\iota}\mu\alpha$ .
$\kappa\epsilon\acute{\rho}\nu\omega$ ,	( $\kappa\epsilon\acute{\rho}\nu\acute{\iota}\omega$ )	$\kappa\epsilon\acute{\rho}\tilde{\omega}$ .	$\acute{\iota}\kappa\epsilon\acute{\rho}\nu\sigma\alpha$ ,	( $\acute{\iota}\kappa\epsilon\acute{\rho}\nu\epsilon\alpha$ )	$\acute{\iota}\kappa\epsilon\acute{\rho}\nu\alpha$ .
$\pi\lambda\acute{\upsilon}\nu\omega$ ,	( $\pi\lambda\acute{\upsilon}\nu\acute{\iota}\omega$ )	$\pi\lambda\acute{\upsilon}\nu\tilde{\omega}$ .	$\acute{\iota}\pi\lambda\acute{\upsilon}\nu\sigma\alpha$ ,	( $\acute{\iota}\pi\lambda\acute{\upsilon}\nu\epsilon\alpha$ )	$\acute{\iota}\pi\lambda\acute{\upsilon}\nu\alpha$ .
$\delta\acute{\iota}\rho\omega$ ,	( $\delta\acute{\iota}\rho\acute{\iota}\omega$ )	$\delta\acute{\iota}\rho\tilde{\omega}$ .	$\acute{\iota}\delta\acute{\iota}\rho\sigma\alpha$ ,	( $\acute{\iota}\delta\acute{\iota}\rho\epsilon\alpha$ )	$\acute{\iota}\delta\acute{\iota}\rho\alpha$ .

NOTES. *a.* Here *as* commonly passes into  $\eta$ , unless *i* or *e* precedes; thus,  $\sigma\phi\acute{\alpha}\lambda\lambda\omega$ , to cause to slip,  $\phi\alpha\acute{\iota}\nu\omega$ , to show (roots  $\sigma\phi\alpha\lambda$ -,  $\phi\alpha\eta$ -), have in the Aor. ( $\acute{\iota}\sigma\phi\alpha\lambda\sigma\alpha$ ,  $\acute{\iota}\sigma\phi\alpha\epsilon\iota\lambda\alpha$ )  $\acute{\iota}\sigma\phi\eta\lambda\alpha$ ,  $\acute{\iota}\sigma\phi\eta\alpha$  while  $\pi\acute{\iota}\alpha\acute{\iota}\nu\omega$ , to fatten,  $\tau\epsilon\acute{\rho}\alpha\acute{\iota}\nu\omega$ , to complete (roots  $\pi\acute{\iota}\alpha\eta$ -,  $\tau\epsilon\acute{\rho}\alpha\eta$ -), have  $\acute{\iota}\pi\acute{\alpha}\acute{\iota}\nu\alpha$ ,  $\acute{\iota}\tau\acute{\epsilon}\rho\alpha\acute{\iota}\nu\alpha$ . But  $\acute{\iota}\sigma\chi\eta\alpha\acute{\iota}\nu\omega$ , to make lean,  $\kappa\epsilon\acute{\rho}\delta\alpha\acute{\iota}\nu\omega$ , to gain,  $\kappa\epsilon\acute{\iota}\lambda\alpha\acute{\iota}\nu\omega$ , to hollow out,  $\lambda\acute{\upsilon}\kappa\alpha\acute{\iota}\nu\omega$ , to whiten,  $\epsilon\gamma\kappa\alpha\acute{\iota}\nu\omega$ , to enrage,  $\pi\acute{\iota}\sigma\tau\alpha\acute{\iota}\nu\omega$ , to ripen, have  $\tilde{\alpha}$  in the penult of the Aor.;  $\tau\acute{\iota}\tau\epsilon\rho\alpha\acute{\iota}\nu\omega$ , to bore,  $\eta$ ; and  $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$ , to give a signal,  $\mu\acute{\alpha}\iota\alpha\acute{\iota}\nu\omega$ , to stain, both  $\eta$  and  $\tilde{\alpha}$ .  $\alpha\acute{\iota}\rho\omega$ , to raise, and  $\tilde{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ , to leap, have  $\tilde{\alpha}$ , which in the Indicative is changed by the augment into  $\eta$ ; thus,  $\eta\epsilon\alpha$ ,  $\tilde{\alpha}\epsilon\omega$ ,  $\tilde{\alpha}\epsilon\mu\iota$ .

*$\beta$ .* A few poetic verbs retain the old forms with  $\sigma$ ; as,  $\kappa\acute{\iota}\lambda\lambda\omega$ , to land,  $\kappa\acute{\iota}\lambda\omega$ ,  $\acute{\iota}\kappa\acute{\iota}\lambda\sigma\alpha$  ·  $\kappa\acute{\upsilon}\rho\omega$ , to meet with, to chance,  $\kappa\acute{\upsilon}\rho\sigma\omega$ ,  $\acute{\iota}\kappa\upsilon\rho\sigma\alpha$  ·  $\delta\rho\acute{\upsilon}\mu\iota$  ( $\tau$ .  $\delta\rho$ -), to rouse,  $\delta\rho\omega$ ,  $\tilde{\alpha}\rho\sigma\alpha$  ·  $\phi\acute{\upsilon}\rho\omega$ , to knead,  $\acute{\iota}\phi\upsilon\rho\sigma\alpha$ . Add these forms, mostly from Homer,  $\eta\epsilon\sigma\alpha$ ,  $\acute{\iota}\lambda\sigma\alpha$ ,  $\acute{\iota}\rho\sigma\alpha$ ,  $\delta\acute{\iota}\rho\sigma\sigma\omicron\mu\alpha\iota$ ,  $\kappa\acute{\epsilon}\rho\sigma\omega$ ,  $\acute{\iota}\kappa\epsilon\acute{\rho}\sigma\alpha$ ,  $\delta\iota\alpha\phi\theta\acute{\iota}\rho\sigma\omega$ ,  $\tilde{\eta}\epsilon\sigma\alpha$ .

§ 57. 3. In the *Nominative*, the formative  $\sigma$  (1.) after  $\rho$ , and sometimes (2.) after  $\nu$ , becomes  $\epsilon$ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) $\psi\acute{\alpha}\rho\epsilon\varsigma$ ,	( $\psi\alpha\acute{\iota}\rho$ )	$\psi\acute{\alpha}\epsilon$ .	(2.) $\pi\alpha\acute{\iota}\alpha\acute{\nu}\epsilon\varsigma$ ,	( $\pi\alpha\acute{\iota}\alpha\acute{\iota}\nu$ )	$\pi\alpha\acute{\iota}\alpha\tilde{\nu}$ .
$\sigma\alpha\tau\acute{\iota}\rho\epsilon\varsigma$ ,	( $\sigma\alpha\tau\acute{\iota}\rho$ )	$\sigma\alpha\tau\acute{\sigma}\eta\epsilon$ .	$\lambda\acute{\iota}\mu\acute{\iota}\nu\epsilon\varsigma$ ,	( $\lambda\acute{\iota}\mu\acute{\iota}\nu$ )	$\lambda\acute{\iota}\mu\acute{\iota}\tilde{\nu}$ .
$\rho\acute{\eta}\tau\omicron\rho\epsilon\varsigma$ ,	( $\rho\acute{\eta}\tau\omicron\iota\rho$ )	$\rho\acute{\eta}\tau\omega\epsilon$ .	$\delta\alpha\acute{\iota}\mu\omicron\nu\epsilon\varsigma$ ,	( $\delta\alpha\acute{\iota}\mu\omicron\nu$ )	$\delta\alpha\acute{\iota}\mu\omicron\tilde{\nu}$ .

Except in  $\delta\acute{\alpha}\mu\alpha\tilde{\epsilon}$  (§ 109).

4. In the *Dative plural* of the third declension,  $\nu$  preceding  $\sigma$  without an intervening  $\tau$ , is dropped; as, for

$\mu\acute{\iota}\lambda\alpha\acute{\nu}\sigma\iota$ ,	$\mu\acute{\iota}\lambda\alpha\sigma\iota$ .	For $\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$ ,	$\delta\alpha\acute{\iota}\mu\omicron\sigma\iota$ .
$\lambda\acute{\iota}\mu\acute{\iota}\nu\sigma\iota$ ,	$\lambda\acute{\iota}\mu\acute{\iota}\sigma\iota$ .	$\rho\acute{\iota}\nu\sigma\iota$ ,	$\rho\acute{\iota}\sigma\iota$ .

So also with  $\tau$ , in the Dat. pl. of adjectives in  $-\mu\epsilon\varsigma$ ; as, for  $\chi\alpha\acute{\rho}\epsilon\acute{\iota}\nu\tau\epsilon\sigma\iota$ ,  $\chi\alpha\acute{\rho}\epsilon\acute{\iota}\sigma\iota$ .

5. In the *feminine of adjectives* in  $-\epsilon\iota\varsigma$ ,  $\nu$  before  $\sigma$  becomes  $\sigma$ ; as, for  $\chi\alpha\acute{\rho}\epsilon\acute{\iota}\nu\tau\sigma\alpha$ , ( $\chi\alpha\acute{\rho}\epsilon\acute{\iota}\nu\sigma\alpha$ )  $\chi\alpha\acute{\rho}\epsilon\acute{\iota}\sigma\sigma\alpha$ .

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλανς,	(μιλαας)	μίλᾱς.	For πάντσα,	(πάσα)	πᾱσα.
φανίντς,	(φανιας)	φανίς.	φανίντσα,	(φανίασα)	φανίσα.
δόντς,	(δας)	δούς.	δόντσα,	(δίασα)	δύσα.
δύντς,	(δυας)	δύς.	δύντσα,	(δύσα)	δύσα.
ρίνς,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur.		
ἴστανσι,	(ἴσταας)	ἴσῑ.	πάντσι,	(πάσει)	πᾱσι.
φανίντσι,	(φανίανσι)	φανίσι.	φανίντσι,	(φανίασι)	φανίσι.
δόντσι,	(δόανσι)	δούσι.	δόντσι,	(δόασι)	δούσι.
δύντσι,	(δύανσι)	δύσι.	δύντσι,	(δύασι)	δύσι.
δικνύντσι,	(δικνύνανσι)	δικνύνσι.			
ἴνσι,	ἴσι.		Future.		
			πίνδομαι,	(πιανομαι)	πίσομαι.
			σπίνδω,	(σπιανω)	σπίσω.

NOTES. *α*. The forms *τιδίᾱσι*, *διδόᾱσι*, and *δικνύνᾱσι* were used by the Attics, for the most part, without contraction; *ἴᾱσι* received no contraction.

*β*. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἱλμινθς*, *ἱλμινς*, for *ἱλμινθσι*, *ἱλμινσι* (yet others, *ἱλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πίφασσαι* from *φαίνω*, *πίπασσις* from *πιπαίνω* and sometimes in the adverb *πᾶλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίεσαι*, Ψ. 337. For *ιν*, *ούν*, and *έν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ένς*, *τιδίης*, for *ίς*, *τιδίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *στήρ*, *star*, the combination *-ερω-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέρσι*, *πατράσι* for *αυτέρσι*, *αυτράσι*.

8. Elsewhere the combinations *λω* and *ρω* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϱ* (§ 70); as, *ἄρῳην*, *male*, *θάρόος*, *courage*, *κόρῳη*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσος*, *κόρση*. The combination *μω* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* *formative* is dropped, and *ν* is changed to *α* (§ 50); as, for

*γγεγράφσαι*, *γγεγράφαι* for *λίλιγσθαι*, *λίλιχθαι* for *ἰφθαρσαι*, *ἰφθάρσαι*.

NOTE. So the compound *προσσχών* is written by some *προσχών*.

§ 61. VII. Before *κ* *formative*, a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped; thus,

become		as		become		as	
π	φ,	πίπλοσκα	πίπλοφα.	χ	χ,	διδίδαχκα	διδίδαχα.
β	φ,	εἴληβκα	εἴληφα.	π	π,	ἀνίματκα	ἀνίμακα.
φ	φ,	γίγραφκα	γίγραφα.	δ	π,	πίφραδκα	πίφρακα.
κ	χ,	δίδικκα	δίδικχα.	θ	π,	πίτιθκα	πίτιuka.
γ	χ,	πίπραγα	πίπρεαχα.				

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second rough mute* is changed; thus, for

(1.)	φιφίληκα,	πιφίληκα.	(2.)	θριχός,	τριχός.
	χίχρημαι,	κίχρημαι.		θαχύς,	ταχύς.
	θίθυκα,	τίθυκα.		θρίχων,	τριχων.
	θίθημι,	τίθημι.	(3.)	βουλιύθηθι,	βουλιύθητι.

NOTES. *a.* Upon the same principle, *ἴχω* becomes *ἴχω* and whenever *ῖ* is reduplicated, the first *ῖ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῖρίφω*, *ἔρριφω*. Yet we find, by a softening of the second *ρ*, *ῖρυσωμίνα* ζ. 59, *ῖραπισμίνα* Anacr. Fr. 105, *ῖρεῖφθαι* Pind. Fr. 281.

*β.* So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κατ φάλαρα*, for *καθ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάνχος*, *Ἄτθίς* and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	κίρατ,	κίρας.
	μίλιτ,	μίλι.		ιδότ,	ιδός.
	ἄγοντ,	ἄγον.		ἦπατ,	ἦπαρ.
	ιβούλιουοντ,	ιβούλιουον.		ιβούλιουομ,	ιβούλιουον.
	παῖδ,	παῖ.		ἴστημ,	ἴστην.
	γύναικ,	γύναι.		ἐτίθημ,	ἐτίθην.
	ἄνακτ,	ἄνα.	(3.)	βουλιούοιμ,	βουλιούοιμι.
	γάλακτ,	γάλα.		τίθημ,	τίθηναι.
(2.)	φῶτ,	φῶς.		σῆθι,	σῆθι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύξς*), *κόρυς*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψν,	γύψα.	For	κλειδν,	κλειδα and κλειῶ.
κίρακν,	κίρακα.		ἔρνιν,	ἔρρινα and ἔρριν.
παῖδν,	παῖδα.		γίλωτν,	γίλωτα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted; as, ἐρῶσα, ἄρῶστος, ἐπιρῶννυμι, from ῥώννυμι (ε-, α-, and ἐπι prefixed)· but εὔρωστος (the *diphthong* εὔ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίστω and βλώσκω are thus changed; μιλιτ-, μβλιτ-, βλιτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, *mortal*, derived from μόρος, Lat.  *mors*.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσκω, θρώσκω, for βέβαλκα, βέβληκα.

## § 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ὁ, καὶ οἱ,	χω, χφ.	For νύκτα ὄλην,	νύχθ' ὄλην.
τὸ ἰμάτιον,	δοίματιον.	And in composition, from	
τοῦ ἰτίρου,	δοίτιρου.	ἀπό and ἡμι,	ἀφίημι.
δοῦνικα,	δοῦνικα.	δικα and ἡμίρα,	διχημίρας.
(2.) ἀπὸ οὗ,	ἀφ' οὗ.	ἰπτά and ἡμίρα,	ἰφθημίρας.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φρεῦδος (from πρέ and ἰδος), φρουρίς (πρέ ἰράω), τίθριππον (τίτταρις, ἵππος); φροίμιον (πρέ, οἶμος), θράσσω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ε* and *ι*, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἶπε τοῦτο· but, Εἶπεν αὐτὸ πᾶσι.  
Πᾶσι λίγουσι τοῦτο· but, Πᾶσιν αὐτὰ λίγουσιν.

NOTES. α. So, likewise, *adverbs of place in -σι* (properly datives plural the adverb *πέρησι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κί*, *νύ*, and *νόσφι* : as, ἡ Ἰλαστειῶσιν ἡγεμονία· εἴκοσιν ἔτη. See § 211. N.

β. The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position ; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus : *εἴκοσι(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant ; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel ; as, οὕτω φησί· μέχρις οὗ.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed ; as, local adverbs in *-σι* (poet, chiefly Ep., *-σι*), numeral adverbs in *-σις* (Ion. *-σι*), *ἀντικρυς*, *ἀντίμας*, *ἱμας*, *πάλιν*, *εὐθύς(ς)*, *εὐ(ς)*.

## § 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change ; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελάω*, *ἐκθετος*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing ; as *οὐ φησι*, *οὐκ ἔρεσιν*, *οὐχ ὕει*, *οὐκέτι*.

NOTES. α. The adverb *μηκίστη*, from *μή* and *ἴσθι*, follows the analogy of *εὐκίστη*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ* ; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ* ; but before *σ* followed by a vowel, changes *ν* to *σ* ; as, *ἐνθάπτιω*, *ἐνσεῖω* (yet *ἐρῶθυμος* oftener than *ἐνρῶθυμος*) ; *σύστημα* (for *σύνστημα*), *συζυγία*· *συσσεῖω* (for *συνσεῖω*), *συσσιτία*.

NOTE. The Epic *ἐν* for *ἐνά* (§ 48. 2) here imitates *ἐν*· as, *ἐνστάς*, *ἐνχινησι*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants ; most frequently,

I. COGNATE MUTES (§ 49) ; as, Ion. *ἄδεις*, *δίνομαι*, for *μῦθεις*, *δίχομαι*· Æol. *ἀμπί* for *ἀμφί*.

NOTES. α. The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, ἀπ' οὐ, διπήμαρος, οὐκ ὕι. In some compounds, this passed into the Attic; as, ἀπηλιώτης, from ἀπό and ἥλιος.

β. Aspiration is sometimes *transposed*; as, Ion. κιδών, ἰνθαῦτα, ἰνθιῦτιν, Καλχηδών, for χιδών, ἰνθαῦτα, ἰνθιῦτιν, Χαλκηδών.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., κ for σ in *interrogative and indefinite pronouns and adverbs*; thus, ποῖος, ποῦ, ποτί, for ποῖος, ποῦ, ποτί. Dor., κ for τ in πόκα, ὅκα, τόκα, for πόντι, ὄτι, τότι, and in similar adverbs of time; Æol. τίμπι for πέντι, φήρ for θήρ. Æol. and Dor. γλίφαρον for βλίφαρον, δᾶ for γῆ. Dor. ἑδιλός for ἑβιλός, ἐνίχες for ἐνίθες.

III. LIQUIDS; as, Dor. ἦνθον, βίντιστος, for ἦλθον, βίλτιστος. Ion. πλιύμων for πνιύμων.

### § 70. IV. σ with other letters; e. g.

1. The Ionic and Old Attic σσ and ρσ pass, for the most part, in the later Attic, into ττ and ρρ; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσση ἄρρην. See § 59. 8.

2. Dor. τ for σ; as, Ποσιδάν, ἴσιτον, εἴκατι, for Ποσιδῶν, ἴαισιν, εἴκοσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, τύ, τί, for σύ, σί (Lat. tu, te); φατί, φαντί, λίγοντι, for φησί, φασί, λίγουσι (Lat. legunt).

3. Dor. σ for ρ in the verb-ending of 1st pers. pl. μισ for μιν (Lat. mus); as, λίγομις for λίγομιν (Lat. legimus).

4. The Laconic often changes θ to σ, and final ς to ρ; as, παλιός Ar. Lys. 988, σίρ, σίλω, for παλαιός, θιός, θίλω. πείρ for παῖς (Lat. puer, compare Marcipor).

V. The DOUBLE CONSONANTS with other letters; as, old ξύν, later and common σύν (in the Lat. cum the σ has been dropped, instead of the π); Æol. Ψαπφώ for Σαπφώ. Æol. σκίνος, σκίφος, for ξίνος, ξίφος. Dor. ψί, ψίν, for σφί, σφίν. Ion. διζός, τριζός, for δισός, τρισός.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μιλίσδω (§ 51. N.), παιδδω, μάδδα, Δεύς, for ὕζος, μιλίζω, παίζω, μάζα, Ζεύς.

§ 71. B. Consonants are often *doubled, inserted, omitted, and transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκυσσι, ὕσσοις, ὕππῳ, ἔδδεισε, for ἔλαβον, &c.; πόλεμος, πόλις, διχθία, νώνυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχνα, νώνυμος, ἀπάλαμος. ἔρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, for ἔρῳζον, Ὀδυσειεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάμδιστος, for καρδία, κράτερος, βράδιπτος.



# BOOK II.

## ETYMOLOGY.

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*Ἔστιν ἱστορία.*

Homer.

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. a. Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and for the neuter, *τό*: in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*:. as, *ὁ ταμίας*, steward, *ἡ ἡ τροφός*, nurse, *τὸ εὔκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *οὗ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἑπίκαινος*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a common form with the masculine or a distinct form, the Attic sometimes prefers the common form, where the Ionic and Common dialects prefer the distinct form; as, *ὁ θεός*, god, goddess, and *ἡ θεά* or *θεία*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορέας*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μῆν*, month, *ὁ ἑκατομβαιών*, June-July, *ἡ συκῆ*, fig-tree, *ἡ μηλιά*, apple-tree, *ἡ ἄπιος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμών*, Lacedæmon; *τὸ εὔκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γύναιον*, dim. of *γυνή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, δαῶν; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ων* is given to feminine proper names; as, ἡ Λιόντιον, ἡ Γλυκίριον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππέυς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ ἄστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποιήσις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laugh ter; ὁ λιμήν, -ένος· ὁ λέων, -οντος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντιος, thong.

Except τὸ οὖς, ὠτίς, ear, τὰ φῶς, φωτός, light (both contracts), ἡ φρενίς, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνούς, -ώντος, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθός, helmet.

Except ἡ, ἡ παῖς, παιδός, child, ἡ πούς, ποδός, foot, ἡ, ἡ ἄρτις, -ίθις, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ῦτος, τὸ γέρας, -ᾶος.

## B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνδρῶτος signifies *man*, the plural ἀνδρῶται, *men* (wheta er two or more), and the dual ἀνδρώτω, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects), and in the Hellenistic Greek, the dual does not occur, except in δύο, two, and ἄμφω, both (Lat. duo, ambo).

## C. CASE.

### § 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

## D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in -ας or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ος or -ου, the word is of the second declension; if it ends in -ος, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίης, steward, ἡ οἰκία, house, ἡ γλῶσσα, tongue, ὁ δήμος,

*people*, and ἰ'Αραψ, *Arab*, make in the Genitive, ταμίου, οἰκίας, γλώσσης, δῆμου, and Ἀραβος. From these genitives, we ascertain that ταμίας, οἰκία, and γλώσσα belong to the first declension, δῆμοι to the second, and Ἀραψ to the third. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *α*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle*, *pronoun*, *article*, and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

*α. Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

*β. In* Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μενέλαος Δ. 189. Ἡεῖλος εἰ T. 277. To avoid the double *ι*, θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεὶ St. Matth. 27. 46.

*γ. In* Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ παῖσα πόλις Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴαν Soph. Aj. 89: but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel α (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and all constitute a distinct syllable. In Dec. III., three of the affixes, *ς*, *ν*, and *σι*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, *fish*, *γύς*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, <i>ἰχθύς</i> , <i>fish</i> ,	Plural, <i>ἰχθύς</i> , <i>fishes</i> .
<i>γύς</i> , <i>vulture</i> ,	<i>γύς</i> , <i>vultures</i> .

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	$\dot{\iota}\chi\theta\acute{\upsilon}$ $\gamma\acute{\upsilon}\pi$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$ $\gamma\acute{\upsilon}\pi\epsilon\iota$
Indirect Case,	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}$ $\gamma\upsilon\pi\acute{\iota}$	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}\nu$ $\gamma\upsilon\pi\acute{\iota}\nu$

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding  $\varsigma$ , as the sign of the *subject*, to the old Direct forms; thus, Sing.  $\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$ ,  $\gamma\acute{\upsilon}\pi\epsilon\iota$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\iota$ ,  $\gamma\acute{\upsilon}\pi\epsilon\iota\varsigma$ .

The *Accusative* was formed by adding to the root, as the sign of the *direct object*,  $\nu$ , which in the plural took one of the common signs of the plural,  $\varsigma$ ; thus, Sing.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu$ ,  $\gamma\acute{\upsilon}\pi\epsilon\nu$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu\epsilon\iota$ ,  $\gamma\acute{\upsilon}\pi\epsilon\nu\epsilon\iota$ , or, by the euphonic change of  $\nu$  into its corresponding vowel (§§ 58, 63, R.), Sing.  $\gamma\acute{\upsilon}\pi\epsilon\alpha$ , Plur.  $\dot{\iota}\chi\theta\acute{\upsilon}\nu\epsilon\iota$ ,  $\gamma\acute{\upsilon}\pi\epsilon\alpha\varsigma$ .

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing  $\theta$ , or commonly, with a euphonic vowel,  $\epsilon\theta$ . In the plural, this took the plural affix  $\nu$ ; thus,  $\epsilon\theta\nu$ . But by the laws of euphony, which afterwards prevailed, neither  $\theta$ , nor  $\epsilon\theta$  could end a word (§ 63). Therefore,  $\theta$  either was changed to  $\varsigma$ , or was dropped, or assumed the vowel  $\iota$  (commonly written with  $\nu$  paragogic  $\iota$ , § 67. 3); and  $\epsilon\theta\nu$  became  $\epsilon\nu$  by the absorption of the  $\theta$  ( $\theta$ , perhaps, first passing into  $\epsilon$ , as in the singular, then  $\epsilon$  being changed into its corresponding vowel  $\iota$ , and this absorbed). Thus  $\epsilon\theta$  became  $\epsilon\varsigma$ ,  $\epsilon$ , or  $\epsilon\varsigma\iota$ ; and  $\epsilon\theta\nu$ ,  $\epsilon\nu$ .

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign  $\iota$  (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the *Vocative* had never any form distinct from the *Nominative*. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom.	$-\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma$	$\gamma\acute{\upsilon}\pi\epsilon\iota$ ( $\gamma\acute{\upsilon}\psi$ )
Gen.	$-\epsilon\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\epsilon\varsigma$	$\gamma\upsilon\pi\acute{\epsilon}\varsigma\iota$
Dat.	$-\iota$	$\dot{\iota}\chi\theta\acute{\upsilon}\bar{\iota}$	$\gamma\upsilon\pi\acute{\iota}$
Acc.	$-\nu$ , $-\alpha$	$\dot{\iota}\chi\theta\acute{\upsilon}\nu$	$\gamma\acute{\upsilon}\pi\epsilon\alpha$
Voc.	$*$	$\dot{\iota}\chi\theta\acute{\upsilon}$	
Plur. N. V.	$-\epsilon\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\varsigma\iota$	$\gamma\acute{\upsilon}\pi\epsilon\iota\varsigma$
Gen.	$-\epsilon\nu$	$\dot{\iota}\chi\theta\acute{\upsilon}\nu\epsilon\nu$	$\gamma\upsilon\pi\acute{\epsilon}\nu\iota$
Dat.	$-\epsilon\iota$	$\dot{\iota}\chi\theta\acute{\upsilon}\epsilon\iota$ ( $\dot{\iota}\chi\theta\acute{\upsilon}\epsilon\iota$ )	$\gamma\acute{\upsilon}\pi\epsilon\iota\epsilon\iota$ ( $\gamma\upsilon\psi\acute{\iota}$ )
Acc.	$-\alpha\varsigma$	$\dot{\iota}\chi\theta\acute{\upsilon}\nu\alpha\varsigma$	$\gamma\acute{\upsilon}\pi\epsilon\alpha\varsigma$

Dual Dir. -s	ἰχθύς	γῦπις
Indir. -iv	ἰχθύν (ἰχθύων)	γυπίων (γυποῖν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *s* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *s*); and the Indirect Case dual prolonged by inserting *s*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *a*, now called the *second* declension; and the other, *i*, now called the *first*. These declensions chose rather to drop than to change the final *s* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *i* from the longer form, or by adding the plural sign *s* to the Dat. sing. For *i* in the Voc., instead of *e*, see § 28. We give as an example of Dec. II., *ἰ λόγος*, word, and of Dec. I., *ἰ ταμία*, steward.

Sing. Nom.	λόγ-ο-ς,	λόγος	ταμί-α-ς,	ταμία
Gen.	λόγ-ο-ο,	λόγου	ταμί-α-ο,	ταμίου
Dat.	λόγ-ο-ι,	λόγῳ	ταμί-α-ι,	ταμίῳ
Acc.	λόγ-ο-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ο,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-ο-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λόγ-ο-ων,	λόγων	ταμι-ά-ων,	ταμιῶν
Dat.	λόγ-ο-ισσι,	λόγουσι, -αις	ταμι-ά-ισσι,	ταμίαισι, -αις
Acc.	λόγ-ο-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-ο-ι,	λόγω	ταμί-α-ι,	ταμία
G. D.	λόγ-ο-ιν,	λόγων	ταμί-α-ιν,	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *s* or *v* appended, was sometimes retained; as, Nom. *Θυίστα, ἱππότα* (§ 95. 2; compare the Latin *pauca, poëta*), *ἰ*. Acc. *τιώ, ἱω, ἄδω* (§ 97). So the neuters *τό, ἄλλο, αὐτό, ἰκίνο, ῥ* (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ων* (the *v* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *s, ᾶ* (which, as the corresponding vowel of *v* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, *τὸ δάκρυ* (poetic), *tear*, of Dec. III., and *τὸ εὖπεν, fig*, of Dec. II.



Sing. N. A. V.	δάκρυ	σῦκ-ος
Gen.	δάκρυ-ος	σῦκ-ου
Dat.	δάκρυ-ι	σῦκ-ι
Plur. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δάκρυ-ων	σῦκ-ων
Dat.	δάκρυ-σι	σῦκ-σι
Dual N. A. V.	δάκρυ-ι	σῦκ-ω
G. D.	δάκρυ-σι	σῦκ-σι

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first declension*, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ο* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *σκιὰ*, shadow,

Sing. Nom.	σκι-ά,	σκιὰ	Plur. Nom.	σκιαι
Gen.	σκι-ά-ος,	σκιᾶς	Gen.	σκιῶν
Dat.	σκι-ά-ι,	σκιᾷ	Dat.	σκιαῖς
Acc.	σκι-ά-ν,	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second declensions*, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἱξ ἰνῆφι* O. 580, β. 2; *ἀπὸ νευῆφι* Θ. 300; Dec. II. *ἀπὸ πασσαλόφι* Ω. 268; *ἱκ ποιντόφι* ω. 83; *ἀπὸ πλαστῆς πτυόφι* N. 588; *Ἰλιόφι κλυτὰ τεύχεα* Φ. 295; *ἀπ' αὐτόφι* Λ. 44.

Dat. Sing. Dec. I. *ἦφι βίηφι* *πιδήσας* X. 107; *ἄμ' ἡὶ φαινομένηφι* δ. 407, I. 618; *ἰρίηφι* II. 734; *Σύρηφι* ι. 238; Dec. II. *παρ' αὐτόφι* M. 302; *ἰρι διζόφι* N. 308; *Σιόφι* H. 366.

Gen. and Dat. Plur. Dec. II. *ῥοσι δακρυόφι* *αλῆσθαι* P. 696, Ψ. 397, δ. 705; *ἀπ' ῥοσιόφι* ξ. 134; *ἄμφ' ῥοσιόφι* σ. 145; *ἰκριόφι* μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third declension*, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as,  $\delta\chi\iota\sigma\phi\iota$  for  $\delta\chi\iota\sigma\iota$ . These forms were also used as both Gen. and Dat.; thus, Gen.  $\kappa\alpha\sigma'$   $\delta\epsilon\iota\sigma\phi\iota$  Δ. 452;  $\pi\epsilon\iota\sigma\phi'$ ...  $\delta\chi\iota\sigma\phi\iota$  E. 107;  $\alpha\pi\delta$   $\sigma\tau\eta\delta\iota\sigma\phi\iota$  E. 214;  $\delta\iota\alpha$   $\delta\tau'$   $\sigma\tau\eta\delta\iota\sigma\phi\iota$  E. 41: Dat.  $\sigma\upsilon\kappa$   $\delta\chi\iota\sigma\phi\iota$  II. 811;  $\delta\epsilon\iota\sigma\phi\iota$  Δ. 474 (cf. 479), X. 139.

β. The following forms in  $-\phi\iota(\nu)$  require special notice; (a)  $\theta\chi\alpha\epsilon\phi\iota\sigma\iota$  s. 59, and  $\kappa\omicron\sigma\tau\upsilon\lambda\eta\theta\omicron\phi\iota\sigma\iota$  s. 433, which are formed as from nouns of Dec. II., while the themes in use are  $\iota\sigma\chi\acute{\alpha}\rho\eta$  of Dec. I., and  $\kappa\omicron\sigma\tau\upsilon\lambda\eta\theta\acute{\omega}\nu$  of Dec. III.; (b)  $\kappa\epsilon\acute{\alpha}\tau\iota\sigma\phi\iota$  K. 156, and  $\epsilon\gamma\epsilon\iota\beta\iota\sigma\phi\iota$  (probably the correct form for  $\epsilon\gamma\epsilon\iota\beta\iota\sigma\phi\iota$  I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c)  $\kappa\alpha\tilde{\upsilon}\phi\iota\sigma\iota$ , an irregular plural form for  $\kappa\alpha\tilde{\upsilon}\sigma\iota$ , N. 700; also used as Gen. II. 246, &c.; (d) the Epic adverb  $\iota\phi\iota$ , with might, A. 38, which appears to be an old Dat. sing. from  $\iota\phi$ .

γ. Compare with these forms in  $-\phi\iota$ , the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in  $-bi$ ; as, *ibi, alibi, ubi*, from *is, alius, uter*. The forms in  $-\phi\iota$  when used as Datives are often written incorrectly with an  $\iota$  subscript ( $-\phi\iota\iota$ , § 25. α), as though  $\phi\iota$  had been added to the complete Dat. form. For the  $\nu$  paragogic, see § 66. α.

§ 90. 2.) The  $\iota$  appended with the insertion of  $\theta$ . This form became adverbial (chiefly poetic), denoting the *place where*; as,  $\epsilon\iota\kappa\omicron\theta\iota$ , at home,  $\acute{\alpha}\lambda\lambda\omicron\theta\iota$ , elsewhere,  $\alpha\upsilon\tau\omicron\theta\iota$ ,  $\iota\theta\iota$ ,  $\kappa\omicron\epsilon\iota\theta\iota$ . It was mostly confined to the second declension, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen.  $\epsilon\upsilon\epsilon\alpha\iota\theta\iota$   $\pi\epsilon\acute{\rho}\epsilon$ , =  $\pi\epsilon\acute{\rho}\epsilon$   $\epsilon\upsilon\epsilon\alpha\iota\theta\iota$ , Γ. 3,  $\iota\lambda\iota\theta\iota$   $\pi\epsilon\acute{\rho}\epsilon$  Θ. 561,  $\eta\tilde{\omega}\theta\iota$   $\pi\epsilon\acute{\rho}\epsilon$  ζ. 36; Dat.  $\kappa\eta\epsilon\theta\iota$  I. 300, s. 370.

3.) The  $\iota$  appended with the insertion of  $\chi$ . This form appears only in the Epic  $\eta\chi\iota$  (improperly written by some  $\eta\chi\iota$ , cf. 89. γ), for the adverbial Dative  $\eta$ , where, A. 607.

4.) The  $\iota$  contracted with the preceding  $\epsilon$  in the second declension into  $\omicron$  (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as,  $\epsilon\iota\kappa\omicron\iota$ , at home (but  $\epsilon\iota\kappa\alpha$ , to a house; cf. in Latin, *domi* and *domus*),  $\pi\iota\theta\iota$ ,  $\iota\sigma\theta\mu\omicron\iota$ ,  $\epsilon\iota$ ,  $\epsilon\pi\omicron\iota$ . Yet in  $\iota\sigma\theta\mu\omicron\iota$  Simon. Fr. 209; in  $\Pi\epsilon\iota\alpha\sigma\iota\theta\iota$  Inscr. Cret.;  $\tau\omicron\iota$   $\delta\acute{\alpha}\mu\omicron\iota$  Inscr. Boeot.

5.) The common form, in which the  $\iota$  is absorbed by the preceding vowel; as,  $\alpha-\iota$   $\tilde{\alpha}$ ,  $\theta-\iota$   $\theta$ ; thus,  $\delta\iota\epsilon\alpha$ ,  $\epsilon\iota\kappa\alpha$ ,  $\iota\sigma\theta\mu\tilde{\iota}$ .

§ 91. The forms of the Genitive in  $-\omicron\theta\iota\sigma\iota$  or  $-\theta\iota\sigma\iota$  (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as,  $\epsilon\iota\kappa\omicron\theta\iota\sigma\iota$ , from home,  $\acute{\alpha}\lambda\lambda\omicron\theta\iota\sigma\iota$ ,  $\alpha\upsilon\tau\omicron\theta\iota\sigma\iota$ ,  $\epsilon\gamma\epsilon\iota\theta\iota\sigma\iota$ . As examples of their use as decided Genitives, may be cited  $\iota\tilde{\xi}$   $\Lambda\iota\sigma\acute{\upsilon}\mu\eta\theta\iota\sigma\iota$  Θ. 304,  $\iota\tilde{\xi}$   $\epsilon\upsilon\epsilon\alpha\iota\theta\iota\sigma\iota$  Θ. 19,  $\acute{\alpha}\pi'$   $\epsilon\upsilon\epsilon\alpha\iota\theta\iota\sigma\iota$  λ. 18; and the pronominal forms  $\iota\mu\acute{\iota}\theta\iota\sigma\iota$ ,  $\sigma\acute{\iota}\theta\iota\sigma\iota$ ,  $\iota\theta\iota\sigma\iota$ , which even occur in Attic poets.

## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *a* as a connecting vowel, see §§ 86, 88. In most of these affixes, *a* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *a* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλῶσσα*, *γλῶσσα* (¶ 7), *δίψα*, *thirst*, *δόξα*, *opinion*, *ρίζα*, *root*, *ἀμιλλὰ*, *contest*.

NOTES. *a*. Add a few *feminines* in *-λα*, and some in *-ια*, particularly *female appellatives*; as, *παῦλα* and *ἀνάπαυλα*, *rest*, *ἰχθὺς*, *viper*, *μέριμνα*, *care*, *δίσκουα*, *mistress*, *λείωνα*, *lioness*; likewise *ἀκανθα*, *thorn*.

*β*. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρα*, *Πύρρα*, and the numeral *μία*, *one*. The principal classes are, (a) *Polysyllables* in *-ια* and *-ια*, except abstracts in *-ια* from verbs in *-ιω*; as, *ἀλήθεια*, *truth*, *εὐνοία*, *good-will*, *βασιλεύς*, *queen*, but *βασιλεία*, *reign*, from *βασιλεύω*. (b) *Female designations* in *-τρια*; as, *ψάλτρια*, *female musician*: (c) *Dissyllables* and some *polysyllabic names of places* in *-ια*; as, *μαῖα*, *good mother*, *Ἰερία*. (d) *Words* in *-ια*; as, *μύα*, *fly*: (e) *Most words* in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *υ*, or by *ρρ*; as, *μάχαιρα*, *sword*, *γέφυρα*, *bridge*, *Πύρρα*.

*γ*. The accent commonly shows the quantity of final *a* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-ης*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (¶ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πωλέω*, *to sell*), *perfumer*, Voc. *ναυῖα*, *Σκύθᾶ*, *Πέρσᾶ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾶ*, *μυροπῶλᾶ*.

§ 93. In the *singular*, long *a* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναύτης*, *ναυτή*, *Ἀτρείδης*, *Ἀτρείδην*, *Ἀτρείδη*, *γλώσσης*, *γλώσση*, *τιμῆ*, *τιμῆς*, *τιμῆν*.

but ταμῖās, ταμίᾱ, σκιᾶ, σκιᾶς, θύρᾱ, θύρᾱν (§ 7), ἰδέῃ, *idea* χρειῷ, *need*, χρῶῃ, *color*.

NOTE. Long *a* likewise remains in the pures, πῖᾱ, *grass*, ποῖᾱ, *porch*, γῖᾱ, *field*, κικῖᾱ, *gourd*, κικῖῷ, *walnut-tree*, ἰλιάᾱ, *olive-tree*, Ναυσικῖᾱ, *Nausicaa*; in the words, ἀλαλά, *war-cry*, ἡπίβδᾱ, *day after a feast*, σκανδάλα, *trap-spring*, γυνάδᾱς, *noble*; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρομίδᾱ, Δῆδᾱ, Φιλομήλᾱ, Λιωνίδᾱς, Ὑλάῃς, Σύλλᾱς · and it became η after ρ or ρο in the words δῖρῃ, *neck*, κόρῃ, *maiden*, κόβῃ, *cheek*, ἑδάρῃ, *pop*, ῥοή, *stream*; in some proper names, as Τήρῃς · and in compounds of με-τρῖω, *to measure*, as γωμῖτρῃς (§ 92. 2). In some words, usage fluctuates between long or short *a* and η; as, Ἀράσσᾱς Cyt. vi. 1. 31, Ἀράσσης Ib. v. 1. 4, αἰνῶ and αἰνῃ, πρῶμᾱ and πρῶμῃ.

§ 94. CONTRACTS. A few nouns, in which the characteristic is α or ε, and feminine adjectives in -εα and -οη, are contracted; as, μνῷᾱ μνᾶ, Ἑρμῷᾱς Ἑρμῆς, βορέῃς βορῆᾱς (ρ being here doubled after contraction), σκῆᾱ σκῆ, *fig-tree*, χρυσῆᾱ χρυσῇ, διπλῇ διπλῇ. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

#### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the *Doric* dialect retains throughout the original α; while in the singular, the *Ionic* has η in most of those words in which the *Attic* and *Common* dialects have long α, and even in some in which they have short α, particularly derivatives in -ιᾱ and -οῖᾱ (§ 44); thus, Dor. τιμᾶ, σιμᾶς, τιμῶ, τιμᾶν · Ion. σκῆῃ, σκῆῃς, σκῆῃ, σκῆῃν · Ep. ἀλγῆῃ, ἐπλῆῃ, New Ion. ἀλγῆῃ, μῆῃ, for ἀλγῆῃ, ἐπλῆῃ, μῆῃ.

2. In words in -ης, the *primitive Direct Case* in -ᾱ is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony; as, ἰ αὖτε Θυῖστᾱ B. 107; ἰσπότηᾱ Νίστωρ B. 336; με-τίστα Ζεύς A. 175; βαθυμῆτα Χείρων Pind. N. 3. 92; ἰνκτᾱ Μισάλλας Theoc. 8. 30. So in feminines in -η, the poets sometimes retain the old short α in the Voc.; as, νύμφᾱ φίλῃ Γ. 130; ὦ Δίκη, Sapph. 66 (44). On the other hand, Αἰήτῃ Ap. Rh. 3. 386, for Αἰήτᾱ, Voc. of Αἰήτης.

3. The old *genitive* affixes, αῶ and αων, which often occur in the *Epic* writers, were contracted as follows:

α.) In the *Ionic* dialect, they were regularly contracted into ω and ων, with the insertion of ε after a consonant (§ 35); as, Ἀτρεῖδᾱο (Ἀτρεῖδᾱ) Ἀτρεῖδᾱω, Ἀτρεῖδᾱων (Ἀτρεῖδᾱν) Ἀτρεῖδᾱων · Βορέᾱο Βορέᾱω, Ἑρμῖο O. 214, ἱμμελίᾱ Δ. 165, Ἀσίᾱ B. 461.

β.) In the *Doric*, α absorbed the following vowel, and the affixes became α and ᾶν (§ 45. 1); as, Ἀτρεῖδᾱο Ἀτρεῖδᾱ, Ἀτρεῖδᾱων Ἀτρεῖδᾱν.

γ.) In the *Attic*, αῶ and αων were contracted into ου (by precession from ω, §§ 28, 29) and ᾶν; as, Ἀτρεῖδᾱο (Ἀτρεῖδᾱ) Ἀτρεῖδου, Ἀτρεῖδᾱων Ἀτρεῖδᾶν.

§ 96. 4. In the *Accusative of masculines*, the *Ionic* often changes ε to α, the old connecting vowel α now becoming ε (§ 46. β); as, δισπότηᾱ Hdt. i. 11, pl. δισπότηᾱς Ib. 111, for δισπότην, δισπότης.

5. The dative plural in Homer commonly ends in -ησι, or -ης before a

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*οἷς καὶ* A. 179, *τίττης πρὸς* η. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἀκραις* M. 284, *Θυαῖς* i. 119). An old contraction into *-ᾶσι*, instead of *-αισι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, *αὐ* *Πλατᾶε*, *Σύρασι*.

6. For the Epic Gen. in *-ῶν*, see § 91. For the Epic Datives in *-φι*, *-σι*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-αις*, mostly proper names; as, *ἰριθοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας*. Gen. *ἰριθοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορῆᾶς*, G. *βορῆᾶ* (§ 7).

β.) The Ion. Gen. in *-ιω*, from a few proper names in *-ης*; as, *Θαλῆς*, *Τήρης*. Gen. *Θάλιω*, *Τήριω*.

γ.) The old Dat. plur. in *-αισι*, which is frequent in the poets. So, in *Plato*, *τίχχαισι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*: thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὄ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns *τοῖος* and *εἰσός*, the neuter *αὐτό* more frequently becomes *αὐτόν*: thus, *ταὐτόν* and *ταὐτό*, for *τὸ αὐτό*: *τοιούτον* and *τοιούτο*, *τοσαύτον* and *τοσαῦτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἔως*, *dawn*, *ἡ ἄλως*, *threshing-floor*, *ἡ Κέως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως*: thus, Acc. *νεών* and *νεῶ* (§ 9), *ἔω*, *Ἄθω*. So, in the adjectives *ἀγέρως* (§ 17), *ἀνάπλεως*, *full*, *ἀξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγέρας* (§ 17), *οστέον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγαων*, *εὐγαιος* (which are compounds of *γάα*, the original form of *γῆ*, earth, and from which come by contraction *ἀνώγαων*, *εὐγαιος*) we find the extended forms *ἀνώγαων* v. 4. 29, *εὐγαιος* or *εὐγαιος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long α, α is inserted after the contraction (§ 35) thus, *ναῖς* (αῖς) *ναῖς* (§ 9), *ναῦ* (ναῦ) *ναῖ*, *ναῖ* (ναῖ) *ναῖ*, *ναῖν* (ναῖν) *ναῖν*. Plur. *ναῖ* (ναῖ) *ναῖ*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into ω; thus, *ἀγῆρων* (§ 17), as if from *ἀγῆρᾱ-α-α*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. -οο (§ 86), which was commonly contracted to ου, or, in the Æolic and stricter Doric, to ω (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to αο; thus, *πόντου* 'Ικαρίοιο B. 145; *δόμου* ὑψηλαῖο α. 126; *οἶο* δόμοιο α. 330; *ῥιῶ* Pind. O. 2. 37; *ῥιῶ* Ib. 6. 60; *μεγάλω* Δίος Alc. 1 (20); *ἐρχομῖνοιο* Id. 37; *ποταμῖο*... Ἀνᾶσσω Theoc. 1. 68; *μαλακῶ* χόρτοιο Id. 4. 18. The Epic genitives *Πετιῶο* (Δ. 327, &c.) and *Πηνελῶο* (H. 489) are made by a single contraction, with the usual insertion of ι (§ 98. β), from the original forms *Πετᾱόο*, *Πηνελᾱόο*. The Epic dual forms in *οῖν*, which alone are used by Homer, arise from a mere poetic doubling of ι (§ 48).

2. Some proper names in -ος have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροῖσος*, *Κροῖσου* viii. 122, but *Κροῖσου* i. 6; *Βάττιω* iv. 160; *Κλισμβρότιω* v. 32. The Gen. plur. forms *παισῶν* (Hdt. i. 94) and *πυρῶν* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of ι (§ 48. 1).

3. The old Dat. plur. in -οισι is common in the poets of all classes, and in Ionic prose. So, even in Plato, *ῥιῶσι* Leg. 955 e.

4. For the Epic Gen. in -οθεν, see § 91. For the Epic Datives in -οφι and -οτι, and the old Dat. in -οι, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in -ουε from -οοε occur in Homer, though rarely; as, *νοῦε* α. 240 (elsewhere *νόε*). In words in -οοε, -οοι, he sometimes protracts the ι to υ (§ 47. N.), and sometimes employs synizesis (§ 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ΠΠ 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-s*. For these changes, see in general §§ 51, 55, 57-59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *ν*. But the *ν* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *ν*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[T 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N: *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

*β*. In *θριξ*, the root is *θριχ-*. In those cases in which *χ* remains, *θ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-ισσι*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

*γ*. *Γυνή*, *woman, wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικής*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικι*, G. *γυναικιῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναι*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *ν* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτις*, *ἄνακτις*) *ἄναξ* (§ 11), *ἡ (νύκτις) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ὦ ἄναξ* (or, by frequent crasis, *ἄναξ*).

*β*. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. *α*, 113. 3.

*γ*. Barytones in *-ις* and *-υς* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (§ 11), *ἡ ἱρις*, *strife*, *ἡ ὄρνις*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ἱριν* and poet. *ἱριδα*, *ὄρνιν* and poet. *ὄρνιθα*. So also, *κλήις* (§ 11), *ἡ γίλωις*, *laughter*, and the compounds of *ποῦς*, *foot*; thus, Acc. *κλιῖδα* and *κλιῖν*, *γίλωτα* and *γίλων*, *Οἰδιποδα* and *Οἰδιποῦν* (§ 16), *διποδα* and *διποῦν* (§ 17). Add *ἡ ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always  $\tau$ , which, in the theme, is commonly dropped after  $\mu\alpha$ , but otherwise becomes  $\varsigma$  or  $\rho$  (§ 63); as,  $\sigma\omega\mu\alpha$ ,  $\phi\omega\varsigma$ ,  $\kappa\epsilon\rho\alpha\varsigma$ ,  $\eta\pi\alpha\rho$  (Π 11),  $\epsilon\iota\delta\acute{o}\varsigma$  (Π 22), from the roots  $\sigma\omega\mu\alpha\tau-$ ,  $\phi\omega\tau-$ ,  $\kappa\epsilon\rho\alpha\tau-$ ,  $\eta\pi\alpha\tau-$ ,  $\epsilon\iota\delta\omicron\tau-$ .

NOTE. The  $\tau$  is also dropped in  $\mu\acute{\iota}\lambda\iota$ ,  $\mu\acute{\iota}\lambda\iota\tau\omicron\varsigma$ , *honey*; in  $\gamma\acute{\alpha}\lambda\alpha$ ,  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$ , *milk*, which also drops  $\kappa$ ; and in  $\gamma\acute{o}\nu\upsilon$ ,  $\gamma\acute{o}\nu\alpha\tau\omicron\varsigma$ , *knee*, and  $\delta\acute{o}\rho\upsilon$ ,  $\delta\acute{o}\rho\alpha\tau\omicron\varsigma$ , *spear*, which then change  $\alpha$  to  $\upsilon$  (compare § 113). In the poetic  $\eta\mu\alpha\rho$ ,  $\eta\mu\alpha\tau\omicron\varsigma$ , *day*,  $\tau$  is changed into  $\rho$  after  $\mu\alpha$ ; and in  $\epsilon\upsilon\delta\omega\rho$ ,  $\epsilon\upsilon\delta\alpha\tau\omicron\varsigma$ , *water*, and  $\epsilon\kappa\acute{\alpha}\omega\rho$ ,  $\epsilon\kappa\alpha\tau\omicron\varsigma$ , *filth*,  $\tau$  is changed into  $\rho$ , and  $\alpha$  into  $\omega$ . See § 123.  $\gamma$ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus,  $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$  ( $\kappa\lambda\epsilon\iota\tau\epsilon\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ,  $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$  ( $\kappa\lambda\epsilon\iota\alpha\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$  ·  $\kappa\epsilon\rho\acute{\alpha}\tau\omicron\varsigma$   $\kappa\epsilon\rho\alpha\tau\omicron\varsigma$   $\kappa\epsilon\rho\omega\varsigma$ ,  $\kappa\epsilon\rho\acute{\alpha}\tau\iota\alpha$   $\kappa\epsilon\rho\alpha\alpha$   $\kappa\epsilon\rho\acute{\alpha}$  (Π 11);  $\tau\acute{o}$   $\tau\epsilon\rho\alpha\varsigma$ , *prodigy*, P. N.  $\tau\epsilon\rho\acute{\alpha}\tau\iota\alpha$   $\tau\epsilon\rho\acute{\alpha}$ , G.  $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\upsilon$   $\tau\epsilon\rho\acute{\omega}\nu$  ·  $\acute{o}$   $\chi\rho\omega\varsigma$ , *skin*, S. D.  $\chi\rho\omega\tau\acute{\iota}$  ( $\chi\rho\omega\tau\acute{\iota}$ )  $\chi\rho\acute{\omega}$  (in the phrase  $\acute{\epsilon}\nu$   $\chi\rho\acute{\omega}$ ). So, in Homer, from  $\acute{o}$   $\iota\delta\rho\omega\varsigma$ , *sweat*,  $\acute{o}$   $\gamma\epsilon\lambda\omega\varsigma$ , *laughter*,  $\acute{o}$   $\epsilon\rho\omega\varsigma$ , *love*, S. D.  $\iota\delta\rho\acute{\omega}$ ,  $\gamma\epsilon\lambda\omega$ ,  $\epsilon\rho\omega$ , for  $\iota\delta\rho\acute{\omega}\tau\iota$ , &c.; A.  $\iota\delta\rho\acute{\omega}$ ,  $\gamma\epsilon\lambda\omega$ , for  $\iota\delta\rho\acute{\omega}\tau\iota\alpha$  ( $\iota\delta\rho\acute{\omega}\alpha$ ),  $\gamma\epsilon\lambda\omega\tau\iota\alpha$ . Compare §§ 107, 119, 123.  $\alpha$ .

NOTE. In the following words, the contraction is confined to the root :

$\tau\acute{o}$   $\omicron\upsilon\varsigma$ ,  $\acute{\omega}\tau\acute{\iota}\varsigma$ , *ear* (¶ 11), contracted from the old  $\omicron\upsilon\alpha\varsigma$ ,  $\acute{\omega}\tau\alpha\tau\omicron\varsigma$  (§ 33.  $\gamma$ ).

$\tau\acute{o}$   $\delta\acute{\iota}\lambda\iota\alpha\rho$ , *baib*, Gen.  $\delta\acute{\iota}\lambda\iota\alpha\tau\omicron\varsigma$ ,  $\delta\acute{\iota}\lambda\eta\tau\omicron\varsigma$ .

$\tau\acute{o}$   $\sigma\tau\acute{\iota}\alpha\rho$ , *contr.*  $\sigma\tau\acute{\eta}\rho$ , *tallow*, Gen.  $\sigma\tau\acute{\iota}\alpha\tau\omicron\varsigma$ ,  $\sigma\tau\eta\tau\acute{\iota}\varsigma$ .

$\tau\acute{o}$   $\phi\rho\acute{\iota}\alpha\rho$ , *well*, Gen.  $\phi\rho\acute{\iota}\alpha\tau\omicron\varsigma$  ( $\acute{\alpha}$  or  $\grave{\alpha}$ ),  $\phi\rho\eta\tau\acute{\iota}\varsigma$  (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

[Π 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except  $\acute{\alpha}\lambda\varsigma$ , *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either  $\nu$  or  $\rho$ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is  $\nu$ , it depends upon the preceding vowel whether the  $\nu$  or the  $\varsigma$  is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the  $\varsigma$  is changed; as in  $\lambda\acute{\iota}\mu\eta\acute{\nu}$ ,  $\acute{\epsilon}\nu\omicron\varsigma$ ,  $\delta\alpha\acute{\iota}\mu\omega\upsilon\upsilon$ ,  $\acute{\omega}\nu\omicron\varsigma$  (Π 12);  $\acute{o}$   $\mu\acute{\eta}\nu$ ,  $\mu\eta\acute{\nu}\omicron\varsigma$ , *month*,  $\acute{o}$   $\chi\rho\epsilon\mu\acute{\omega}\nu$ ,  $\acute{\omega}\nu\omicron\varsigma$ , *storm*, *winter*.

Except  $\delta$   $\kappa\tau\acute{\iota}\varsigma$ ,  $\kappa\tau\acute{\iota}\nu\epsilon\varsigma$ , *comb*, the numeral  $\epsilon\iota\varsigma$ ,  $\iota\nu\acute{\epsilon}\varsigma$ , *one* (¶ 21), and the Ionic  $\delta$   $\mu\acute{\iota}\varsigma$  (as from root  $\mu\acute{\iota}\nu$ , yet Gen.  $\mu\eta\acute{\nu}\omicron\varsigma$ ) for  $\mu\acute{\eta}\nu$ , *month* (Hdt. ii. 82).

2.) If  $\alpha$  precede, in *nouns* the  $\varsigma$  is changed, but in *adjectives*



the  $\nu$ ; thus, ὁ Πάν, Πανός, Παν, ὁ παιάν, -ᾶνος, *pæan*; but μέλᾱς, -ανος (Π 19), τάλᾱς, -ανος, *wretched*.

3.) If  $\iota$  or  $\upsilon$  precede, the  $\nu$  is changed; as in ῥίς, ῥινός (Π 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES.  $\alpha$ . The  $\nu$  remains in μέσυν, -ῦνος, *wooden tower*; and most words in -ις and -υς have a second, but less classic form, in -ιν and -υν; as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

$\beta$ . In the pronoun εἷς, (¶ 24), the  $\nu$  of the root  $\tau\iota\upsilon\upsilon$ - is simply dropped in the theme. Yet see § 152.  $\beta$ .

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ανος, *Apollo*, Ποσειδῶν, -ᾶνος, *Neptune*, and ἰσταντή, -ῆρος, *saturn*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Πόσειδων, ἰσταντε.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνής, man (¶ 12). For the insertion of the  $\delta$ , see § 64. 2.

κύων, dog (¶ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἑρνός, lamb's (¶ 12), which has, for its root, ἑρυν-, by syncope, ἑρν-. The Nom. sing. is not used, and its place is supplied by ἑμνός.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, father, and μήτηρ, mother (¶ 12).

ἡ θυγάτηρ, daughter, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί.

ἡ γαστήρ, stomach, G. γαστέρος γαστρός, D. γαστέρι γαστρί.

ἡ Δημήτηρ, Ceres, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι - also, A. Δημήτερα Δήμητρα.

NOTES.  $\alpha$ . In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

$\beta$ . For the Dat. pl., see § 59. Γαστήρ has not only γαστέρας (Dio Cass. 54. 22), but also in Hipp. γαστήρει.

§ 107. II. In *comparatives* in -ων, the  $\nu$  is more frequently syncopated before  $\alpha$  and  $\epsilon$ , after which contraction takes place; as, μείζονα (μείζοα) μείζω, μείζονες (μείζοες) μείζους, μείζονας (μείζοας) μείζους (¶ 17). Compare §§ 104, 119, 123.  $\alpha$ .

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλω) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἡ κυκίων, -ῶνος, *mixed drink*; Acc. κυκίωνα, and, rather poetic, κυκίῳ (x. 316; κυκίῳ A. 624); ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχῳ (Ar. Ach. 874); and by a like syncope of  $\epsilon$ , ἡ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχῶ.

§ 108. NEUTER LIQUIDS. A few nouns, in which  $\rho$  is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἱαε*, *spring*, and the poetic *κίαε*, *heart*, contraction takes place in the root; thus, N. *ἱαε*, poetic *ἡε*, G. *ἱαρος*, commonly *ἡεος*, D. *ἱαρι*, commonly *ἡρι*. N. *κίαε*, in Homer always *κῆε*, D. *κῆρι*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃρ*, *-αριος*, *wife*, *ἐλμινς*, *-ινθος*, *worm*, *πελρινς*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίαν*, *-οντες*, *Ξινοφῶν*, *-ῶντες* (¶ 13), *ἰ δράκων*, *-οντες*, *dragon*; but *γίγῃς*, *-αντες* (¶ 13), *ἰ ἱμάς*, *-άντες*, *thong*, *ἰ Σιμόεις*, *-ιντες*, *the Simois*, *διανύς*, *-ύντες*, *showing*.

NOTES. α. Except *ἰδοῦς*, *-όντες*, *tooth* (¶ 13; yet Ion. *ἰδῶν* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δοῦς*, *δόντες* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-ιντες*, *Clemens*, *Οὐάλης*, *-ιντες*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμῃρ* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾱς*, *-αντες*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾱς*, *-αντες*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλᾱ*. *Πολυδάμᾱς*, V. *Πολυδάμᾱ*.

2. Nouns and adjectives in *-ις*, *-ιντες*, preceded by *σ* or *η*, are usually contracted; as, *ἰ πλακοῖς* *πλακοῦς*, *cake*, G. *πλακοίντες* *πλακοῦντες*. *τιμήις* *τιμῆς*, *honored*, F. *τιμήισσα* *τιμῆσσα*, N. *τιμῆιν* *τιμῆν*, G. *τιμήιντες* *τιμῆντες*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (¶ 5), or at the end of a word.* Hence,

§ 111. (A.) Before the affixes *s* and *v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππ-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θησεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ἰ *Aeneas*, -ιος, *Mars*, ἰ σῆς, σιός, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ἰ πῆχυς, -ιως, Acc. πῆχυν (§ 14), ἰ πείλιππος, -ιως, *axe*, ἰ πρίεβυς, -ιως, *elder* (properly an adj.); ἰ ἱχίς, -ιως, *viper*, ἰ ὄφης, -ιως, *serpent*, ἰ πρύτανις, -ιως, *president*, and also πόρις, πύρις, μάρις, and ὄρχις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetic*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύν, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκιώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -ίης (§ 17), πλήρης, -ίης, *full*, ψευδής, -ίης, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, Acc. βοῦν (§ 14), ὁ, ἡ ροῦς, ροός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ε* precedes the characteristic; thus, πούς, ποδός (§ 11), and its compounds, Οἰδίπους, -εος (§ 16), δῖπους, -εος (§ 17); but εἰδώς, -όος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ε* is changed to *ι*, and is then absorbed. Thus from the root ἡχ- is formed the theme (ἡχος, ἡχας) ἡχώ (§ 14). So ἡ πειθώ, -έος, *persuasion*, ἡ Λητώ, -έος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκούς (§ 123. α) is to be regarded as simply contracted from εἰκόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *s*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *σαφές* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σώκρατες*, *πόλι*, *πῆχυν*, *ἰππεῖ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-εος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

Except *τὸ ἄστυ*, *-εος*, *town* (§ 14), the Epic *τὸ πῶν*, *-εος*, *flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πῖπρις*, *-εος*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *ου*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οιδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *ε* and *ο*, *α* characteristic becomes *αυ* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θάς*, *ἥρως*, *ἰππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἥρωα*, *ἰππέα*, *τριήρεα*, *αἰδόα*, *ἡχόα*, *σαφέα*; but *ὁ λίθς*, *stone*, *κίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυνς*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἡδύς* (§ 19); Acc. *λᾶν*, *κῖν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in *-ης*, *-εος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), A. *Σωκράτη* (Plat.), *Σωκράτην* (Xen.); δ *Ἀρηί*, *Mars*, A. *Ἀρη* and *Ἀρην*.

3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἰππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in *-ης*, *-ας*, *-ώ*, and *-ώς*, *-όος*, are contracted in *all* the cases which have *open terminations*. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆς*, *τεῖχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-ας*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-όος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in *-κλής*, contracted *-κλῆς* (from *κλῆος*, *renown*), the *Dat.* and sometimes the *Acc. sing.* are *doubly contracted*. See *Ἡρακλῆς* (§ 14). For the later *Voc.* *Ἡρακλῆς*, compare § 105. R. The *Nom. pl.* *Ἡρακλῆς*, in the *Ion.* form (§ 121. 4), occurs, with *Θησίς*, *Pl. Theæt.*

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *-εος*, *-σα*, and *-εας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-εως*, and sometimes of nouns in *-ι* and *-υ*; as, *πόλις*, Gen. *πόλειος πόλειως*, *πῆχυς*, *-εως*, *ἱππεύς*, *-έως*, *ἄστυ*, *-εος* and *-εως* (§ 113. 2). Also *ὁ Ἄρης*, *Mars*, G. *Ἄρειος* and sometimes *Ἄρειως* (as if from a second theme *Ἄρευς*, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-εως*; as, *ἱππεύς*, Acc. sing. *ἱππεῖᾰ ἱππεῖᾰ*, pl. *ἱππεῦς ἱππεῦς*.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πόλιος*, it is evident that the *ι* (as in *Ἀτρεΐδιω*, *Μενέλιω*, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped *F* or *Δ* from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, *βασιλείως* Eur. Alc. 240, *Ἐριχθίως* Id. Hipp. 1095, *Ἀχλλία* Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in *-εος*, and rarely the Acc. in *-ιᾶ* and *-ιᾶς* occur in the Attic poets; as, *Νηλείος* Eur. Ion, 1082, *πόλειος* Id. Hec. 866, *φονιά* Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆ*; as, *ἐγγυραφῆ* Ar. Ach. 1150, *Ὀδυσεῆ* Eur. Rh. 708, and even *ἱερῆ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ιως*, instead of *-ιᾶς*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, *βασιλείς* Mem. iii. 9. 10.

β. If another vowel precedes, the *ι* is commonly absorbed by the *ωι*, *α*, and *ε*; thus, *Πειραιίως* *Πειραιῶς*, *Πειραιία* *Πειραιῖᾰ* (§ 14); *χοῖως*, *χοῖᾰ*, *χοῖᾶς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-ιως* into *ῆς*, see § 37. 2. The uncontracted *Θηεῖς* occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in *-ιως* is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in *-ιων* accented upon

the antepenult is also termed Attic; as, *πάλαιον*. The regularly contracted *πηχῶν* occurs iv. 7. 16.

s. The Gen. in *-ιος* is also found in a few adjectives in *-is* (as, *παλλίστολος*, *-ιος*), in *ἡμισυς*, *half* (Gen. commonly *-ιος*, but also *-ιος* and *-ους*), and, in later writers, in other adjectives in *-ος* (thus, *βραχίσιος* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purees appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a strong breathing or aspirate consonant (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. 3), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial *F*, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital *Σ*). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ι, and ε preceding to form αυ, ιν, and ου, and (3.) with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing (4.) at the end of a word became ι, and (5.) before the affix s lengthened a preceding short vowel. Thus,*

(1.) *βορός βοός, γερός γεός, κίρος κίος, ιχθύρος ιχθύος, ιππίς ιππίς, αἰδώς αἰδώς, τείχεος τείχος, γίγας γίγας* (§ 14), *σαφίς σαφίς* (§ 17).

(2.) *γέρας γεράς, νάρις ναύς* (Lat. *navis*), *ναρίς ναυίς, ιππίς ιππίς, ιππίς ιππίς, βόρις βούς, βόρις βούς, βίρις βού* (§ 14).

(3.) *κίρις κίρις, κίρις κίρις, ιχθύρις ιχθύρις, ιχθύρις ιχθύρις* (§ 14); but Dat. pl. *κίρις, ιχθύρις*.

(4.) Nom. neut. *σαφίς σαφίς* (§ 17), *τείχεος τείχος* (ε passing into its kindred vowel, § 28), *γίγας γίγας* (§ 14); Voc. *Σώκρατις Σώκρατις, τρέις τρέις* (§ 14). The peculiar form of the Voc. of *ήχός* and *αἰδώς* has arisen from the change of ε to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ήχός ήχός ήχοι* (cf. §§ 45. 5, 86, 112. β).

(5.) *σαφίς σαφίς* (§ 17), *Σωκράτις Σωκράτης, αἰδώς αἰδώς* (§ 14). For *ήχός*, see § 112. β, and compare *ήχοι* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σαφίς*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ιυ* appears to have been reduced to a simple short *υ*; as, *ήδής ήδύς, ήδής ήδύς* (§ 19); *πήχης πήχύς, πήχης πήχύς, πήχης πήχύς, πήχης πήχύς, πήχης πήχύς* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to



## DIALECTIC FORMS.

## § 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in words in which it has commonly *-v*; as, *εὐρία* Z. 291, *ῥῆα* or *ῥία*, *πόλῃα*, for *εὐρέν*, *ῥαῦν*, *πόλιν*. *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ά* or *-άς*, *-ός*, in *-ών*; as, *Ἰώ*, *Ἰο*, *Λητώ*, *Λατονα*, *ἡώς*, *δαῦνα*, Acc. *Ἰῶν* Hdt. i. 1, *Λητώων*, *ἡῶν*. The Æolic and stricter Doric have here *-ων* for *-ών* (§ 44. 4); as, *Ἥρων* Sapph. 75 (91), *Λατώων* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *s* (cf. §§ 48. 1, 99. 2); as, *χηνίων* Hdt. ii. 45, *μυριαδίων*, *ἀνδρίων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(v)*, the poets often employ the old or prolonged forms *-σι(v)*, *-σσι(v)*, and *-σσσι(v)*. See §§ 71, 84, 85. Homer uses the four forms, though *-σι(v)* rarely. The forms *-σσι(v)* and *-σσσι(v)* are also common in Doric and Æolic prose; and *-σι(v)* is used in Ionic prose after the characteristic *v*. Thus, *χειρῖν* A. 14, *χειρίσσι* Γ. 271, *χειρίσι* T. 468; *ποσὶ* E. 745, *ποσσι* B. 44, *πόδισσι* Γ. 407; *ἵπσιν* B. 73, *ἵπσισι* δ. 597, *ἱπίσσι* B. 75; *δαιτυμόνισι* Hdt. vi. 57. So, *F* not passing into *v* before a vowel (§ 117), *βαίσι* B. 481, *ῥαίσι* Pind. P. 4. 98, *ἀριστήσσι* A. 227.

4. In the Dual, the Epic prolongs *-ων* (as in Dec. II., § 99. 1) to *-ωνν*; thus, *ποδοῖν* E. 228, *Σιερήωνν* μ. 52.

## § 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θῶρηξ*, *ῥῆς*, *γῆρῆς*, for *θώραξ*, &c.; Dor. *ποιμᾶν*, *ἀκύνᾶς*, *τιμᾶσι*, contr. *τιμᾶς*, for *ποιμήν*, &c.; *χῆρ* for *χίρ*, *ῶς* for *ὄς*, *βῶς*, *βῶν*, for *βοῦς*, *βοῦν* (the Acc. *βῶν* in the sense of *a shield covered with ox-hide* occurs also H. 738), *ἄχῶς* for *ἄχους*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ά* and *-άς*, G. *-ός*. In a few words, the contraction of *-ιος* into *-ιου* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ῖα*); e. g. *Ἐρίβιου* Θ. 368, *Θάμβιου* ω. 394, *Θίριου* η. 118; *Πηλῖος* A. 489, *Μηκιστίος* B. 566, *πόλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραῖ* and *γῆρα*, *Θίρι* and *Θίρι*, *τίχῃ* and *τίχῃ*, *Πηλί* and *Πηλί*, *πόλῃ*, *πόλῃ*, and *πόλῃ*, *ἥρῃ* and *ἥρῃ* H. 453. The endings *-ι*, *-υ*, and *-αι* (except in *χρῶ*) are always contracted (§§ 118. 2, 115. a); as, *κνήστῃ* A. 640, *εἰκνυ* Π. 526 (this contraction of *-υῖ* into *-υ* is Epic), *ἡοῖ* I. 618. (c) The endings *-ια*, *-ιων*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Θειδιᾶ* Γ. 27, *ὕπεριφῖα* δ. 757, *ἄλγῖα* Ω. 7, *βίλῖα* O. 444, *ῖα* ι. 283; *στηθῖον* K. 95; *πολῖας* A. 559, *πελίκῖας* Ψ. 114. So *πόλῖας* S. 560. (d) The ending *-ας* is used both with and without contraction; as, *πρωτοπαγῖς* *νιοπαγῖς* E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one



*α* (cf. 4. below); as, *πίρα*, *δίπα*, *γίρα* B. 237. The form with the single short *α* sometimes occurs in the Attic poets; as, *πρία* Ar. Pax. 192. (f.) Of *αῖς*, *sheep*, *οὐς*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *δῖς*, G. *δῖος*, *οἶος*, A. *δῖν*. P. N. *δῖις*, G. *δῖων*, *οἶων*, D. *δῖισσι*, *οἶισσι*, *δῖισσι* (cf. § 119. 2), A. *δῖις*. N. *οὐς*, G. *οὐατος*. P. N. *οὐατα*, D. *οὐασι*, *οὐσί* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῖ*, V. *γρηῦ*, *γρηῦ*. the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖν* of Dec. I.

3. In *common nouns* in *-ιῦς*, the characteristic *σF* before a vowel regularly becomes *η*, in the Epic; as, *ἱπῆος*, *ἱπῆῃ*, *ἱπῆῃς*, *ἱπῆης* (once in Hom. *ἱπῆῃς* A. 151, also *βασιλῆῃς* Hes. Op. 246), *ἱπῆων* (§ 16), *ἑριστήσσι* A. 227 (so, by imitation, *βασιλῆης* Eur. Phœn. 829). This change also extends to proper names in *-ιῦς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἄρης*, *Mars* (§ 116. a), and to *πάλις*. See Homeric Paradigms, § 16. In common nouns in *-ιῦς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆῃ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in *-ιῦς*, in Ionic prose, and also in the Doric, is in *-ιος*, &c. The Acc. in *-ηα* or *-ια* is sometimes contracted by the poets into *-ῆ*; as, *Ὀδυσῆ τ.* 136, *Τυδῆ Δ.* 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆης* with synizesis Hes. Op. 261.

4. In words whose root ends in *α*-, the Epic often unites *αα* into *η* (as regularly in proper names in *-κλῆης*), or into *ι*; but sometimes in the Epic and other poets, and in dialectic prose, one *α* is dropped. Still further variety of form is sometimes given by the Epic protraction of *α* to *ιι* or *ηη*, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆης* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Ξ. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆῃ* 9. 224, Pind. I. 5. 47, *Ἡρακλῆῃ* Hdt. ii. 145, *Ἡρακλῆῃ* Pind. P. 9. 151; A. *Ἡρακλῆα* Ξ. 324, *Ἡρακλῆα* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆην* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see § 14 and Mem. ii. 1. 21-26); *ἑγέκλῆος* Π. 738: *ἑγέκλῆος* (Acc. pl. of *ἑγέκλῆς*) K. 281, *ἑγέκλῆς* Pind. O. 2. 163; *ἑγέκλῆος* (Gen. of *ἑγέκλῆς*) Z. 508; *κλειῶ* (pl. of *κλῆος*) Hes. Th. 100: *δυσκλῆς* B. 115, *ὑπερδῆς* P. 330: *ἄκλῆης* (Nom. pl. of *ἄκλῆς*) M. 318. For the Homeric forms of *στῆος*, and for those of *Πάτροκλος*, which, like some other compounds of *κλῆος*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in *-ις*, *-ιος*, and for the omission of *δ* in words in *-ις*, *-ιδος*, see §§ 118, 119. The Ionic likewise omits the *τ* in *πίρας* and *τίρας*; and then in these, as in other neuters in *-ας*, *-ας*, the later Ionic often changes *α* into *ι* (§ 44. 2.), except in the theme; as, *πίρις*, *πίρι*, *πίρα*, *πίριον*, *τίρις*, *γίρις*, *γίρις*, Hdt.

6. In *ναῦς*, the Doric retains throughout the original *α*, and is here sometimes imitated by the Attic poets. In the Ionic, the *α* passes throughout by precession either into *η*, or with short quantity, especially in the later Ionic, into *ι*. The Attic retains the *α* in the diphthong *αυ*, but has otherwise *η* or *ι* (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ἄα* and *ἄω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

#### IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns, which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστός, *transformed*); in the second, a *heteroclite* (ἑτεροκλιτός, *of different declensions*); in the third, *heterogeneous* (ἑτερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

### § 123. 1. METAPLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

#### α. With a Double Root, in *ov-* and in *o-*.

ἡ ἀηδών, *nightingale*, G. ἀηδινής, &c.; from the root ἀηδε-, G. ἀηδούς Soph. Aj. 628, D. ἀηδοί Ar. Av. 679.

ἡ Γοργώ, -εύς, and Γοργών, -όνες, *Gorgon*.

ἡ σικών, *image*, G. σικίνες, &c.; from r. σικ-, G. σικῶς Eur. Hel. 77, A. σικῶ Hdt. vii. 69; from r. σικ-, by the second declension, Pl. A. σικῶς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χιλιδών, *swallow*, G. χιλιδόνες, &c.; from r. χιλιδε-, V. χιλιδεῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

#### β. With a Double Root, in *α-* and in *ι-*.

τὸ βεΐτας, *wooden image*, poetic, G. βεΐτιος, D. βεΐτιυ. Pl. N. βεΐτη, G. βεΐτιον.

τὸ κνίφας, *darkness*, G. Epic κνίφαος, Attic κνίφους Ar. Eccl. 291, later κνίφατος Polyb., D. κνίφαϊ κνίφας Cyr. iv. 2. 15.

τὸ κῶας, *fleece*, poetic, α. 47; Pl. N. κῶια υ. 3, D. κῶισι γ. 38.

τὸ εὐδας, *floor*, poetic, G. εὐδισ, D. εὐδιῖ εὐδι (all in Hom.).

#### γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνατος, δόρατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δούρας Antiphil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γούνατος, γούνατα, γούναισι and γούναισι (I. 488, P. 451,

for which some write γούνησι); also poet. γυνές, γυνί, γούνα, γούνη, and γύναι Sapph. 14 (25), γούνησι.

ἡ ἴως, dawn (r. 'ā-, Attic Dec. II.), G. ἴω, D. ἴη, A. ἴω and ἴων (§ 97. 3) Dor. 'āōs (r. 'āo-), G. ἄως ἄως · Ion. ἠώς, G. ἠούς, D. ἠή, A. ἠῶ and ἠῶ (§ 120. 1).

ἡ Θίμις, Themis, as a common noun, right, law, G. Θίμιδος, Epic Θίμιττος β. 68, Ionic Θίμιτος Hdt. ii. 50, Doric Θίμιττος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θίμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θίμις ἰστί, it is lawful; φασί ... Θίμις εἶναι, they say that it is lawful, Pl. Gorg. 505 d; τὸ μὴ Θίμις, that which is not lawful, Aesch. Sup. 335.

ἡ Θιράπων, attendant, G. Θιράπωντες, &c.; poet. A. Θίραπα, Pl. N. Θίραπτι Eur. Ion, 94.

ἡ πάλω, cable (r. παλα-, Att. Dec. II.), G. πάλω, &c.; Ion. πάλως, -ου, &c., i. 260 and Hdt.; in the later Epic, Pl. πάλωσι, &c., Ap. Rh. 2. 725.

ἡ λαγώς, hare (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγός, -ού, &c., Hdt., also Pl. N. λαγός Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγώσι, -ού, Hom.

ἡ ἡ μάρτυς (in late writers μάρτυρ), witness, G. μάρτυρος, D. μάρτυρα, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ἡ μάρτυρες, -ου, π. 423.

ἡ ἡ ἑρῆς, bird, G. ἑρῆδος (Dor. ἑρηχος, § 69. II.), D. ἑρῆδι, A. ἑρῆδα and ἑρῆν · Pl. ἑρῆδις, &c.; from r. ἑρη-, Sing. N. ἑρῆς, A. ἑρῆν, Pl. N. ἑρητις, G. ἑρητιαν, A. ἑρητις and ἑρητις (§ 119). Another form is τὸ ἑρητιον, -ου.

ἡ ἡ ἑρῶς and ἑρῆς, a sea-fish, G. ἑρῶ and ἑρῶν. Compare πάλως, λαγώς.

ἡ πυνίξ, pnyx, G. πυνίος, D. πυνί, A. πύνια · later G. πυνίος, D. πυνί, A. πυνία. The proper root is πυν- (compare the adj. πυνίος); but from the difficulty of appending s in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ἡ σῆς, moth, G. σῆς, and in later writers σητός.

ἡ σμῶδιξ, weal, B. 267, G. σμῶδιγγος, &c.; N. pl. σμῶδιγγις Ψ. 716.

ἡ φθῆς, contr. φθῆς, cake, G. φθαῖος · N. pl. φθῆς and φθῆις · also ἡ φθῆς -ιδος · N. pl. φθῆδισι. See § 119.

ἡ χεῖς, hand, G. χεῖρος and χερός, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ἡ χούς, the name of a measure, G. χούς, &c., like βούς (¶ 14); from r. χου-, the better Attic G. χούως, χούς, A. χούῃ χού, Pl. A. χούῃς χούς (§ 116. β); also Dat. Ion. χούῃ Hipp.

τὸ χεῖς (Ep. χεῖος, § 47), debt, G. χεῖος · Pl. N. χεῖᾶ (§ 37. 1); from r. χεῖ-, N. (χεῖος, χεῖς) χεῖος, G. (χεῖος, χεῖος, χεῖς) χεῖος (§§ 33, 35).

ἡ χεῖς, skin, surface, G. χεῖνός, D. χεῖνί (χεῖν, § 104) A. χεῖν · Ion. and poet. G. χεῖος, D. χεῖν, A. χεῖα.

For Ζεύς, Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δῶσις, gift; Acc. λίβα Aesch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, libation; Nom. ἡ λῆς O. 275, Acc. λῆν A. 480, = λίων Γ. 23, λίοντα Σ. 161, λίον (in the later Epic, Pl. λῆς, λῆσι); Dat. μᾶστι Ψ. 500, Acc. μᾶστιν ο. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ἡ μᾶστιξ, scourge; ἡ Σαρπηδών, G. Σαρπηδῶνος and Σαρπηδόντις, V. Σαρπηδῶν · Nom. pl. στάγες Ap. Rh. 4. 626, = σταγῆις from ἡ σταγῆς,

- drop; Dat. ὕδω Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, water (so Nom. ὕδω; Call. Fr. 466).

## § 124. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

ὁ Ἅιδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδος, D. Ἀΐδ. Another poetic form is Ἀΐδωνεύς, G. -ίως, Ion. -ῆος.

ὁ Θαλῆς, *Thales*, G. Θάλιω (§ 96. 7) and Θάλητος.

ὁ λαῶς, contracted λαῖ, *stone*, G. λαῶς, and λάω Soph. Œd. C. 196, D. λαῖ, A. λαῶν, λαῖν, and λαῶ Call. Fr. 104, Pl. N. λαῖς, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

ὁ πτυχή, -ῆς, and mostly Ep. πτύξ, G. πτυχός, *fold*.

ὁ φρίκη, -ης, poetic φρίξ, G. φρίκός, *shudder, ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρις; but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδης. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκί σπειρώς E 299), = ἀλκῃ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἀρπαξ Hes. Op. 354, = ἀρπαγή, *robbery*; Acc. ἰώκα A. 601, = ἰωκῇ from ἰωκή (E. 740), *battle-din* Acc. πρέκα Hes. Op. 536, = πρέκην from πρέκη, *woof* (also Pl. N. πρέκεις Antip. Th. 10. 5); Dat. pl. ῥόδισσιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὑμῖν B. 863, Θ. 56, = ὑσμῖνῃ (T. 245) from ὑσμίνη, *battle*; Acc. φύγα (only in φύγαδι, *to flight*, Θ. 157, &c.), = φυγῇ from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἶξ, *goat* (so Gen. ηἰσῶν Call. Del. 66, 275, for ἡσῶν from ἡ ἡσῶς of Dec. II.).

### β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύω. Pl. N. δάκρυα, G. δακρύων, D. δακρύους and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δύνδριον, *tree*, G. δένδρου, &c.; Dec. III. D. δύνδρι, A. δύνδρες Hdt. vi. 79, Pl. N. δύνδρη, D. δύνδρισι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἱκτίνος, *hawk*, G. ἱκτίνου, &c.; Dec. III. rarer A. ἱκτίνα Ar. Fr. 525, Pl. N. ἱκτίνις Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδισι Ar. Av. 239, κλαδίσσι, A. κλάδας.

ὁ κοινῶνός, *sharer*, G. κοινωνῶ, &c.; Dec. III. Pl. N. κοινῶνις Cyr. viii. 1. 25, A. κοινῶνας Ib. 16.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνω Hdt. ii. 92, D. κρίνισι Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνιρου and ὄνιρατος. Pl. ὄνιρα, and more frequently ὄνιρατα. Derived from ὄναρ (§ 127).

ὁ πέρχους, contr. πέρχους, *ewer*, G. πέρχου, &c.; Dec. III. Pl. D. πέρχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πῦρός, D. πῦρί Dec. II. Pl. N. πῦρά, *waist-fires*, D. πῦροῖς.

ἡ στίχαι, row, G. στίχου, &c.; Dec. III. poet. fem. G. στιχῆς Pl. 173, Pl. N. στιχίης Pind. P. 4. 373, A. στιχίης Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδοις H. 475, = ἀνδραπόδοις from ἀνδράποδος, slave; Nom. ἱερὸς H. 315, Acc. ἱερὸν I. 92, = ἱερὸς Γ. 442, love, A. ἱερὸτα Hom. Merc. 449; Gen. pl. μηλέων Lyc. 106, = μῆλων from μῆλος, sheep; Acc. οἶνα (only in οἶναδι, homeward, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, house; Pl. N. προσώπατα σ. 192, D. προσώπαι H. 212, = πρόσωπα, πρόσωποι, from πρόσωπον, face. For Οἰδίπους, Πάτροκλος, and οἰός, see § 16.

### γ. Of the Attic Second and Third Declensions.

ἡ ἄλως, threshing-floor, G. ἄλω, ἄλωνος, and poet. ἄλωνος.

ἡ μήτηρ, maternal uncle, G. μήτρῳ and μήτρως · Pl. μήτρεις.

ἡ Μῖνις, Minoas, G. Μίνῳ and Μίνωος.

ἡ πάτηρ, paternal uncle, G. πάτρῳ and πάτρως · Pl. πάτρεις.

ἡ ταῦς and ταῖν, peacock, G. ταῦ and ταῖνος · Pl. N. ταῖ, ταί, and ταῖνες.

ἡ τυφώς, whirlwind, G. τυφῶ and τυφῶνος.

## § 125. 3. HETEROGENEOUS NOUNS.

### α. Of the Second Declension.

ἡ διαμῆς, band, Pl. τὰ διαμέ and οἱ διαμοί.

τὸ ζυγόν and ἡ ζυγίς, yoke, Pl. τὰ ζυγά.

ἡ διαμῆς (Dor. τιμῆς), institute, Pl. οἱ διαμοί and τὰ διαμέ.

ἡ λύχνος, lamp, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ ἰῶτον and ἡ ἰῶτις; back, Pl. τὰ ἰῶτα.

ἡ εἶτες, corn, Pl. τὰ εἶτα.

ἡ σταθμός, station, balance, Pl. οἱ σταθμοί and τὰ σταθμά, stations, τὰ σταθμά, balances.

ἡ Τάρταρος (ἡ Pind. P. 1. 29), Tartarus, Pl. τὰ Τάρταρα.

### β. Of the Third Declension.

τὸ κῆρᾶ and (Soph. Ph. 1457) κῆρτα, head, poetic, G. κῆρτός (κῆρ, Eur. El. 140), D. κῆρτί and κῆρ Soph. Ant. 1272, A. τὸ κῆρᾶ, τὸν and τὸ κῆρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. Oed. T. 263; Pl. A. τοὺς κῆρται Eur. Phoen. 1149. The following forms are found in Homer:

S. N. κῆρη					
G. κῆρητος	κῆρήατος	κῆρτός	κῆρᾶτος	κῆρτα λ. 588	κῆρήνου
D. κῆρητι	κῆρήατι	κῆρτί	κῆρᾶτι		
A. κῆρη, κῆρ Π. 392		κῆρτα S. 92	—		
P. N. κῆρᾶ Cer. 12	κῆρήατα		κῆρᾶτα		κῆρηνα
G.		κῆρτων			κῆρήνων
D.		κῆρσί, κῆρτισφι, K. 152, 156			

Other poets (not Attic) have also forms of κῆρη as a fem. of Dec. I.; thus, G. κῆρης Call. Fr. 125, Mosch. 4. 74, κῆρη Theog. 1018.

### γ. Of Different Declensions.

Dec. I. and II. ἡ πλευρά and τὸ πλευρόν, rib; ἡ φθογγός and ἡ φθογγή

voice; ἡ χόρα and ὁ χῶρος, *space*: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος, -ος, *thirst*; ἡ νάπη and τὸ νάπη, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη, and Ion. and poet. τὸ γνῶμα, -ατος, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ὁ ἔχος (Dor. ἔπχος), -ου, and τὸ ἔχος, -ος, and also τὸ ἔχημα, -ατος, *carriage*; ὁ and τὸ σκότος (and also ἡ σκοτία), *darkness*; ὁ and τὸ κύφος, *cup*; &c.

## B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ὁ Διονῦς (dim. from Διόνυσος, *Bacchus*), G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνίδωρος), G. Μηνᾶ, D. Μηνῆ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασκᾶς, G. Μασκᾶ, D. Μασκῆ, A. Μασκᾶν, V. Μασκᾶ.

ὁ Ἰανῆς, G. Ἰανῆ, D. Ἰανῆ, A. Ἰανῆν, V. Ἰανῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ὁ Γλαῦς. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ὁ αἶρ, ἡ ἀήρ, *the air*; ὁ χαλκός, *copper*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθήναι, *Athens*, οἱ ἱσηναῖοι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular *cases*, and these, it may be, occurring only in certain forms of expression. Of this kind are,

δίμας, *body, form*, Nom. and Acc. neut.

ἰπικλην, *surname*, Acc. fem. (= ἰπικλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπανι. Some regard it as Acc.

μάλῃς, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μάλῃς, *under the arm, secretly*; also, in late writers, ὑπὸ μάλῃν. Otherwise the longer form, ἡ μαχαλή, is employed.

μίλι, Voc. masc. and fem., used only in familiar address; ὦ μίλι, *my good friend*.

ὕπνος, *sleep, dream*, and ὕπαγ, *waking, reality*, N. and A. neut. See ὕμνος (§ 124. β).

ὄμμα, *eyes*, Du. N. and A. neut.; Pl. G. ὄμματα, D. ὄμματα.

ὄφελος, *advantage*, and ἡδὺς (Ep.), *pleasure*, N. neut.

τάς or τᾶς, only Attic and in the phrase ὦ τάς, *good sir*, *sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. δῶ (root δωμ-, § 63) A. 426, = δῶμα, *house*, κριθῆ (r. κριθ-) ©. 564, = ἡ κριθῆ, *barley*, ἄλφι (r. ἀλφι-) Hom. Cer. 208, = ἄλφιτον, *barley-meal*, γλάφυ, *hollow*, Hes. Op. 531, ἴρι, Phil. ap. Strab. 364, = ἴριον, *wool* (compare, with these neuters, βρι and ῥι, § 136. β); Dat. fem. δαί (r), *battle*, N. 286 (akin to this, Acc. δαίη Call. Fr. 243); Dat. λισί Σ. 352, Acc. sing. masc. or pl. neut. λισα α. 130, = Dat. and Acc. of τὸ λίνον, *linen*; Acc. fem. νίφα, *snow*, Hes. Op. 533 (from which ἡ νίφας, *snow-flake*); Voc. ἡλί O. 128, = ἡλί β. 243, from ἡλίσ, *crazed*.

β. A word which is only employed in a single case is termed a *monoptote* (μόνος, *single*, πτῶσις, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἔδικος, -ον · σμφής, -ίς · φίλιος, -ῶ, -ον · ἰς, ἡ δίπλους, -οδος, τὸ δίπλου.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ἰς γυνάδας, -ον, *noble*, ἰς μονίας, -ον, *solitary*, ἰς ἐθελοντίας, -ον, *voluntary*; Dec. III. ἰς γέρον, -οντος, *old*, ἰς πίνης, -ητος, *poor* (yet Hesych. gives ἡ πίνισσα).

2. Feminine. Dec. III. ἡ μαινάς, -άδης, *frantic*, ἡ πατρής, -ίδης, *native*, ἡ Τρωάς, -άδης, *Trojan*, ἡ Δωρής, -ίδης, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *childless*, ὁ, ἡ ἡλιξ, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φονγός, -άδης, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμην τε μεγάλην ἐν πίνητι σώματι Eur. El. 372, μαινάσιν λυσσήμεσιν Id. Or. 270, δρομάσι δινύων βλάφάροις Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a *distinct* form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ δρεπάξ, -αγός, *rapacious*, τὸ ἀρεπαντιόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τίς τις πατρός ἀπάτορα Eur. Herc. 114, ἴσθια ... ἐσθλὸν Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of πούς, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν ὁ, ἡ τρείπους, -άδης, *three-footed*, τὸ τρέπουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like σκιά· otherwise, like τιμή (§ 7, § 93).

Thus, φίλια, φίλιας· σοφή, σοφῆς· χερσίδα, διπλή (§ 18); μακρός, -ᾶ, -όν, *long*, ἀδρός, -ᾶ, -ον, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -ον, *middle*, γυγγραμμένος, -η, -ον, *written*.



§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots *παντ-*, *χαριντ-* (§ 19), *βουλινοντ-*, *ἄραντ-*, *φαινεντ-* (§ 22), are formed the feminines (*πάντσα*, *πάνσα*) *πᾶσᾱ*, (*χαρίντσα*, *χαρίσσα*) *χαρίσᾱ*, (*βουλίνοντσα*) *βουλίνουσᾱ*, (*ἄραντσα*) *ἄρᾱσᾱ*, (*φαίνεντσα*) *φαίνουσᾱ* (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After *ε* or *ο*, the *σ* which is added to the root becomes *ς* (§ 50), which is then contracted, with *ε* into *ει*, and with *ο* into *ου*. Thus, from the roots *ἡδετ-* (§ 19), and *εἰδοτ-* (§ 22), are formed the feminines (*ἡδέεσα*, *ἡδέεσα*) *ἡδεῖᾱ*, (*εἰδόεσα*, *εἰδόεσα*) *εἰδοῖᾱ*.

NOTES. α. The diphthong *ου* never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of *οι* into the closer diphthong *υι*.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the *σ* remains. Thus, from *ἵσταντ-* (contr. from *ἵσταοντ-*, from the verb *ἵστημι*, to stand) is formed the feminine (*ἵσῶντσα*) *ἵσῶσᾱ* (§ 22).

γ. The fem. termination *-ῖᾱ* is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to *ῖᾱ* (sometimes Ion. *ῖη*, especially in Hipp.); as, *βαθία*, *εὐρία* Hdt. i. 178, *βαθίην* Ib. 75, *βαθίης* E. 147 (but *βαθίης* B. 92), *ὥκία* B. 786, *ἄδία* Theoc. 3. 20, *ταχιῶν* Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. *ἡμισίας* Pl. Meno, 83 c. On the other hand, the poets, in a few instances, prolong *-ῖα* of the Neut. pl. to *-ῖᾱ* for the sake of the metre (§ 47. N.); as, *ἔξῖᾱ* Hes. Sc. 348, *ἀδιῖᾱ* Soph. Tr. 122 (so *σκιῖον* for *σκίον*, Ap. Rh. 2. 404, *δακρυῖον* Id. 4. 1291).

2. After a liquid, the *σ* which is added becomes *ς*, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots *μελαντ-* (§ 19), *τερηντ-* (r. of *τέρην*, tender), *πιερτ-*, are formed the feminines (*μέλανσα*, *μελαινα*) *μέλαινᾱ*, (*τέρενσα*, *τερεινα*) *τέρεινᾱ*, *πίερᾱ* (§ 134. δ). Compare §§ 56, 57.

3. If the root, after the addition of *σ*, and the consequent changes, ends in *ι* or *ο*, the feminine is declined like *σκιά* but if it ends in *σ* or *ν*, like *γλῶσσα* (§ 7, §§ 92, 93); as, *ἡδεῖᾱ*, *ἡδεῖᾱς* *πᾶσᾱ*, *πάσης* *μέλαινᾱ*, *μελαινης* (§ 19); *πίερᾱ*, *πίερᾱς*. Observe that the *α* in the direct cases is always short. See § 92.

§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλευ-*, and the affix *-οντος* · while the root of declension is *βουλευοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ῦ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τις* (*τις*). See § 24.

5. Simple adjectives in *-ος, -εις, and -υς*, with a few other adjectives; as, *φίλιος, σοφός, χρύσεος* (§ 18); *χαρεις, ἡδύς* · *πᾶς, μέλας* (§ 19); *ἐκών, -ούσα, -όν, G. -όντιος, willing*; *τάλας, -αινα, -αν, G. -ανος, wretched*; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those *-κος, -τος, and -τίας*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ως*, of the Attic Dec. II., have but two terminations; as, *ἀγῆρης* (§ 17), *ἰ, ἡ ὑγιως, τὸ ὑγιων, fertile*. For *πλῆως*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. α), *ἤλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖον* Th. i. 2, *κλυτός* B. 742; Adjectives in *-υς* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδια* Theoc. 20. 8, *Θηλύς* T. 97, *πυλύν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπορώτερος* Th. v. 110, *δυσεμβολώτατος* Id. iii. 101, *ὀλωτάτος* δ. 442; *τιθίνεις* Æsch. Ag. 560; *σηλικούτες* Soph. El. 613, CEd. C. 751.

(b.) *ἡθάνετη* K. 404, *Θηροφόνη* Theoc. 11, *πολυξίνην* Pind. N. 3. 3, *παλυσμήτη* Ar. Pax, 978, for the common *ἡθάναντες*, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὰ χεῖρες* vi. 1. 8 (the fem. form *τᾶ* scarcely belongs to classic Greek); *τούτω τᾷ ἡμέρα* Cyr. i. 2. 11; *τούτοις δὲ τοῖς κνησίοις* Pl. Leg.

898 a.; δύο τινὶ ἴσταν ἰδία ἔχοντες καὶ ἔχοντες, εἰς ἰσόμεθα... τοῦτο Pl. Phædr. 237 d.; ἰδόντες καὶ παθόντες Soph. CEd. C. 1676; πληγίντι O. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ἰ πολίτης, -ου, belonging to a city (Ἰσὶ πολίταις Æsch. Th. 253), citizen, ἡ πολίτις, -ιδος · ἰ ἐκίτης, ἡ ἐκίτις, suppliant; ἰ Σκύθης, ἡ Σκύθις, Scythian; ἰ Μιγαρείς, -ίως, ἡ Μιγαρίς, Megarian.

β. The compounds of ἔτος, year (in -ης, -ις of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ἰ ἑπταίτης, τὸ ἑπταίτης, seven years old, and ἡ ἑπταίτις, -ιδος · τὸν ἑξήτη καὶ τὴν ἑξήτη Pl. Leg. 794 c.; τὰς τριακοντούτους σπονδάς Th. i. 23, but τριακοντούτιδων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ις have a poetic (particularly Epic) fem. in -ια; as, ἡριγνής, -ίς, ἡ ἡριγνίῃ A. 477. So μουνογινίῃ, ἡδυσιῃ, Δισπύτιῃ Soph. CEd. T. 463.

δ. Add ἰ ἡ πῖον, and ἡ πῖον, fat; ἰ πρῖος, old, venerable. Fem., chiefly poet., πρῖος, πρῖος, πρῖος, πρῖος, πρῖος · ἰ ἡ μάκαρ, and ἡ μάκαιρα, blessed, poetic; ἰ ἡ πρόφρων, and Ep. ἡ πρόφρων K. 290, kind.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μῖγας, great, and πολύς, much (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μιγα- and πολ-, according to Dec. III. The other cases are formed from the roots μιγαλ- and πολλ-, according to Dec. I. and II. The Voc. μιγάλε occurs only Æsch. Th. 822. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ἰ πῖος, ἡ πῖα, τὸ πῖον, full. The Masc. and Neut. are formed from π- according to the Attic Dec. II. (§ 98); the Fem. is formed from π-ι-. Ion. πῖος, Ep. πῖος, -η, -ον. So, likewise, in Att. writers, the plural compounds ἰμῖος, ἰμῖος Cyt. vi. 2. 7, περίπῖος Ib. 33. In like manner ἰλῖος Pl. Phædo, 95 a, N. pl. from ἰλῖος, -ων, contr. from ἰλῖος, -ον.

ἰ πῖος (by some written πῖος), ἡ πῖα, τὸ πῖον (πῖον), mild. In this adj., forms from π- of Dec. II., and from π- of Dec. III., are blended (see § 20). Ion. πῖος.

ἰ ἡ σῶς, τὸ σῶν, safe. In this adj., contract forms from π- are blended

with forms from *r. σω-* (contr. from *σαο-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

	<i>ῥ, ῥ</i>		<i>τῶ</i>
S. N. ( <i>σῶς</i> ) <i>σῶς</i>	<i>σῶς</i> iii. 1. 32	( <i>σῶον</i> ) <i>σῶν</i>	
A. ( <i>σῶον</i> ) <i>σῶν</i>			
P. N.	<i>σῶσι</i> , ( <i>σῶσις</i> ) <i>σῶς</i>	( <i>σῶα</i> ) <i>σῶ</i> , <i>σῶα</i>	
A.	<i>σῶουσι</i> , ( <i>σῶσις</i> ) <i>σῶς</i>		

There is also an Epic form *σός*. With the above may be compared the Homeric *ζῶς* E. 87, Acc. *ζών* II. 445, contr. from *ζῶς*, *ζῶον*, = the common *ζῶς*, *ζῶον*, living.

§ 136. REMARKS. 1. Some compounds of *γίλως*, laughter, and *νίρας*, horn, may receive either the Attic second, or the third declension; as, *φιλόγυλας*, -ων, G. -ω and -ωτος, laughter-loving, *χρυσόκρινος*, -ων, G. -ω and -ωτος, golden-horned. Shorter forms also occur, according to the common Dec. II.; as, *δίκριον*, *νῆκρινος*, *ἄκρινος*.

2. Some compounds of *πούς*, foot, have secondary forms according to Dec. II.; as, *πολύπους* (poet. *πολυπόους*), many-footed, G. *πολύποδες* and *πολύπου*· *τρίπους*, -οδος, and Ep. *τρίπος*, -ου, X. 164, three-footed; *Τρις ἀλλέπος* Θ. 409; *ἱσπασιν ἀλλοπαδίσσιν* Hom. Ven. 218. See *Οἰδίπου* (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰῦς* B. 819, and *ἡς* II. 464, good, brave, *τῶ ἰῦ* Γ. 235, *ἰῦ* E. 650 (both adverbial), and *ἡς* P. 456, Gen. *ἡς* A. 393 (cf. § 121. 3), Acc. *ἰὺ* Θ. 303, and *ἡς* E. 628; Gen. pl. neut. *ἰῶν* Ω. 528; *ἰ* *εἰρήρος* Δ. 266, trusty, Pl. *εἰρήρης*, *εἰρήρας*, Γ. 47, 378; *ἰ* *πολύρηνος* λ. 257, rich in sheep, Pl. *πολύρηνος* I. 154 (see also *πολύρηνος* below, 4. δ); *αἰπὺς* ἔλιθρος N. 773, *ἱλιος* αἰπύ O. 71, *ἱλιος* αἰπινῇ N. 773, πόλιν αἰπὴν N. 625, αἰπὰ ῥίεθρα Θ. 369, Πηδάσιν αἰπήσσαν Φ. 87; *ἀργῆσι* Γ. 419, *ἀργήτα* Θ. 133, *ἀργίτι* A. 818, *ἀργίτα* Φ. 127; *ἀργύριον* Σ. 50, *ἀργυρον* Ω. 621; *τόλιν* ... *ἐνταίχιον* A. 129, πόλιν ἐνταίχια II. 57; *Τροίην* *εἰρβάλακα* Γ. 74, *Τροίην* *εἰρβάλων* I. 329; *πολύτλας* s. 171, *πολυτλήμων* σ. 319, *πολύτληται* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: *ῥ, ῥ* *ἄδακρυς*, *τῶ ἄδακρυ*, tearless, Acc. *ἄδακρον* (the other cases supplied by *ἄδάκρυτος*, -ον); *πολυδάκρυς*, tearful (supplied in like manner by *πολυδάκρυτος*); *ῥ* *πρίσβυς* (for fem. see § 134. δ), old, as subst. elder, ambassador (in the last sense G. *πρίσβιος* Ar. Ach. 93), A. *πρίσβυν*, V. *πρίσβυ*· Pl. *πρίσβις*, *πρίσβης* Hes. Sc. 245, elders, ambassadors, G. *πρίσβιον*, D. *πρίσβισι*, *πρίσβυσιν* Lyc. 1056, A. *πρίσβις*, Du. *πρίσβη* Ar. Fr. 495 (the plur. in the sense of ambassadors was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ῥ* *πρίσβυτης*, old man, and *ῥ* *πρίσβιότης*, ambassador); *φρῶδος*, -η, -ον, gone, which, with the Nom. throughout, has only the Gen. *φρῶδου* Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, *ῥ* *πότνια* (and sometimes *πότνῃ*), revered, *τὴν πότνιαν*, αἱ *πότνιαι*· *ῥ* *θάλεια*, *τὰ θάλεια*, blooming, rich (Hom.), *ῥ* *λίς* and *λισή* (always with *πίστη*), μ. 64, 79, γ. 293, s. 412, = *λίς*, fem. of *λίσος*, smooth; *τῶ βεῖ* (r. *βεῖ*) Hes. ap. Strab. 364, = neut. of *βερίβυς*, heavy; *τῶ ῥῥ* (r. *ῥῥ*) Soph. Fr. 932, = neut. of *ῥῥίος*, easy (compare with *βεῖ* and *ῥῥ*, the neuters *δῶ*, *κεῖ*, &c., § 127. α); *τὰ ῥεα* and *ῥεα*, pleasing (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as *οἱ θαμίαι* K. 264, and *ταρφίαι* A. 387 (yet *ταρφύς* Aesch. Th. 535), *thick, frequent*, *αἱ θαμνίαι* A. 52, and *ταρφύαι* T. 357 (accented as if from *θαμνίος* and *ταρφύος*), *τὰ ταρφία* A. 69, *ἱερὸν ἄρματις... ἴππων* II. 370; *οἱ πλίαι* A. 395, *τοὺς πλίαι* B. 129 = *πλίονις, πλίοναις*, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, *τοῦ δυοῦ ἀμαρτος*, *unhappily wedded*, Aesch. Ag. 1319; *καλλιγύναικος*, *having beautiful women*, Sapph. (135), *καλλιγύναικος* Pind. P. 9. 131, *Ἑλλάδα καλλιγύναικα* B. 683; *πολύαρον Θυσίην* B. 106; *πολυπάταγμα θυμῶν* Pratin. ap. Ath. 617 c; *ὕψικίρᾱτα πίτραν* Ar. Nub. 597; *χίρηνος, χίρηνι, χίρην*, also Pl. *χίρηνις, χίρην* (of which *χίρην* σ. 229, ν. 310, is a doubtful variation), A. 80. Δ. 400, &c. = *χίρηνος, &c.*, *worse*.

## CHAPTER IV. ●

### NUMERALS.

[TT 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question, *πόσοι; how many?* (2.) the ORDINAL, answering the question, *πόσιος; which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, *ποσताῖος; on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοῦς, τὰς, πέντε*, *five*. Those above 100 are declined like the plural of *φίλιος* (¶ 18).

NOTES. α. Εἴς, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἄσπις μυρία καὶ τετρακκοσία*, 10,400 *infantry*, i. 7. 10, *ἵππων ἑκακισχιλίην*, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: *ἑίς* Hes. Th. 145, *ἦς* Theoc. 11. 33 (in some Mss.), Inscr. Heracl., *ἰῶ* Z. 422, *οὐδαμί-ας* (by some written *οὐδαμῆς*) Hdt. iv. 114, *δοῦ* Γ. 236, *δυῶν* Hdt. i. 94, *δυοῖσι* Ib. 32, *τριῶσι* Hippon. Fr. 8, *τίτταρις* Hdt. vii. 228 (Inscr. Lac.), *τίτταρα* Hes. Op. 696, *τιττόρων* Theoc. 14. 16, *πίσσυρις* ε. 70, *πίσσυρας* O. 680, *τίτταρις* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πέμπε* Aol., 12 *δυῶδεκα* and *δυοκαδέκα* Ion. and Poet., 20 *εἰκοσι* Ep., *εἰκασι* Dor., 30 *τριήκοντα* Ion. (we even find Gen. *τριηκόντων*

Hes. Op. 694, Dat *τριηκόντισσιν* Anthol.), 40 *τισσερῆκοντα* and *τισσερῆκοντα* Ion., *τετρώκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. a) Ion., 90 *ιννήκοντα* c. 174, 200 *διηκόσιοι* Ion., 9,000 *ιννιάχιλοι* Ξ. 148, 10,000 *δεκάχιλοι* Ib.

β. *Εἷς* has two roots, *iv-* and *mi-*. Its compounds *οὐδείς* and *μηδείς* (which, for the sake of emphasis, are also written separately, *οὐδὲ εἷς, μηδὲ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυσῶν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυσί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μνηῶν* vii. 6. 1, *δύο μοιρῶν* K. 253, *δύω κατόνισσι* N. 407, *χιρεῖν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τίσσαρις*, see § 70. 1. In the compounds *δικα-τρις*, *τισσαρισκαίδικα*, and its equivalent *δικατίσσαρις*, the components *τρις* and *τίσσαρις* are declined; thus, *δικατρις*, *δικατρία*, *δικατριῶν* · *ταῖς τισσαρισκαίδικα*. Yet we sometimes find *τισσαρισκαίδικα* (Ion. *τισσερισκαίδικα*), and even *τισσαρκαίδικα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τίσσαρις καὶ δίκα*. So *τρις γι καὶ δίκα* Pind. O. 1. 127, *τρία καὶ δίκα* Hdt. i. 119.

ε. The cardinals become collective or distributive by composition with *σύν* · as, *σύνδυο*, two together, or two at a time, vi. 3. 2, *σύντρεις* i. 429, *συνδωδίκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπί* · as, *ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, six companies, each a hundred men, iii. 4. 21; *κατὰ τετρακισχίλιους*, 4,000 at a time, iii. 5. 8; *εἰς ἑκατόν*, 100 deep, Cyr. vi. 3. 23; *ἐπὶ τεττάρων*, four deep, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρίαί*, plur. of *μυρία*, vast, countless, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-τος*, except *δεύτερος*, *ἕβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-οστός*.

NOTES. α. Dialectic forms are, 1 *πρᾶτος* Dor., 3 *τρίτατος* Ep., 4 *τίττατος* Ep., 7 *ιβδόματος* Ep., 8 *ὀγδάτος* Ep., 9 *ἐνάτος* Ep., 12 *δωαδίκατος* Ion., 14 *τισσερισκαδίκατος* Ion., 30 *τριηκοστός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δίκατος*, Th. v. 56; *τίτατος καὶ δίκατος*, Ib. 81; *πίμπτος καὶ δίκατος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστός*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ον*; thus, *δεύτερος*, *δευτεράιος*, *-ᾶ*, *-ον*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ον*.



[6th after 10] 16th of the month Boëdromion, Dem. 261. 12; ἀποσπηρεῖν ἡμέτη ἐπὶ δεκάτῃ, Id. 279. 17; βοηδρομῶντος ἡμέτη μιστ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρέτος γὰρ γίνωνται πρὸς δίκ' ἄλλαισιν γυναῖς, Æsch. Prom. 773.

β. Instead of adding eight or nine, *subtraction* is often employed; as, νῆες ...μῖās δίουσαι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυὶ δυοῖν διούσαις πεντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν διούσαις εἴκοσι ναυσί, H. Gr. i. 1. 5; πεντήκοντα δυοῖν δίουσα ἡμέτη, Th. ii. 2; ἐνὸς δίου εἰκοστὸν ἡμέτη, Id. viii. 6 (cf. ὅγδοον καὶ δέκατον ἡμέτη, Id. vii. 18); ἐνὸς δίου τριακοστὸν ἡμέτη, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακοσίων ἀποδίουσα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of *fractions* with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρικά, *three half-darics*, i. e.  $1\frac{1}{2}$  darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιτάλαντον, *the third talent a half one* i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + τέταρτον ἡμιτάλαντον = τάλαντα δέκα,  $6\frac{1}{2} + 3\frac{1}{2} = 10$ , Ib. (compare in Lat. *sestertius*, shortened from *semistertius*): (c) Less classic, δύο καὶ ἡμισίαν μνᾶν, δύο καὶ ἡμισυ δραχμῆς, Poll. ix. 56, 62: (d) ἑσπεριον, *a third in addition*, i. e.  $1\frac{1}{3}$ , Vect. 3. 9; ἑσπεριον,  $1\frac{1}{3}$ , Ib.: (e) ἡμιόλιον, *half as much again*, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals, with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of *root*, than of *affix*. Thus, the 1st Person has the *roots*, Sing. *μ-*, or, as a more emphatic form, *ἡμ-*, Pl. *ήμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ὑμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a *connecting vowel*, which in the Sing. and Pl. is *-s-* (in the Dat. sing. passing into the kindred *-o-*, § 28), but in the Du., *-u-*. The *flexible endings* are Sing. Gen. *-s*, Dat. *-s*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me*, *te*, *se*; *ego*, *tu*, Nom. of 3d Pers. wanting); Pl. Nom. *-es*, Gen. *-on*, Dat. *-in* (the flexible ending of the old Indirect Case, § 83), Acc. *-as*; Du. Nom. *-u* (in the prolonged forms *νῶϊ*, *σφῶϊ*, the *-i* appears to have come from an imitation of



the Gen.), Gen. ἦν. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, ἡ-ῖ-ο ἡμοῖ, σ-ῖ-ο σοῖ, ἡ-ῖ-ο οὖ (ἡ-ῖ-ι, ἡ-ῖ-ι) ἡμοί, (σ-ῖ-ι) σοί, (ἡ-ῖ-ι) οἶ. ἡ-ῖ-ι-ς ἡμῖς, ὑ-ῖ-ι-ς ὑμῖς, (σφ-ῖ-ι-ς) σφῖς. ἡ-ῖ-ι-ων ἡμῶν, ὑ-ῖ-ι-ων ὑμῶν, σφ-ῖ-ι-ων σφῶν (ἡ-ῖ-ι-ιν) ἡμῖν, (ὑ-ῖ-ι-ιν) ὑμῖν (σφῖν exhibits a different formation without a connecting vowel); ἡ-ῖ-ι-ας ἡμᾶς, ὑ-ῖ-ι-ας ὑμᾶς, σφ-ῖ-ι-ας σφᾶς. ι-ῶ-ις νῶ, σφ-ῶ-ις σφῶ (νῶ and σφῶ are sometimes written incorrectly νῶ and σφῶ, as if contracted from νῶι, σφῶι, § 25. α); ι-ῶ-ιν νῶν, σφ-ῶ-ιν σφῶν (σφῶν, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of ἰγῶ are not enclitic, the longer forms ἡμοῖ, ἡμοί, ἡμί are employed.

2. The pronoun οἷ is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms σφῖς and σφῖα first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives ἡμῖθεν, σῖθεν, ἰθεν. (b) the Accusatives ἡν and σφί, without distinction of number or gender; (c) the Dat. pl. σφίν, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of ἰγῶ and οῦ with the ultima short (especially Sophocles); thus, ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, ἡμῖο, &c.; (b) from protraction, as, ἡμῖο, σῖο, ἰο, ἡμῖων, ὑμῖων, σφῖων (§ 47. N.); (c) from peculiar contraction, as, ἡμῖ, σῖ, ἰ ( § 45. 3); (d) from the use of different affixes, as Gen. Ep. -θεν (ἡμῖθεν, σῖθεν, ἰθεν, § 84), Dor. -ος (ἡμῖος, contr. ἡμῖς, σῖος, contr. σῖς, with s doubled σῖς, and, similarly formed, ἰῖς); Dat. sing. Dor. -ιν (ἡμῖν, σῖν, ἰν); (e) from the retention of primitive forms without the flexible ending, as, ἡμῖ, ἡμῖς, ὑμῖ, ὑμῖς, σφί (compare the sing. ἡμί, σί, ἰ, and see §§ 83, 86); (f) from variation of root; as, Dor. τ- for σ- (σῖ, σῖν, σῖο, σῖ, Lat. tu, tui, tibi, te, § 70. 2); Æol. F- for the rough breathing (Fῖθεν, Fῖ, Fῖ- Lat. s: sui, sibi, se); Dor. ἡμ-, Æol. and Ep. ἡμμ-, for ἡμ- (ἡμῖς, ἡμῖς, &c.); Æol. and Ep. ὑμμ- for ὑμ- (ὑμῖς, &c.); Dor. ψ- and φ-, Æol. ἄσφ-, for σφ- (ψῖν, ψί, φῖν, ἄσφῖ, ἄσφῖ). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: ἰγῶν A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 931, ἰώνγα (= ἰγῶγα) Cor. 12, ἰώγα Ar. Ach. 898; ἡμῖο K. 124, Hdt. i. 126, ἡμῖο A. 174, ἡμῖ A. 88, Hdt. vii. 158, μῦ A. 37, Hdt. vii. 209, ἡμῖθεν A. 525, Eur. Or. 986, ἡμῖθεν Sapph. 89; ἡμῖν Theoc. 2. 144, Ar. Av. 930; ἡμῖς Hdt. ii. 6, ἡμῖς Ar. Lys. 168, ἡμῖς Φ. 432, Theoc. 5. 67; ἡμῖων Γ. 101, ἡμῖων E. 258, ἡμῶν Theoc. 2. 158, ἡμῖων Alc. 77; ἡμῖν A. 147, ἡμῖν or ἡμῖν, λ. 384, Soph. CEd. T. 39, 42, 103, Ar. Av. 386, ἡμῖν Theoc. 5. 106, ἡμῖς A. 344, Theoc. 1. 102, ἡμῖν N. 379, Alc. 86 (15), ἡμῖς Alc. 91 (78); ἡμῖς Θ. 211, Hdt. i. 30, ἡμῖς σ. 372, ἡμῖ Ar. Lys. 95, ἡμῖς A. 59, Sapph. 93 (13), Theoc. 8. 25; νῶς Cor. 16, νῶι Δ. 418, Π. 99 (νῶν?), νῶ E. 219,



exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi. = \sigma + \Phi$ ). In the separation of the two persons, the sign  $\sigma$  became appropriated to the 2d Pers. (but in the Dor.,  $\sigma$ -, as in the Lat., and also in the verb-endings  $-\sigma\iota$ ,  $-\sigma\sigma\iota$ ,  $-\sigma\iota\sigma$ ); and the rough breathing to the 3d Pers. (in an early state of the language, this was  $\Phi$ -.; in Lat. it became  $s$ -.; while in the article we find both the rough breathing and  $\sigma$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\tau$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\iota\gamma\acute{\epsilon}\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\iota\gamma\acute{\iota}\nu$ , which passed, by a change of  $\nu$  to its corresponding vowel (§ 50) and contraction, into ( $\iota\gamma\epsilon\alpha$ )  $\iota\gamma\acute{\omega}$  (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *íw*, the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $\Phi$ , which with the preceding  $\sigma$  passed into  $\vartheta$  in the common Greek (cf. § 117. N.), but in the Boeot. into  $\sigma\upsilon$  (compare the Lat. *tū*, § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $\Phi$ , on account of the initial  $\Phi$ ), before which precession took place (§ 118), so that the form became  $\Phi\acute{\iota}\Delta$ , and from this,  $\acute{\iota}\Delta$  or  $\acute{\iota}\Delta$ , and, by dropping the  $\Delta$ ,  $\acute{\iota}$  or  $\acute{\iota}$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\acute{\iota}\nu$  or  $\acute{\iota}\nu$ , of which  $\mu\acute{\iota}\nu$  and  $\nu\acute{\iota}\nu$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\epsilon\mu\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\sigma\epsilon\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\epsilon\alpha\upsilon\tau\acute{o}\upsilon$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\acute{o}\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\acute{\eta}\mu\omega\upsilon\alpha\upsilon\tau\acute{o}\omega\upsilon$ ,  $\acute{\upsilon}\mu\omega\upsilon\alpha\upsilon\tau\acute{o}\omega\upsilon$ ,  $\sigma\phi\omega\upsilon\alpha\upsilon\tau\acute{o}\omega\upsilon = \acute{\iota}\alpha\upsilon\tau\acute{o}\omega\upsilon$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\acute{\epsilon}\mu' \alpha\acute{\iota}\rho\acute{\epsilon}\nu$  A. 271,  $\acute{\eta}\mu\acute{\iota}\theta\iota\upsilon\pi\epsilon\pi\acute{\iota}\delta\acute{o}\sigma\epsilon\mu\alpha\iota \alpha\upsilon\tau\acute{o}\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\acute{o}\nu \mu\iota\upsilon$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\acute{o}\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\acute{\epsilon}\mu\iota\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\acute{\epsilon}\mu\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\sigma\iota\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\sigma\alpha\upsilon\tau\acute{o}\upsilon$ ,  $\acute{\iota}\text{-}\alpha\upsilon\tau\acute{o}\upsilon$   $\acute{\alpha}\upsilon\tau\acute{o}\upsilon$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\alpha\upsilon\upsilon$  (§ 45. 6):  $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\upsilon$   $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\upsilon$ . The other cases imitate the form of the Gen.:  $\acute{\epsilon}\mu\iota\alpha\upsilon\tau\acute{o}\varsigma$ ,  $-\acute{\iota}\nu$ . The Doric forms  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega$ ,  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega\iota$ ,  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega\iota$ ,  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega\iota$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\acute{o}\varsigma$ . Apollonius cites the comic Nom.  $\acute{\epsilon}\mu\alpha\upsilon\tau\acute{o}\varsigma$  from the Metæci of the comedian Plato.

§ 145. C. RECIPROCAL,  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$ . This pronoun is formed by doubling  $\alpha\lambda\lambda\acute{o}\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\alpha\lambda\lambda\acute{\alpha}\lambda\omega\upsilon$  (Theoc. 14. 46), see § 44. 1. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\iota\upsilon$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\acute{o} \delta\epsilon\acute{\iota}\nu\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, τὸν δαῖνα γινώσκεις; *Do you know Mr. So and So?* Ar. Thesm. 620. Ὁ δαῖνα τοῦ δαῖνος τὸν δαῖνα εἰσαγγέλλει, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, τοῦ δαῖνα Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, δαῖνα. It appears to be simply an extension of the demonstrative τοῦ, by adding -ιν- or -ινα, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When -ιν- was appended, it received a double declension; when -ινα, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name ἀρθεον, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name ἀρθεον became, in Latin, *articulus* (*small joint*, from artus, *joint*, a word of the same origin with ἀρθεον), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, οὗτός ἐστιν ὃς ἀνὰρ ἐν εἰδῇ, *this is the man whom you saw*; τὸ ρόδον ὃ ἀνθῇ, *the rose which blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms εἰς and εἴ of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, ὁ, ἡ, τὸ. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, ὁ, ἡ, οἱ, αἱ, with the τ- *forms* of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms εἰς and εἴ are also used, for the sake of metre, euphony,

Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτινος*, but *ὅτεο* *οἷου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. α. The forms *ἄττα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄτινα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *τά* = *τινά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄττα*, *ἄττα*.

β. The forms which occur in Homer of *τις*, *τίς*, and *ὅστις*, which is the same with *ὅστις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ὅστις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ὅστις*: *ὅτις* Γ. 279 (*ὅστις* 167), *ὅτις* Θ. 408; *τις* Cyr. viii. 5. 7; *τις* Soph. CEd T. 1435, *ὅτις* l. 9. 21, *τις* π. 305, Hdt. i. 58, *τίς*; B. 225, *ὅτις* α. 124, *τις* (§ 45. 3) B. 388, Hdt. i. 19, *τις* Σ. 192, Hdt. v. 106, *ὅτις* ρ. 422, Hdt. i. 119, *ὅτις* ρ. 121; *τις* A. 299, i. 9. 7, *τις*; Soph. El. 679, *ὅτις* ii. 6. 23, *τις* Hdt. ii. 48, *τίς*; Hdt. i. 117, *ὅτις* β. 114, Hdt. i. 95, *ὅτις* M. 428; *ὅτις* Σ. 204 (*ὅτις* B. 188); *οὐτινος* *ἄττα* Cyr. ii. 2. 13, *ὅτις* *ἄττα* A. 218, *ἄττα* Rep. Ath. 2. 17, *ἄττα* A. 554, Hdt. i. 138, *ὅτις* X. 450 (*ἄτινα* A. 289); *τις* Hdt. v. 57, *τίς*; Ω. 387, *τίς*; v. 200, *ὅτις* α. 39, Hdt. viii. 65, *ὅτις* vii. 6. 24; *τίς* Hdt. ix. 27, *ὅτις* O. 491, *ὅτις* Hdt. ii. 82, *ὅτις* Soph. Ant. 1335; *ὅτις* O. 492 (*ὅτις* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ὅς*, *ὅς*, *ὅς*, *τίς*, and *τις*. Forms which have the same letters may be often distinguished by the accentuation; as, *οἱ*, *οἱ*, *οἱ*. Special care is also required in distinguishing the forms of *οὗτος*, those of *αὐτός*, the combined forms of *ὁ αὐτός*, the same, and the contracted forms of *ἑαυτοῦ*.

## CHAPTER VI.

## COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

## I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κούφος, *light*,

σοφός, *wise*,

κρυφότερος,

σοφώτερος,

κρυφώτατος.

σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοξινότριος* υ. 376, *λαρώτατος* β. 350, *διζυρώτερον* P. 446, *διζυρώτατον* ι. 105. In respect to *κινός*, *empty*, and *στινός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυσσηματώτερον* Eur. Ph. 1348, *βαρυποτομωτάτος* Ib. 1345, *εὐτεκνώτατος* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, *ancient*,

φίλος, *dear*,

*friendly*,

ἤσυχος, *quiet*,

ἔρδωμένος, *strong*,

λάλος, *talkative*,

παλαιότερος,

φίλτερος,

φιλαίτερος,

ἡσυχαιέρος.

ἐρδωμενέστερος,

λαλίστερος,

παλαιάτατος.

φίλιτατος.

φιλαίτατος.

ἡσυχαιάτατος.

ἐρδωμενέστατος.

λαλίστατος.

NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλότατος*, Mem. iii. 11. 18, *φιλόων* (§ 159) *ω*. 268, *φιλοστος*, Soph. Aj. 842, *ἡσυχώτατος*, Id. Ant. 1089.

(b.) The change of *-ος* into *-σσ-* belongs particularly to contracts in *-ος*. These contracts, and those in *-ιος*, are likewise contracted in the Comp. and Sup.; as,

<i>ἀπλῖος</i> , simple,	<i>ἀπλοῖστος</i> ,	<i>ἀπλοίστατος</i> ,
<i>ἀπλοῦς</i> ,	<i>ἀπλούστος</i> ,	<i>ἀπλούστατος</i>
<i>παρφύριος</i> , purple,	<i>παρφυριώτατος</i> ,	<i>παρφυριώτατος</i> ,
<i>παρφυροῦς</i> ,	<i>παρφυρώτατος</i> ,	<i>παρφυρώτατος</i> .

But *ἀπλωότερος*, less fit for sea, Th. vii. 60, *ὕχρωότερος*, Ec. 10. 11, *ὠνώτατος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γραιῖος*, old, *σχολαῖος*, at leisure; of *-ος* changed to *-αι-*, *ἴδιος*, clear, *ἴδιος*, private, *ἴσος*, equal, *μίσος*, middle (see §. below), *ἔρθριος*, at dawn, *ἔψιος*, late, *πρώιος*, early; of *-ος* changed to *-ισ-*, *αἰδοῖος*, august, *ἄκρᾶτος*, unmixed, *ἄσμινος*, glad, *ἄφθονος*, bountiful, *ἰσπίδος*, level, *ὑψίωρος*, pure, *ἡδυμος*, sweet (poet.); of *-ος* changed to *-σ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

δ. *Μίσος* and *νίος* have old superlatives of limited and chiefly poetic use in *-ατος*; thus, *μίσατος*, midmost, Ar. Vesp. 1502, Ep. *μίσσατος*, Θ. 223, *νίατος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νίατος*, B. 824. Compare *ἰσχνατος*, (*πρήνατος*) *πρώτος*, and *ὑπανατος* (§ 161. 2).

### § 157. 2.) *-εις* and *-ης* become *-εσ-*; as,

<i>χαρίεις</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i> .
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .

REMARK. In adjectives of the first declension, and in *ψιυδής*, *-ης* becomes *-ισ-*; as, *πλειονέστης*, *-ου*, *conetous*, *πλειονετίστατος*. *ψιυδής*, *-ιος*, *fulae*, *ψιυδίστατος*. Except, for the sake of euphony, *ὕβριστής*, *-ου*, *insolent*, *ὕβριστότερος* v. 8. 3, *ὕβριςτάτατος*, Ib. 22 (referred by some to *ὕβριςτος*).

### 3.) *-υς* becomes *-υ-*; as,

<i>πρεσβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰθύντατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-*; as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,		<i>ἀρπαγίστατος</i> .
<i>ἐπιχαρίς</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριτώτερος</i> ,	<i>ἐπιχαριτώτατος</i> .

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάρετατος* λ. 483; *μίλει*

-ανος, black, *μυλάντιρος*, Δ. 277, and *μυλανώτιρος*, Strab.; *ἐφῆλιξ*, -ιος, *elderly*, *ἐφελικίστιρος*; *βλάξ*, -ᾶπος, *stupid*, *βλακώτιρος*, -άτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read *βλακώτιρος*, and *βλακώτατος* or *βλακίστατος*. From *ἄχαρις*, disagreeable, we find the shorter form *ἀχαρίστιρος*, v. 392.

β. The insertion of -ισ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, *αἶψαν*, *ripe*, *πισκίτιρος* Æsch. Fr. 244; *πίων*, *fat*, *πίότιρος*, Hom. Ap. 48, *πίότατος*, I. 577 (as from the rare *πίος*, Orph. Arg. 508); *ἐπιλήσμων*, *forgetful*, *ἐπιλησμέατος*, Ar. Nub. 790 (*ἐπιλησμονίστιρος*, Apol. 6).

### B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδίστος.
ταχύς, <i>swift</i> ,	θάσσων, θάτιων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλέων,	πλείστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλίστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχίστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθίστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is π, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, *ταχύς* (originally *θάχύς*, § 62), *θαχίων* *θάσσων*, Neut. *Θάσσειν* (the regular *ταχίων* is also common in late prose); *ἐλάχύς* (Epic; *ἐλάχεια* Hom. Ap. 197), *small*, *ἐλάσσειν*; *παχύς*, *thick*, *παχίων* (Arat.) *πάσσειν*, ζ. 230; from ρ. ἡκ-, Comp. *ἥσσειν*, *inferior* (Ion. *ἴσσειν*, Hdt. v. 86); *γλυκύς*, *sweet*, *γλυκίων* (Σ. 109) *γλύσσειν*, Xenophan.; *μακρός*, *long*, *μάσσειν* poet., θ. 203, Æsch. Ag. 598; *κράτύς* (Epic, II. 181), *strong*, *κρίσσειν* (Ion. *κρίσσειν*, Hdt. i. 66); *βραδύς*, *slow*, *βραδίων* (Hes. Op. 526) *βράσσειν* K. 226; *βαθύς*, *deep*, *βαθίων* (Tyr. 3. 6) *βάσσειν*, Epicharm.; *μήγας* (the only adj. in -ας compared in -ίων, -ιστος), *μεγίων* *μείζων* (Ion. *μίζων* Hdt. i. 202); *ἄλγος*, *ἄλγυν*, Call. Jov. 72 (*ὑπολίζοντι* Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσειν and -ζω.

γ. The root of *πολύς* is *πολε-*, by syncope *πλε-*. From this short root are formed the comparative and superlative. *Πλίων* is a yet shorter form for *πλείων*. The longer form is more common in the contracted cases and plural, but the neut. *πλίον* is more used than *πλείον*, especially as an adverb. The neut. *πλείον* sometimes becomes *πλεῖν*, but only in such phrases as *πλεῖν ἢ μύριοι*, *more than ten thousand*. The Ionic contracts -ιο- into -ιυ- (§ 45. 3); as,



πλειῶν, πλειῶνος, πλειῶνς, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλείς A. 395, and πλείς B. 129, are comparative in sense, though positive in form

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος = beauty. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. E.

ε. Most adjectives which are compared as above have also forms in -τερος and -τατος; thus, βραδύς, slow, βραδύτερος, βραδίων, and βράδων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βράδιστος, Ψ. 310; μακρός, long, μακρότερος and μέσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ος, length) μήκιστος, Cyt. iv. 5. 28, Dor. μάκιστος, Soph. CEd. T. 1301. Other examples of double formation are αἰσχρός, ἰχθός, πονός (poet.), ρενουπέη, εἰκρός, pitiable, βαδύς, βραχύς, short, γλυκύς, παχύς, περιβύς, τεχός, ὀπός, swift, καπός (§ 160), φίλος (§ 156. α), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, good,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσω, κρείττων,	κράτιστος.
	λῶων,	λῶιστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀριότερος, Theog. 548; βίλτιος, Æsch. Th. 337, βίλτατος, Id. Eum. 487; φέρτιος, Id. Pr. 768, φέρτατος H. 289, φέρτος, Soph. CEd. T. 1159, and even Pl. Phædr. 238 d, φέρτιστος, Pind. Fr. 92; λωίων, β. 169, λωίτιος, α. 376 (the pos. form λωία occurs Theoc. 26. 32); κέρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βίντιστος, Theoc. 5. 76, κάρων, Tim. ap. Pl. 102 d; Ion κρίσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγινός, painful,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, bad,	κακίων,	κακίστος.
	χείρων,	χείριστος.
	ῥήσων, ῥήτων.	

Poet. κακώτερος, α. 343; χειρότερος, O. 513, χειρίων A. 114, χειριότερος, l. 248 (for the Epic χείρεος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἰσων (§ 159. β).

μικρός, small,	{ μικρότερος	μικρότατος.
ὀλίγος, little, few,	{ ἐλάσσω, ἐλάττων,	ἐλάχιστος.
	μείων,	ὀλίγιστος.

Poet. *ἰσχυρός*, *ἰλίκων* (§ 159. β); *μειότερος* Ap. Rh. 2. 368, *μῦστος*, Bion, 5. 10 (yet common reading *μήστος*).

*ῥαδίος*, *easy*,

*ῥάων*,

*ῥᾶστος*.

Poet. *ῥήδιος*, λ. 146, *ῥήδιος*, Theoc. 574, *ῥήτιρος*, Σ. 258, *ῥήτιρος* Pind. O. 8. 78, *ῥήιτος*, δ. 565, *ῥάιτος*, Theoc. 11. 7, *ῥήιτατος*, τ. 577. The common foundation of the forms of this word appears to have been *ῥᾶιδ-* (see §§ 118, 119).

## § 161. 1. Examples of double comparison.

*ἰσχατος*, *last*, *extreme*, *ἰσχατώτερος* (Οἶσι γὰρ τοῦ ἰσχατοῦ ἰσχατώτερον εἶναι. Aristl. Metaph. 10. 4), *ἰσχατάτατος*, H. Gr. ii. 3. 49.

*πρότερος*, *before*, comic *προτεραιότερος* Ar. Eq. 1164;

ΚΑ. Ὅρῃς; ἰγὼ σοι πρότερος ἰσφίξω δίφρον.

ΑΔ. Ἄλλ' οὐ τρώπιζαν, ἀλλ' ἰγὼ προτεραιότερος.

*πρώτος*, *first*, *πρώτιστος*, *first of all*, B. 228.

*ἰλάχιστος*, *least*, *ἰλαχιστότερος*, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἁμεινότερος*, *ἀρειότερος*, &c.) in § 160. For *καλλιώτερον* Th. iv. 118, is now read *κάλλιον*.

## 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς*, *king*, *βασιλευότερος*, *more kingly*, a *greater king*, I. 160, *βασιλευτάτος*, *the greatest king*, I. 69.

*ἱταῖρος*, *friend*, *ἱταρότατος*, *best friend*, Pl. Gorg. 487 d.

*κλέπτης*, *thief*, *κλεψίστατος*, *most adroit thief*, Ar. Plut. 27.

*κύων*, *dog*, *κύντιρος*, *more dog-like*, *more impudent*, Θ. 483, *κύντατος*, K. 503.

*κέρδος*, *-ιος*, *gain*, *κερδίων*, *more gainful*, Γ. 41, *κερδίστος*, Æsch. Pr. 385.

*αὐτός*, *himself*, *αὐτότιρος* Epich. 2 (1), *αὐτότατος* (*ipsissimus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

*ἄγχυ* or *ἄγχου*, *near*, *ἀγχύτιρος*, *nearer*, Hdt. vii. 175, *ἀγχότατος*, Eur. Pel. 2, oftener *ἀγχιστος* Soph. Œd. T. 919.

*ἄνω*, *up*, *ἀνώτιρος*, *upper*, *ἀνώτατος*, *uppermost*, Hdt. ii. 125.

*ἡρέμα*, *quietly*, *ἡρεμίστιρος*, *more quiet*, Cyr. vii. 5. 63.

*πλησίον*, *near* (*πλησίος* poet. and Ion.), *πλησιαιότερος* i. 10. 5, *πλησιαιτάτος*, vii. 3. 29, also *πλησιίστιρος*, *-ίστατος*.

*πρᾶξι*, *of importance*, *πρᾶξιαιότερος*, *more important*, Pl. Gorg. 458 c, *πρᾶξιαιτάτος*.

*ἔξ*, *out of*, *ἰσχατος*, *extreme*.

*πρῶ*, *before*, *πρότιρος*, *former*, *πρώτος* (§ 156. δ), *first* (Dor. *πρᾶτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ*, *above*, *ὑπέρτιρος*, *superior*, *ὑπέρτατος* and *ὑπατος*, *supreme* (*ὑπερώτατος*, Pind. N. 8. 73).

*ὕστερ* (?), *ὑστέρτιρος*, *later*, *ὑστάτος*, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, *ἀλγίων, -ιστος* (from *ἄλγος, -ιος, pain*), and *ἀριστος* (like *ἀρετή*, from *ἄρης* or a common root, and signifying originally *best in war*), and also § 159. 2, 1. Add the poetic *κῆδιστος*, I. 642, *ῥιγίων, -ιστος*, A. 325, E. 873, *μύχαιος*, Ap. Rh. 1. 170, *μυχαίτατος* φ. 146, *ἐπλότιος, -τατος*, B. 707, Hes. Th. 137, &c.; and, from adverbs, *ἐπίσσιτος, -τατος*, Θ. 342, *παροίσιτος, -τατος*, Υ. 459, Ap. Rh. 2. 29, *ὕψιστος*, Theoc. 8. 46, *ὕψιον*, Pind. Fr. 232, *ὕψιστος*, Æsch. Pr. 720, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), wisely,	σοφώτερον, more wisely,	σοφώτατα, most wisely.
σαφῶς (from σαφής, § 157), clearly,	σαφέστερον, more clearly,	σαφέστατα, most clearly.
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶτεον,	τάχιστα.
αἰσχροῶς (from αἰσχρός, § 159),	αἰσχῖον,	αἰσχιστα.

NOTE. The adverbial termination *-ως* is sometimes given to the Comp. as, *χαλιπτανέως, more severely*, *ἐχθρόνως, in a more hostile manner*. So Sup. *ἐπιτομωτάτως, most concisely*, Soph. Oed. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in *-τέρω* and *-τάτω*; as,

ἄνω, <i>up</i> ,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, <i>afar</i> ,	ἐκαστέρω,	ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι or ἄγχου, <i>near</i> ,	ἄσσον,	ἄγχιστα.
μάλα, <i>very</i> ,	μᾶλλον,	μάλιστα.

So *πρωί, early*, and *ὀψί, late*, employ forms of the adjectives *πρωῖος, ὀψίος* (§ 156. c), derived from them. In *ἀσσετέρω* φ. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἱγγύς, <i>near</i> ,	ἱγγυτέρω,	ἱγγυτάτω.
	ἱγγυτέρον,	ἱγγύτατα.
(Not Att.) ἱγγιον,		ἱγγιστα.

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λούμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the *middle* voice takes the place of the *active*. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσσομαι · βαίνω, to go, βήσομαι · γινώσκω, to know, γινώσσομαι · εἰμί, to be, ἴσσομαι · μανθάνω, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίδχομαι, to receive, δύναμαι, to be able, ἵδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἔγεγραφα, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *α.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see ¶ 28.

### C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion* or *inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τραποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command*, or *entreaty*, as, γράφε, *write*; τυπτεύθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *α.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

### D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. α. The *first person singular* of the *Present indicative active*, or, in deponent verbs (§ 166. 2), *middle*, is regarded as the *THEME* of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

β. Verbs are divided, according to the *characteristic*, into MUTE, LIQUID DOUBLE CONSONANT, and PURE VERBS; and according to the *affix in the theme*, into VERBS IN -ω, and VERBS IN -μ (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see *Syntax*.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing μ to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been -σ (cf. §§ 143, 148). By uniting these affixes with the root φη-, to say, we have the forms,

φάμ, I or we say,

φάσ, you, he, or they say.

§ 172. A *plural* was then formed by affixing the plural sign σ (§ 83), with the insertion of ι to assist in the utterance. Thus,

1 Person.

2 and 3 Persons.

Sing. φάμ

φάσ

Plur. φάμιι

φάσιι

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form σ (in some cases, σθ or θ, in both which forms the θ would, by the subsequent laws of euphony, pass into σ, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing ι (cf. § 83), and in the 3d Pers. by inserting ν (cf. -σν, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.

2 Pers.

3 Pers.

Sing. φάμ

φάς

φάσ

Plur. φάμιι

φάσιι

φάσν

Dual φάμιι

φάσιι

φάσιι

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *s-* (in Sanscrit, *ā-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *s-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *s* (§ 172) was lengthened to *n*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάς	φάτ	ἴφам	ἴφας	ἴφατ
P. φάμιν	φάτι	φάντ	ἴφамιν	ἴφати	ἴφανт
D. φάμιν	φάτον	φάτον	ἴφамιν	ἴφατον	ἴφᾶτην

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτομ, I strike, the one struck* rubs his head and cries *τύπτομαι, tüptom-ah-ee, I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ε*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μην*, passing of course into *-μιν*, § 63). Thus *-μ* became *-μαι* and *-μιν*; *-ς*, *-σαι* and *-σο*; *-τ*, *-ται* and *-το*; *-ντ*, *-νται* and *-ντο*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *σθ* must pass into *σθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ε* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus *-τι*, *-τον*, *-την* became *-σθι*, *-σθον*, *-σθην*; and *-μιν* became *-μισθον* (*-μισθον*), or commonly *-μισθα* (*-μισθα*). In respect to the form *-μισθον*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φά-μ	φά-ς	φά-τ	φά-μαι	φά-σαι	φά-ται
P. φά-μιν	φά-τι	φά-ντ	φά-μισθα	φά-σθι	φά-ντο
D. φά-μιν	φά-τον	φά-τον	φά-μισθα	φά-σθον	φά-σθο



## SUBJECTIVE.

## OBJECTIVE.

	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ		ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-τε	ἴφα-ντ		ἴφά-μισθα	ἴφα-σθε	ἴφα-ντο
D.	ἴφα-μιν	ἴφα-τοιν	ἴφά-την		ἴφά-μισθα	ἴφα-σθον	ἴφά-σθη

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ο- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -ο- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (¶ 36).

## SUBJECTIVE.

## OBJECTIVE.

	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ις	-ιτ		γράφ-ομαι	-ισαι	-ιται
P.	γράφ-ομιν	-ιτε	-ιντ		γράφ-όμεθα	-σθε	-νται
D.	γράφ-ομιν	-ιτοιν	-ιτον		γράφ-όμεθα	-ισθον	-ισθον
Sec. S.	ἰγράφ-ομ	-ις	-ιτ		ἰγράφ-όμεν	-ισο	-ιτο
P.	ἰγράφ-ομιν	-ιτε	-ιντ		ἰγράφ-όμεθα	-ισθε	-ιντο
D.	ἰγράφ-ομιν	-ιτοιν	-ιτην		ἰγράφ-όμεθα	-ισθον	-ισθην

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ν ( §§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ι to assist the utterance. Thus the Inf. of φά- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the ν fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφιν-σθ-αι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (¶ 5), φάντ-ς, γράφιν γράφοντ-ς (the kindred ο was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference; as,  $\beta\omicron\epsilon\acute{\iota}\alpha\nu$ , but Lat. *boream*); thus,  $\phi\acute{\alpha}\nu \phi\acute{\alpha}\mu\iota\nu\text{-}\epsilon\varsigma$ ,  $\gamma\acute{\rho}\alpha\phi\iota\nu \gamma\acute{\rho}\alpha\phi\iota\mu\iota\nu\text{-}\epsilon\varsigma$ . We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

SUBJECTIVE.		OBJECTIVE.	
Inf.	$\phi\acute{\alpha}\nu\alpha\iota$ , $\gamma\acute{\rho}\alpha\phi\iota\nu\alpha\iota$	$\phi\acute{\alpha}\sigma\theta\alpha\iota$ , $\gamma\acute{\rho}\alpha\phi\iota\sigma\theta\alpha\iota$	
Part.	$\phi\acute{\alpha}\nu\tau\epsilon$ , $\gamma\acute{\rho}\alpha\phi\omicron\nu\tau\epsilon$	$\phi\acute{\alpha}\mu\iota\nu\epsilon\varsigma$ , $\gamma\acute{\rho}\alpha\phi\omicron\iota\mu\iota\nu\epsilon\varsigma$	

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in  $\iota$  (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus,  $\acute{\iota}\phi\alpha\mu\epsilon \phi\acute{\alpha}\iota\mu$ ,  $\acute{\iota}\phi\acute{\alpha}\mu\iota\nu \phi\acute{\alpha}\iota\mu\iota\nu$ ,  $\acute{\iota}\gamma\acute{\rho}\alpha\phi\omicron\mu \gamma\acute{\rho}\acute{\alpha}\phi\omicron\mu$ ,  $\acute{\iota}\gamma\acute{\rho}\alpha\phi\omicron\mu\iota\nu \gamma\acute{\rho}\acute{\alpha}\phi\omicron\mu\iota\nu$ . The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels  $-o$  and  $-i$  had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to  $-o\omega$  and  $-i\eta$ , attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169..γ), as denoting present time, takes the primary affixes. Thus,  $\gamma\acute{\rho}\alpha\phi\omicron\mu \gamma\acute{\rho}\acute{\alpha}\phi\omega\mu$ ,  $\gamma\acute{\rho}\acute{\alpha}\phi\omega\mu\acute{\alpha}\iota$ ,  $\gamma\acute{\rho}\acute{\alpha}\phi\omega\mu\alpha\iota$ ,  $\phi\acute{\alpha}\mu \phi\acute{\alpha}\omega\mu$ ,  $\phi\acute{\alpha}\mu\alpha\iota \phi\acute{\alpha}\omega\mu\alpha\iota$ . The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection  $-o\omega$  rather than  $-o\omega\iota$ , and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding  $\omega$ ; thus,  $-o\omega$ . In the objective inflection,  $-o\omega$ , of course, becomes  $-o\omega\omega$  (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign  $\nu$  (§ 172); thus,  $-o\omega\nu$ ,  $-o\omega\omega\nu$ . The new Plur. was still further strengthened by prefixing  $\nu$  (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending  $\sigma\alpha\nu$  (§ 181. γ) instead of  $\nu$ ; thus,  $-o\omega\nu$  or  $-o\omega\sigma\alpha\nu$ , ( $-o\omega\omega\nu$ )  $-o\omega\omega\omega$  or  $-o\omega\omega\sigma\alpha\nu$ . In the 2d Pers., it is convenient to regard  $-o$  as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

### SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	$\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\acute{\iota}\varsigma$	$-\acute{\iota}\tau$		$\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu$	$-\eta\varsigma$	$-\eta\tau$
P.	$\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\iota}\tau\epsilon$	$-\acute{\omicron}\tau$		$\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\eta\tau\epsilon$	$-\acute{\omicron}\nu\tau$
D.	$\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\iota}\tau\omicron\nu$	$-\acute{\iota}\tau\omicron\nu$		$\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\eta\tau\omicron\nu$	$-\acute{\iota}\tau\omicron\nu$
Sec. S.	$\acute{\iota}\gamma\acute{\rho}\alpha\phi\text{-}\omicron\mu$	$-\acute{\iota}\varsigma$	$-\acute{\iota}\tau$		$\acute{\iota}\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu$	$-\acute{\omicron}\iota\varsigma$	$-\acute{\omicron}\iota\tau$
P.	$\acute{\iota}\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\iota}\tau\epsilon$	$-\acute{\omicron}\nu\tau$		$\acute{\iota}\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\omicron}\iota\tau\epsilon$	$-\acute{\omicron}\iota\nu\tau$
D.	$\acute{\iota}\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\iota}\tau\omicron\nu$	$-\acute{\iota}\tau\eta\nu$		$\acute{\iota}\gamma\acute{\rho}\acute{\alpha}\phi\text{-}\omicron\mu\iota\nu$	$-\acute{\omicron}\iota\tau\omicron\nu$	$-\acute{\omicron}\iota\tau\eta\nu$

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-θ	φά-τω	γράφ-εθ	-ίτω
P. φά-τε	φά-των, φά-τωσαν	γράφ-εσθε	-όντων, -ίτωσαν
D. φά-σθω	φά-σθω	γράφ-εσθω	-ίτω

## OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.	
Prim.	S. γράφ-ομαι	-σαι	-ται	γράφ-ομαι	-ησαι	-ηται	
	P. γράφ-έμυθα	-ισθι	-νται	γράφ-έμυθα	-ησθι	-ωνται	
	D. γράφ-έμυθα	-ισθον	-ισθον	γράφ-έμυθα	-ησθον	-ησθον	
Sec.	S. ιγράφ-έμην	-ισο	-ιτο	ιγράφ-έμην	-οισο	-οιτο	
	P. ιγράφ-έμυθα	-ισθι	-ντο	ιγράφ-έμυθα	-οισθι	-οντο	
	D. ιγράφ-έμυθα	-ισθον	-ισθην	ιγράφ-έμυθα	-οισθον	-οισθην	

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-σο	φά-σθω	γράφ-ισο	-ίσθω
P. φά-σθε	φά-σθων, φά-σθωσαν	γράφ-ισθε	-ίσθων, -ίσθωσαν
D. φά-σθον	φά-σθον	γράφ-ισθον	-ίσθον

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.			
S.	ἰγράφ-σαι	-σαι	-σαι	γράφ-σω	-σης	-ση
P.	ἰγράφ-σαιμι	-σαιτι	-σαιντ	γράφ-σαιμι	-σητι	-σαιντ
D.	ἰγράφ-σαιμι	-σαιτον	-σάτην	γράφ-σαιμι	-σητον	-σητον
OPTATIVE.			IMPERATIVE.			
S.	γράφ-σαιμ	-σαις	-σαιτ	γράφ-σάθ	-σάτω	
P.	γράφ-σαιμι	-σαιτις	-σαιντ	γράφ-σαιτι	-σάντων, -σάτωσαν	
D.	γράφ-σαιμι	-σαιτον	-σάτην	γράφ-σαιτον	-σάτων	
INFINITIVE, γράφ-σαι			PARTICIPLE, γράφ-σαντ-ς			

## OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S. ἰγραψ-σάμεν	-σαςο	-σατο	γράφ-σωμαι	-σησαι	-σηται
P. ἰγραψ-σάμεθα	-σαισθι	-σαντο	γράφ-σάμεθα	-σησθι	-σωνται
D. ἰγραψ-σάμεθα	-σαισθον	-σάσθην	γράφ-σάμεθα	-σησθον	-σησθον
OPTATIVE.			IMPERATIVE.		
S. γραφ-σαίμην	-σαισο	-σαιτο	γράφ-σαςο	-σάσθω	
P. γραφ-σαίμεθα	-σαισθι	-σαντο	γράφ-σαισθι	-σάσθων, -σάσθωσαν	
D. γραφ-σαίμεθα	-σαισθον	-σαίσθην	γράφ-σαςθον	-σάσθων	
INFINITIVE, γράφ-σασθαι			PARTICIPLE, γράφ-σάμεν-ος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. a); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἰσιστολήν γίγραφα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γίγραφ-μαι) γίγραμμαι (§ 36), πίπραγ-μαι (§ 38), (πίπιθ-μαι) πίπισσμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γίγραφ-μ, Inf. γιγρέφ-ναι, Part. γιγρέφ-ντος. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γίγραφμ γίγραφα - and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γίγραφα (or, if the analogy of the Aor. be followed here also, γίγραφ-α-μ), γίγραφ-α-ς, -α-τ, -α-μιν, -α-τι, -α-ντ, -α-τον. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γιγρέφ-όντος. The ν in the Inf., instead of a similar change (as it was followed by α), took -ι- before it; thus, γιγρέφ-ί-ναι. In the Plup. act., there was a kind of double augment, prefixing ι, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -ια-; thus, ι-γιγρέφ-ια-μ. This ια remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into ιι.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

*definite* and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἶμι*, *to be*, as an *auxiliary*, and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *ε* being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. *ἰ-γράφ-ην*, Fut. *γράφ-ήσομαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-τος*, instead of the simple root of the verb; thus, *πρακ-τός ἦν ἐπράχθην*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,\* was changed to *-α* and then contracted with the preceding vowel; after *-αι-* and *-αι-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, *ἔγραψαμ*, *γίγραφαμ*, *ἱγγραψαίσαμ* became *ἔγραψα*, *γίγραφα*, *ἱγγραψαίσα*. *γράφου* and *γράφωμ* became (*γράφουα*, *γράφωα*) *γράφω*, and *γράφουμ* and *γράφωμ* became *γράφω*. *γράφουμ*, *φάμ* became *γράφουμ*, *γράφουμ*, *γράφουμ*, *φάμ*. *ἔγραφομ*, *ἱγγραψάμ* became *ἔγραφον*, *ἱγγραψάμ*, *ἔφον*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ο-* or *-η-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἔφατ* *ἔφα*, *ἔγραφιστ* *ἔγραφε*, *ἔγραφοντ* *ἔγραφον*, *ἔγραψατ* *ἔγραψε*, *ἔγραψαντ* *ἔγραψαν*, *γράφουσ* *γράφοι*, *γράφουσ* *γράψαι*, *γίγραφατ* *γίγραφε*. *γράφ-ι-τ* (*γράφις*, *γράφις*) *γράφει*, *γράφ-ι-τ* *γράφει*, *γράφ-η-τ* *γράφει* (written with the *ι* subsc. in imitation of the Ind.), *γράφ-η-τ* *γράφει*. *φάτ* *φάσι*, *φάντ* (*φάνσι*, § 58) *φάσι*, *γράφοντ* (*γράφονσι*) *γράφουσι*, *γράφοντ* *γράφουσι*, *γίγραφαντ* (*γίγραφανσι*) *γίγραψαν*, *γράφοντ* (*γράφονσι*) *γράφουσι*.

NOTES. *α*. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φατί* Theoc. 1. 51, *τίθητι* 3. 48, *φαντί* 2. 45, *φιλίσιντι* 16. 101, *ᾤδῃσαντι* 1. 43, *λίγοντι* Pind. O. 2. 51, *ἰπυτρίφοντι* 6. 36.

*β*. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴκωμι* I. 414, *ἴδωμι* X. 450, *ἰδίλῃσιν* (§ 66) A. 408, *παύσῃσι* δ. 191, *Σίῃσιν* Σ. 601; so Dor. *ἰδίλῃσι* (N. *α*) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παραφθαίσι* K. 346.

*γ*. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-σαν* (i. e. by affixing *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

\* in primary forms (§ 209).

here, as after *σ* in the Aor., was *-α-*, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel *-ο-* or *-α-*, and scarcely in those which have *-οι-* or *-αι-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴφαντ*, *ἰγιγράφοντ*, *ἰπράχθοντ*, *ἰφασαν*, *ἰγιγράφουσιν*, *ἰπράχθησαν* (§ 183).

3. Final *θ* was dropped after *-ι-* connective; after a short vowel in the root, it became in the 2 Aor. *-ς*, and in the Pres. (except *φημί* and *εἰμί*) *-ι*, which was then contracted with the preceding vowel (*αι* becoming *η*); in other cases (except the irregular substitution of *-ον* for *-αθ* in the Aor.) it was prolonged to *-θι*. Thus, *γράφθ* *γράφι*, *δίδ* *δός*, *δίδωθ* (*δίδωι*) *δίδου*, *φάθ* *φάθι*, *γράφθ* *γράφθι*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-σθ* (compare the Eng. and German *-st*), which, according to § 63, must either drop *θ* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *α*, becoming *-σθα* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴφισθα* (§ 53), *ἦσθα* (§ 55), *ἤμισθα* (§ 56), *οἶσθα*, *ἤδισθα*, and *ἔδισθα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, *τίδισθα* *ι*. 404, *δίδωισθα* *T*. 270, *ἰδίλυσθα* *A*. 554, *βουλιύσθα* *I*. 99, *ἰπρυσθα* *T*. 250, *βαίλοισθα* *O*. 571, *πλάιουσθα* *Ω*. 619, *ἰχίυσθα*, *φίλιυσθα* *Sapph.* 89, *εἰλίυσθα* *Theoc.* 29. 4, *χεῖσθα* *Ar. Ach.* 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σε*, commonly dropped *σ* in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γράφισαι* *γράφαι* *γράφη* or *γράψαι* (§ 37. 4), *γράφισαι* *γράφη* or *-ι*, *γράφησαι* *γράφη*, *ἰγράφισο* *ἰγράφω* *ἰγράφου*, *γράφισο* *γράφου*, *ἰγράφασο* *ἰγράφω* *ἰγράφου*, *γράφασο* *γράφω*, *γράφω* *γράφω* (the contraction is here irregular), *γράφω* *γράφω*, *γράφω* *γράφω*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-ι-* often inserted in the Opt. (§ 184); in verbs in *-μι* before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes *-ις* and *-ιν* of the Pres. and Fut. act. (§§ 203. *α*, 206. *β*); &c. This tendency does not appear before endings beginning with *ντ*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: *φῆμι* *φημί* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φάς* *φής*, *φάσι* *φονί*, but Pl. *φῶμιν* · *ἴφην*, *ἴφας* *ἴφης*, *ἴφα* *ἴφην*, but Pl. *ἴφῶμιν* (§ 53); 2 Pers. *γράφεις* *γράφεις* (so some form *γράφω* and *γράφω* by lengthening the connecting vowel and dropping the flexible ending), *γράφεις* *γράφεις* · *γράφιν* (the old form of the Inf., § 176) *γράφιν* (this became the common form of the Pres. and Fut. inf. act.), *γράφιν* *γράφιν*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-ις* and *-ιν* remain in some varieties of the Doric; as, *συρίσθις* *Theoc.* 1. 3, *ἀμίλγιν* 4. 3, *συρίσθιν* 1. 14, *βόσκειν* 4. 2, *γαρεύιν* *Pind.* O. 1. 5, *τράφιν* *Ar. Ach.* 788.

## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε-, in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβουλεσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
ρίπτω, to throw,	ἔριπτον,	ἔριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

## § 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικίω, to injure,	(ἁδίκιον) ἡδίκουν,	(ἁδίκησα) ἡδίκησα.
ἄλλω, to contend,	ἥλουν,	ἥλησα.
ἐλπίζω, to hope,	ἤλπιζον,	ἤλπισα.
ἱκετεύω, to supplicate,	ἱκίτευον,	ἱκίτευσα.
ἐρέω, to erect,	ἔρεθον,	ἔρεθισα.
ὕβριζω, to insult,	ὑβρίζον,	ὑβρίσας.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰτίω, to ask,	ἤτουν (§ 25. 3),	ἤτησα.
αὐξάνω, to increase,	ἠύξανον,	ἠύξησα.
οἰκτιρίζω, to pity,	οἰκτιρίζον,	οἰκτίρισα.
So also, οἰσμαι, to think,	οἶσμεν,	οἶσθην.

3. In other cases, the *ε*- is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγίομαι, to lead,	ἡγούμην,	ἡγησάμην.
ὠφίλιον, to profit,	ὠφίλου,	ὠφίλησα.
ἵκω, to yield,	ἵκω,	ἵξα.
εἰωνύζομαι, to augur,	εἰωνύζομην,	εἰωνυσάμην.
εὐτάζω, to wound,	εὐτάζον,	εὐτάσα.

NOTE. In verbs beginning with *ευ*, and in *εἰπάζω*, to conjecture, and *αὐ-αῖω*, to dry, usage is variable; as,

εὐχομαι, to pray,	εὐχόμεν, εὐχόμεν,	εὐξάμην, εὐξάμην.
εἰπάζω,	εἰπάζον, ἔπαζον (Att.),	εἴπασα, ἔπασα.

See, also, the Plup. *ἔειπεν* (§ 58), and *ἔειπεν* (§ 56).

§ 189. REMARKS. 1. The verbs *βούλομαι*, to will, *δύναμαι*, to be able, and *μέλλω*, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. *ἐδουλόμην* and *ἠδουλόμην*, Aor. P. *ἐδουλήθην* and *ἠδουλήθην*.

2. In a few verbs beginning with a vowel, the *ε*- constitutes a distinct syllable, with, sometimes, a double augment; as,

ἔγνυμι, to break,	ἔνιγγον (§ 188. 2),	ἔαξα.
ἄνοιγω, to open,	ἄνωγον,	ἄνωξα.
ᾠθεῖω, to push,		ᾠσα.

Add *ἀλίσσομαι*, to be captured, *ἀνδάνω* (Ion. and Poet.), to please, *ἰράω*, to see, *ὀρέω*, *ὀνίομαι*, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. 3); as, *ἱφαξω* *ἱαξαν* γ. 298, iv. 2. 20; *ἱφάνδων* *ἱάνδων* Hdt. ix. 5, *ἱνδαν* γ. 143, *ἱφάδι* *ἱάδι* Hdt. i. 151, *ἱφφάδι* *ἱάδι* (cf. §§ 71, 117. 2) *ἔ.* 340.

3. In a few verbs beginning with *ε*, the usual contraction of *εε* into *ει* (§ 36) takes place; as,

εἴω, to permit,	εἴων,	εἴσα.
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Add *ἐθίζω*, to accustom, *ἰλίσσω*, to roll, *ἵκω*, to draw, *ἵσσω*, to be occupied with, *ἐργάζομαι*, to work, *ἵρσω*, to creep, *ἱστιάω*, to entertain, *ἵχω*, to have; the Aorists *εἶλον*, took, *εἶσα* (Ion. and poet.), set, *εἶμι* and *εἶμην* (§ 54); and the Plup. *εἰσθήκειν* (§ 48), stood.

4. An initial *α*, followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, *ἄνω*, to hear, *ἄων* (yet *ἰπήσει* Hdt. 9. 93). See, also, *ἀναλίσκω* (§ 280). An initial *ω* sometimes remains even when followed by a consonant; as, *οἰστέω*, to sting, *οἰστροσα* Eur. Bac. 32 (cf. *οἶδα*, § 191. 3). So *ἱλληνίσθην* (that the word *Ἑλλην* may not be disguised), Th. ii. 68, and in poetry *ἰζόμεν*, *καθίζόμεν*, *Æsch. Eum. 3, Prom. 229*. In these words *ε* is long by position.

5. An initial *ε* followed by *ο* unites with this vowel, instead of uniting with the augment; thus, *ἰορτάζω*, to celebrate a feast, (*ἰορτάζον*) *ἰορτάζον*. So, in the Plup., *ἰόκουν*, and the poet. *ἰώκουν*, *ἰώργουν*, from Perf. *ἰοκα*, *ἰοσα*, *ἰοργα*.



## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except *γν*, and, commonly, *βλ* and *γλ*), the initial consonant is repeated, with the insertion of *ε*; but, otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἔβουλεύκειν.
γράφω, to write,	γέγραφα,	ἔγεγράφειν.
φιλέω, to love,	πεφίληκα (§ 62),	ἔπεφίληκειν.
χράομαι, to use,	πέχρημαι,	ἔπέχρημην.
θνήσκω, to die,	τίθνηκα,	ἔτιθνήκειν.
παύω, to prate,	ἔρραψα, ἔρραψα (§ 62. α),	ἔρραψα, ἔρραψα.
γνωρίζω, to recognize (§ 187),	ἔγνωρίκα,	ἔγνωρίκειν.
βλαστάνω, to bud,	ἔβλαστῆκα,	ἔβλαστῆκειν.
βλάπτω, to hurt,	βέβλαφα,	ἔβέβλαφειν.
γλύφω, to sculpture,	ἔγλυμμαι, γέγλυμμαι,	ἔγλύμην.
ζηλώω, to emulate,	ἔζήλωκα,	ἔζηλώκειν.
ψύδομαι, to lie,	ἔψυσμαι,	ἔψύσμεν.
σσιφάνω, to crown,	ἔσσιφῶκα,	ἔσσιφῶναι.
αἰκνύω (§ 188. 1),	ἔαἰκνῆκα, (ἔαἰκνῆκα) ἠδίκηκα,	ἔαἰκνῆμην.
αὐξάνω, to increase (§ 188. 2),	ἠύξημαι,	ἠύξην.
ἡγίομαι, to lead (§ 188. 3),	ἠήγημαι,	ἠήγημην.
ὁράω, to see (§ 189. 2),	ἑώρακα,	ἑώρακειν.
ἀνίσταμαι, to buy (§ 189. 2),	ἠώνημαι,	ἠώνημην.
ἐργάζομαι, to work (§ 189. 3),	ἔεργασμαι,	ἔεργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, *ει-* commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	ἐληχα and λίλογχα, ἐληγμαι.
λαμβάνω, to take,	ἐληθα, ἐλημμαι and λίλημμαι.
λέγω, to collect,	ἐλοχα, ἐλεγμαι and λίλεγμαι.
μέιρομαι, to share,	ἔμεαμαι, ἔμεαμην.
τ. ρι-, to say,	ἔρηκα, ἔρημαι (§ 53).

2. Some verbs beginning with *α*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root ; thus,

ἀλείφω, to anoint,	ἄλειψα,	ἄλειψμαι.
ἰλαύνω, to drive,	ἰλήλαπα,	ἰλήλαμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ὀρώρυμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, to hear; thus, ἀλήλιφα, ἀληλίφειν · but, from ἀκούω, ἀπήκουα, ἠπήκούειν. This reduplication prefers a short vowel in the penult; as, ἀλήλιφα, though ἤλιφα (§ 269); ἰλήλυθα (§ 301).

3. The verb μνησέω, to remember, has, in the Perf., μίμνημαι · πτάομαι, to acquire, has commonly κίκτημαι (i. 7. 3), but also ἔκτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίπτωκα, πίπταμαι. For ἴστω, to seem, and the poet. ἴστα, ἴστω, cf. § 189. 2. For εἶδα (§ 58), cf. § 189. 4. The poet. ἀνωγα, to command, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἰγνώρισα (§ 187), ι- is prefixed to denote past time, but in the Perf. ἰγνώρικα (§ 190), it is a euphonic substitute for the full redupl. γι-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἰαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἀαδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects εἰμαρμαι (R. 1), and ἴστηκα (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρεκα, ἰώνημαι (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσεγράψω, to ascribe,  
ἔξιλαύνω, to drive out,

προσίγραψον,  
ἔξήλαυνον,

προσγίγραφα.  
ἔξιλήλακα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ι-. The final vowel of πρό often unites with the ι- by crasis (§ 38). Thus, ἀποβάλλω, to throw away, ἀπίβαλλον · περιβάλλω, to throw around, περιβάλλον · προβάλλω, to throw before, προβάλλον and προῦβάλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ι-; as, ἰμβάλλω, to throw in (§ 54), ἰνίβαλλον · ἰκβάλλω, to throw out (§ 68), ἰξίβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, ἰπίσταμαι, to understand, ἰπιστάμην · ἰνοχλῖω, to trouble, ἠνώχλων, ἠνώχληκα · καθεῖδω, to sleep, ἐκάθειδον, καθήνδον, and καθεῖδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διανίσσω, to regulate (from διαίτα, mode of life), διήτησα and ἰδήτησα, διδῆτηκα, ἰδιδῆτήμην · ἱκκλησιάζω, to hold an assembly (ἱκκλησία), ἱξικλησιάζον and ἱκκλησιάζον, ἱξικλησιάζω · παροίω, to act the drunkard (πάροις), ἱπαροίησα v. 8. 4; ἱγγυάω, to pledge, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles συ-, ἰλλ-, and εὖ, well, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρστέω*, to be displeased, *δυσηρεύουν* *εὐεργετέω*, to benefit, *εὐεργέτουν* and *εὐεργέιουν*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ἐλογοποιοῦν*. *δυστυχέω*, to be unfortunate, *ἐδυστύχησα*, *δεδυστύχηκα*. *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ἠτύχουν* (§ 188. N.); *δυσωπείω*, to shame, *ἐδυσώπων*. Yet *ἱπποειτρόφηκα*, Lycurg. 167. 31.

#### DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴσκειν* A. 2, 9ῆκε 55; *ᾤε φάτο* A. 33, 457, 568, *ᾤε φάτο* 188, 245, 345, 357, 511, 595; *ἔβαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ἔρώρει* Σ. 493, *ᾠρώρει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔγον* Hdt. i. 70, *ἔγον* iii. 47; *ἀπῆλλαξε* Id. i. 16, *ἀπαλλάσσειτο* 17; *ἀπειλάουοντο* Id. vii. 210, *ἀπῆλαυνον* 211; *διδούλωντο* Id. i. 94; *ἄφθη*, *ἄφατο* Id. i. 19, *ἄμμίνης* 86; *ἐργάζοντο* Ib. 66, *κατίεργαστο*, *κατιεργασμένου* 123; *ἀπεργμίνος* ii. 99 (so Ep. *ἔρχεται* Π. 481, *ἔρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νίσι* or *ινίσι* Hdt. i. 155; *παρισκινυάδατο* vii. 218, *παρασκινυάδατο* 219; and even, for euphony's sake, *ἰκαλλιλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τιτιλιωτήκει* vi. 4. 11, *ἀποδιδράκει* Ib. 13, *διαδιδράκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησι* Soph. Oed. C. 1606, *ρίγησαν* 1607, *θώυξεν* 1624, *πάλι* 1626.

2. For such forms as *ἔριζον* ψ. 56, *ἔριξεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισεν* A. 33, *ἔλλαβε* Θ. 371, *ἔμψαθιν* ε. 226, *ἔννιον* Φ. 11, *ἔσσουα* E. 208, see § 71. For the Dor. *ἔγον* for *ἦγον* (Theoc. 13. 70), &c., see § 44. 1. For *ῥιγυτωμίνα*, &c., see § 62. a. On the other hand, we find, after the analogy of verbs beginning with ρ, *ἔμμορε* A. 278, *ἔσσουμαι* N. 79. For *δείδικτο* I. 224, *δείδοικα* A. 555, *δείδω* Σ. 34, *εἰσικύβιαι* Σ. 418, see § 47. N. Compare *ἐκλήγισται* Ap. Rh. 4. 618, and *ἐκλήϊσται* Ib. 990, with words beginning with βλ. and γλ. (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. n), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδας* Σ. 448, *ἐκιδάων* A. 334, *ἐκιδάοντο* Δ. 497, *ἐκιδάμω* A. 168, *ἐκιδύθωσι* ζ. 303, *ἐκιδάχωσι* H. 80, *ἐκιδάσθωσι* δ. 388, *ἐκιδάθωσι* B. 600, *ἐκιδάθοντο* Δ. 127, *ἐκιδάποντο* Hom. Merc. 145, *ἐκιδάποισιν* Hes. Sc. 252, *ἐκιδάποντι* Ib. 245, *ἐκιδάπλων* Γ. 355, *ἐκιδάπλιν* or *ἐκιδάπλιν* Pind. P. 2. 105, *ἐκιδάποισιν* A. 100, *ἐκιδάποισι* K. 204, *ἐκιδάπλων* A. 591, *ἐκιδάπλινος* α. 310, *ἐκιδάπον* in

Hesych., *τιτύκοντο* A. 467, *τιτυπέσσι*; Call. Di. 61, *πιφιδόμην* i. 277, *κιχάροντο* Π. 600; with the augment sometimes added, *κίκλιτο* Δ. 508, *κίκλιτο* Z. 66, *πίπληγον* Σ. 264, *πιπλήγιστο* M. 162, *πίπληγον* E. 504, *πίφραδι* Ζ. 500, *πίφραδον* K. 127, *τίτμιν* Z. 374, *ίτιτμιν* 515, *τίτμοιμιν* Theoc. 25. 61, *πίφιν* N. 363, *ίτιφιν* Δ. 397; Att. Redupl. *ήγαγεν* Δ. 179, *ήγάγιστο* X. 116, *ήκαχιν* Π. 822, *άπάχοντο* σ. 342, *άλαλκιν* Υ. 185, *άραρον* M. 105, *ήραριν* Δ. 110, *άραρείαστο* Ap. Rh. 1. 369, *παρήπαφιν* Η. 360, *ίξαπαφιστο* I. 376, *ινίπσιν* (also edited *ινίπσιν* and *ινίπσιν*) O. 546, 552, Υ. 473, *ώρον* B. 146. Two Second Aorists are reduplicated at the end of the root: *ήνιπᾶν* from *r. inip-*, B. 245, and *ήρύακον* from *r. erylak-*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *άραριν* Soph. El. 147, *καλέμινος* Id. CEd. T. 159, *ίτιφιν* Ib. 1497, *ίξαπαφών* Eur. Ion, 704. *ήγαγον* remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[ΠΠ 23 - 31.]

#### I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εἰμί*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, ἐβούλευ-σ-α, βουλεύ-σ-ομαι, ἐβουλευ-σ-άμην (¶¶ 34, 35); πεφιλή-σ-ομαι (¶ 46); βεβούλευ-κ-α, ἐβεβουλεύ-κ-ειν · βουλευ-θε-ίην · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, ἐβούλευ-ον, ἐβουλευ-όμην, βεβούλευ-μαι, ἐβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θε-, except when followed by a vowel or by ντ, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, ἐβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θε-ω, § 36) βουλευθῶ, (βουλευ-θε-ίην, § 32) βουλευθειην · βουλευ-θέ-ντων, (βουλευ-θέ-ντις § 58) βουλευθείς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. ἐπεπείκειν, 2 Plup. ἐπεποίθειν (¶ 39); 1 Aor. pass. ἡγγέλθην, 2 Aor. pass. ἡγγέλην · 1 Fut. pass. ἀγγελθήσομαι, 2 Fut. pass. ἀγγελήσομαι (¶ 41). See §§ 180, 186.

NOTES. α. The tense in the active and middle voices, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as the *Aorist*, the *Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign -σ- becomes -ε- (§ 50),

α.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in -ίω, from verbs in -ίζω; thus, πομίσω (πομίσω) πομίσω, πομίσουν πομίσουν, πομίσων πομίσων. Mid. πομίσομαι (πομίσομαι) πομίσομαι, πομίσσθαι πομίσσθαι, πομίσομαι πομίσομαι (¶ 40).

γ.) In the Future of καθίζομαι, to sit (root ιδ-); thus, (καθίδομαι, καθιδομαι) καθιδομαι. Add the poetic (τίκισσθαι) τικίσσθαι Hom. Ven. 127, and (μάθσομαι, -ίομαι, § 45. 3) μαθίσομαι Theoc. 11. 60. See also b. below.

2. Some Futures in -άσω and -έσω drop -σ-.

Thus, ιλαύνω, to drive, F. ἐλάσω (ἐλάω) ἐλάω, ἐλάσεις ἐλάς, ἐλάσει ἐλά· ἐλάσειν ἐλᾶν· ἐλάσων ἐλῶν· τελίω, to finish, F. τελίσω (τελίω) τελῶ, τελίσεις τελίς· τελίσουν τελίῶν· Mid. τελίσομαι (τελίωμαι) τελοῦμαι, τελίσσθαι τελοῦσθαι, τελισόμενος τελοόμενος· χίω, to pour, F. (χίω) χίω, (χίσεις, χίεις) χίῃς· Mid. (χίσομαι) χίομαι. Add καλίω, to call, μάχομαι, to fight, ἀμφιέννυμι, to clothe; all verbs in -άννυμι; sometimes verbs in -άζω, particularly βιβάζω, &c.

NOTE. The contracted form of Futures in -ᾶσω, -έσω, and -ίω, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, ἐλάσσοντας vii. 7. 55, τελίσουσιν Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, ἱενημοῦτε; will you lay waste? for ἱενημώσσετε, Th. iii. 58.

3. A few verbs, in the Future middle with an active sense, sometimes add ε to -σ-, after the Doric form (§ 245. 2).

Thus, πλίοω, to sail, F. πλίσσομαι, oftener (πλιν-σί-ομαι) πλινσοῦμαι· φεύγω, to flee, φεύξομαι and (φινξίωμαι) φινξοῦμαι. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are κλαίω, to weep, νίω, to swim, παίζω, to sport, πίνω, to fall, πνίω, to blow, πυνθάνομαι, to inquire, χρίζω.

REMARK. α.) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of contract verbs (¶¶ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

β.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, ἐσθίω, to eat, F. ἔδομαι, Δ. 237, Ar. Nub. 121 (in later comedy ἔδομαι, cf. γ. above); πίνω, to drink, F. πίομαι, κ. 160, Cyr. i. 3. 9 (later πινῶμαι); ἵμι, to go, commonly used as Fut. of ἔρχομαι. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

## § 201. IV. The sign of the AORIST,

1.) Becomes *-ι-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἴσα* (§ 53), *ἔπιγκα* (τ. *ἐπιγκ-*, to bear), *ἴχια* (Ep. *ἰχίνα*) from *χίω*, to pour, and the poetic *ἴκια* (Ep. *ἰκηα* and *ἰκίαι*), from *καίω*, to burn. Add the Epic *ἡλιάμην* and *ἡλιεύμην*, N. 436, 184, *ἴσιν* E. 208, *δατῖασθαι* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἴθηκα*, *ἴδωκα*, and *ἤκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἠπάμην* Eur. El. 622, with the very rare Part. *ἠπάμενος*, Æschin. 72. 9. The other dialects add *ἰθηάμην*, K. 31, *ἠπαμένο* Pind. P. 4. 52.

NOTE. These Aorists in *-κα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-κ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἴθη-ν ἴθη-α ἴθη-κ-α*, *ἴδωκα*, *ἴδωκε*, *ἴδωκεν*. *ἴδων ἴδωκα*, *ἦν ἤκα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

## B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, foundation); as, in the Pres. of *βουλεύω*, *βουλι-*; in the Fut., *βουλι-*; in the Perf. act., *βεβουλι-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλεύ-ω*, *βουλεύ-ω*, *βουλι-εις*, *βουλεύ-εις* · *βουλι-οιμι*, *βουλεύ-οιμι* · *βουλι-ομαι*, *βουλεύ-ομαι*, *βουλι-θήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-ι-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἰβουλεύ-α-μην*, *ἰβουλι-ε-μην* · Pf. *βεβουλι-ε-κα-μην* · Plup. *ἰβουλι-ε-ν* · Pres. *βουλεύ-ο-μην*, *βουλι-ε-τι*, (*βουλεύ-ο-ναι*, § 58) *βουλεύουσι* · *βουλι-ε-ομαι*, (*βουλι-ε-αι*, § 37. 4) *βουλι-ε-ται* · Impf. *ἰβουλι-ε-ον*, *ἰβουλι-ε-ς* · *ἰβουλι-ε-μεν*, *ἰβουλι-ε-τε* · F. *βουλι-ε-ομαι*, *βουλι-ε-τον* · *βουλι-ε-μεθα*, *βουλι-ε-σθον* · *βουλι-θήσ-ομαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ο-* and *-ι-*, either by union with the ending, or by simple protraction, become *-ω-* and *-ει-*; as, (*βούλι-ο-μ*, *-ο-α*) *βουλεύω*, (*βούλι-ε-ς*) *βουλεύεις*, (*βούλι-ε-τ*, *-ει*) *βουλεύει* · *βουλεύω*, *βουλεύεις*, *βουλεύει*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -ι- takes the place of -α-; as, (ἰεούλιουσ-α-τ) ἰεούλιουσι, βεβούλιουσι. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ι- commonly takes the place of -αι-

NOTE. The original connective of the Plup. was -αι-, which remained in the Ion. (§ 179); as, ᾗδαι H. 71, Hdt. ii. 150, ἰτιθήπαια ζ. 166, ἰτιθήπαια α. 90, ᾗδαι B. 832, ᾗδαι Σ. 404, ἰγιγόναι Hdt. i. 11, συναῖδαι Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ᾗδῃ Soph. Ant. 18, ἰπιδάθη Ar. Eccl. 650, πιδῇ Id. Ach. 10; 2 Pers. ᾗδῃ Soph. Ant. 447, ᾗδῃθα τ. 93, ἰλεῖδῃ Ar. Eq. 822; 3 Pers. ᾗδῃ A. 70, Soph. CEd. T. 1525, ἰλεῖδῃ Theoc. 10. 38. By precession (§ 29), -η- passed into -ι-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -αι); as, ἰπιδῇ Σ. 557; so ἰλεῖδῃ Theoc. 1. 139. In the 3 Pers. pl., -αι- became -ι-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ᾗδῃται for ᾗδαιται, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω · βουλεύ-αι-ε, βουλεύ-η-ε, βουλεύσ-η-ε · βουλεύ-αι, βουλεύ-η, βουλεύσ-η · βουλεύ-ο-μαι, βουλεύ-ω-μαι · βουλεύ-αι-τι, βουλεύ-η-τι · (βουλεύ-ο-νσι, βουλεύ-ω-νσι, § 58) βουλεύουσι, βουλεύωσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύσ-ω-μαι · βουλεύ-αι-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).\*

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἰστα-ίη-ν, ἰστα-ί-μην (§ 48), τιθε-ίη-ν, τιθε-ί-μην (§ 50), βουλευθ-ίη-ν (§ 35), διδο-ίη-ν, διδο-ί-μην (§ 51); βουλεύσ-αι-μι, βουλευσ-αί-μην · βουλεύ-οι-μι, βουλευ-οί-μην, βουλεύσ-οι-μι, βουλευσ-οί-μην, βουλευθ-οί-μην · ἰ-οι-μι (§ 56), δεικνύ-οι-μι, δεικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίην, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταῖμιν, ἰσταῖται, ἰσταῖν, ἰσταῖτον (§ 48), βουλευθῖεν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἰπιδέμεθυσαν Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective οι often assumes η; as, φιλι-οι-μι, contr. φιλοῖ-μι or φιλοῖη-ν (§ 46); ἀγγελλῖν (§ 41, § 56).

NOTES. α. The form of the Opt. in -οίην, for -οιμι, is called the Attic Optative, though not confined to Attic writers; as, ἰνωρῇ Hdt. i. 89, οἰκοῖναι Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -όω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs (δοκοῖσαν Æschin. 41).



29). It is likewise found in the Perf., as *πικοιθόη* (§ 39) Ar. Ach. 940, *επιφυγοίη* Soph. Œd. T. 840, *προκληυθόης* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, *to have*, which has, for its Opt., *σχοίην* in the simple verb (Cyr. vii. 1. 36), but *σχοίμι* in compounds (*πατάσχοις* Mem. iii. 11. 11). So *ἰοίην* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (ι) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ι* prefixed; as, *βουλιύσ-ια-ς*. See § 184. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλιύσ-α-τι*, *βουλιύσ-α-σθι*, *βουλιῦσ-α-ι*, *βουλιύσ-α-σθαι* · *βουλιύ-ι-τε*, *βουλιύ-ι-σθι*, *βουλιύ-ε-σθαι*, *βιβουλιυκ-ί-ναι*, *βουλιύσ-ι-σθαι*, *βουλιυθῆσ-ι-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-ε-* takes the place of *-ι-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλιυ-έ-ντων*, *βώλιυσ-ε-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ι-* is lengthened to *-υ* (§ 183); as, *βουλιύ-υ-ν*, *βουλιύσ-υ-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλιῦσ-α-ντι*, § 109) *βουλιύσας*, *βουλιυσ-ά-μενος* · (*βουλιῦ-ε-ντες*, § 109) *βουλιύων*, (*βουλιύ-ε-ντσα*, § 132) *βουλιούσας*, (*βουλιύ-ε-ντ*, § 63) *βουλιῦν* · *βουλιύσαν* · (*βιβουλιυκ-έ-ντες*, §§ 112. α, 179) *βιβουλιυκώς*, (*βιβουλιυκ-έ-ντσα*, § 132. 1) *βιβουλιυκῆρ*, (*βιβουλιυκ-έ-ντ*, § 103) *βιβουλιυκός* · *βουλιυ-έ-μενος*, *βουλιυσ-έ-μενος*, *βουλιυθῆσ-έ-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1) In the Aor., Perf., and Plup., passive, of all verbs.

I\* the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλιύ-θη-ν* (§ 199); *βιβούλιυ-μαι*, *ἰβιβουλιύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ι-* and *-ε-* are inserted after *ι*; thus, *ἰ-ί-ναι*, (*ἰ-έ-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θι*, *ἵστά-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδιδώς* (§ 58). So, in the Inf., *διδιδίμαι*, with which compare *ἰίμαι*, above.

## C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-α* *connective*, and, in *primary* forms (§ 196. 1), after *-ο* and *-ω* *connective*, is dropped or absorbed; after *-οι* and *-αι*, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, έβούλευσ-α (so after *-εα*, contr. *-η*-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ιστη-μι (¶ 48); έδούλευ-ο-ν, έβεβούλευκ-ει-ν, έβουλεύθη-ν, βουλευθειν-ν· φιλοίη-ν, άγγελοίη-ν (§ 205. 2); ιστη-ν, ισταίη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφειν, for τρίφειμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε* *connective*; after *-α* *connective*, it becomes *-ν*, with a change of *-α* to *-ο* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (as becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε· βούλευσ-ο-ν· θέ-ς, δό-ς, έ-ς (¶¶ 50, 51, 54); (ιστᾱ-ε) ιστη, (τίθε-ε) τίθει, (δί-δο-ε) δίδου, (δείκνῦ-ε) δείκνῦ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθητι (§ 62), έστᾱθι (¶ 48), ἴσθι, δίδιθι (¶ 58), and, in like manner, φᾶθι, ἴθι (¶¶ 53, 56, § 181. 3), and the poet. ἰᾶθι Theoc. 15. 143, έπόμνῃθι Theog. 1195.

NOTE. In composition, στήθι, βήθι, and ἴθι (¶¶ 48, 56, 57) are often shortened to στή, βή, and ἴ· as, παράσται for παράσστηθι, κατάβᾱ for κατάβηθι, πρόσσι for πρόσθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύη or βουλεύει, (βουλεύ-ε-ο) βουλεύουν, (έβουλεύ-ε-ο) έβουλεύουν, (έβουλεύσ-α-ο) έβουλεύσω· βουλεύ-οι-ο, βουλεύσ-αι-ο· βεβούλευ-σαι, βεβούλευ-σο, έβεβούλευ-σο· ιστα-σαι, ιστα-σο and (ιστα-ο) ιστω (¶ 48); τίθε-σαι

and (τιθῆ-αι) τιθῆ, (ἔθῆ-ο) ἔθου (§ 50); διδο-σο and (δίδο ο) διδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βου-λαῖσ-α-ο) βούλυσαι. (b) The contraction of -σαι into -αι (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλαι, οἶαι, and ἔψαι. (c) In verbs in -μι, -σαι remained more frequently than -σε, and was the common form if α or ο preceded. Yet poet. ἰσίστην Æsch. Eum. 86, δύνῃ or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἴστη-τ) ἴσταισι, ἴστη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic ν* (§ 66), which is regularly affixed only to ε and ample ι, is, in a few instances, found after -αι in the Plup., and follows δ in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ἦδιν ᾧς (§ 58) Ar. Vesp. 635, ἦν οἰδίσαν (§ 56) Id. Plut. 696, ἰσιστοῖδιν οὐκ Id. Nub. 1347, ἰσσηῖν αὐτοῦ Ψ. 691, βεβλήκειν αἰχμῇ E. 661, ἦν δι i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ι(ν). See § 203<sup>o</sup> N., 230. γ. So Impf. ἦσαν εἰσα Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.  
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα· thus, βουλεύο-μεν, βουλευό-μεθα, and poet. βουλευό-μεσθα.

NOTE. Of the form in -μειον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδόμειον Ψ. 485, λιλίμειον Soph. El. 950, δαμάμειον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ἰνομαστοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε· Du. 2, βούλεύετον, ἐβουλεύετον· Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. διώκετον K. 364, τιτύχετον N. 346, λαφύσσειτον Σ. 583, ῥαρήσσειτον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχίτην Soph. CEd. T. 1511, ἀλλαξάτην Eur. Alc. 661, εὐρίτην, ἰκιδημίτην Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri*

*mary tenses*, becomes *-ναι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (βουλεύονται, § 58) βουλεύονται, βουλεύουσιν, βεβουλεύκασιν, βουλεύωμαι· ἰστιάσιν, ἰστιάσιν (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν· βουλεύοι-εν, βουλεύσαι-εν, βουλευθεῖ-εν· ἐβεβουλεύε-σαν, ἐβουλεύθη-σαν, βουλευθείη-σαν· ἴστα-σαν, ἔστη-σαν, ἰσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-ται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἰσι* and *ἦσαν* (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθείρω (r. φθαρ-), *to waste*, γεγραμμένοι εἰσι, γεγραμμένοι ἦσαν (§ 36).\*

REMARK. The forms in *-ται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from τρέπω (r. τραπ-), *to turn*, (τίτραν-νται) τίτρεσθαι Pl. Rep. 533 b; from τάσσω (r. ταγ-), *to arrange*, (τίταγ-νται) τιτάχεται iv. 8. 5, ἰσιτάχεται Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In *ἴστων* and *ἴτων* (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-α* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, βουλεύ-ει-ν, βουλεύσ-ει-ν· βουλεύσ-α-ι· βεβουλεύκ-ε-ναι, βουλευθεῖ-ναι· ἰστιά-ναι, σιῇ-ναι, ἰστιά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the *REGULAR AFFIXES* of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the *AFFIXES* of the Pres. and Impf. of *VERBS* in *-μι* (§ 208. 2), see §§ 29, 30. The *AFFIXES* of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The *AFFIXES* of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλεύω (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλεύω· Fut. Ind. and Aor. Subj. βουλεύσω· Ind. and Imp. βουλεύει, βουλεύεσθι· Ind.



πίθω (§ 39, r. πιθ-, πιθ-); αἶσω, αἰπίσω, αἰπίσωθε, αἰπιῖσθαι (§ 55)  
πῑτίκα (§ 61); πῑτίσμαι, ιαπῑτίσμεν (§ 53); πῑτίσται, ιαπῑτίσθην (§ 52).

ἄγγιλλω (§ 41, r. ἄγγιλ-); ἄγγιλῶ, ἄγγιλοῦμαι, ἄγγιλλα, ἄγγιλλάμεν  
(§ 56); ἄγγιλθε (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, πτίνω, to slay, τείνω, to stretch, and πλύνω, to wash, *ν* is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κίεμι, κλίσθην and κλίνθην, Γ. 360, H. Gr. iv. 1. 30; κίερισκα, κίερισμαι, κίερίσθην and Ep. κίερίσθην, N. 129.

β. In other verbs, *ν* characteristic, before *μ*, more frequently becomes *σ*, but sometimes becomes *μ* or is dropped (§ 54); as, πῑφασμαι, πῑφασμένος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παρωξυμένος or παρωξυμένος.

γ. Before *μ* in the affix, neither *μ* nor *ν* can be doubled; hence, κίκαμμαι, ιλήλιγγμαι (§ 44), for κίκαμμμαι, ιλήλιγγμμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here *α* becomes *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as,

τιμᾶν (§ 45), τιμήσω, τίμησα, τίμησκα, τίμησμαι, τίμήθην.

φιλᾶν (§ 46), φιλήσω, φιλήσομαι, φιφίλημαι, φιφιλήσομαι.

δελᾶν (§ 47), δελῶσω, ιδηλωσάμεν, ιδιδηλώμεν, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. ἱτίσα, Pf. P. τίτιμαι.

φύω, to produce, F. φύσω, A. ἰφῶσα, Pf. πῑφῶκα.

ἰᾶν, to permit, F. ἰᾶσω, A. ἰᾶσα (§ 189. 3), Pf. ἰᾶκα.

ζηρεᾶν, to hint, F. ζηρέσω, A. ἰθήρεσα, Pf. τιθήρεκα (§ 62).

NOTES. α. Χρᾶν, to utter an oracle, χρᾶομαι, to use, and τιστρέινω (r. τρα-), to bore, lengthen *α* to *η*; as, F. χρῆσω, χρῆσομαι, τρήσω. Ἀλοᾶν, to thresh, with the common F. ἄλοῦμαι, has also the Old-Att. ἄλοᾶσθην.

β. In the Perf. of verbs in -μι, *ε* is lengthened to *ι*, instead of *η* (§ 29); as, τίδικα, τίδικμαι (§ 50); ἰκα, ἰκαί (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σπᾶν, to draw, F. σπᾶσω, A. ἰσπᾶσα, Pf. ἰσπᾶκα, Pf. P. ἰσπασμαι (§ 221), A. P. ἰσπᾶσθην.

τελᾶν, to finish, F. τελίσω, τελῶ (§ 200. 2), A. ἰτελίσα, Pf. τετίλικα, Pf. P. τετίλισμαι, A. P. ἰτελίσθην.

ἀρέω, to plough, F. ἀρέσω, A. ἥρεσα, A. P. ἥρεθην (Ion. Pf. P. Part. ἀρηρεμένος, Σ. 548, Hdt. iv. 97, § 191. 2).

δίω, to bind, F. δῶσω, A. ἰδησα, 3 F. διδήσομαι. Pf. διδικα, Pf. P. διδιδμαι (διδιδμαι Hipp.), A. P. ἰδίδην.

θύω (ῑ), to sacrifice, F. θύσω, A. ἰθύσα, A. M. ἰθύσάμεν. Pf. τίθύκα, Pf. P. τίθύμαι, A. P. ἰθύθην (§ 62).

NOTES. α. Verbs in -ανῶμι and -ινῶμι, and those in which the root ends

In λᾱ-, for the most part retain the short vowel; as, γιλάω, to laugh, F. γιλάσσομαι, A. ἰγίλασσα, A. P. ἰγίλάσθην.

β. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117):

Σίω, to run (r. ΣιF-), F. (ΣίFσομαι) Σιύσομαι (Σίβω only Lyc. 1119). See § 166. α.

νίω, to swim, F. νιύσομαι, -οῦμαι (§ 200. 3), iv. 3. 12, A. ἵνισα, Pf. νίνισκα.

πλίοω, to sail, F. πλιόσω, commonly πλιόσομαι, v. 6. 12, or πλινσοῦμαι, v. 1. 10, A. ἱπλινσα, Pf. πίπλινκα, Pf. P. πίπλινσομαι (§ 221).

πνίοω, to breathe, F. πνιόσω, Demr 284. 17, commonly πνιύσομαι Eur. Andr. 555, or πνινσοῦμαι, Ar. Ran. 1221, A. ἱπνινσα, Pf. πίπνινκα.

Add βίω, to flow, καίω, to burn, and κλαίω, to weep.

221. III. After a short vowel or a diphthong, σ is usually inserted before the regular affixes of the Passive beginning with θ, μ, or τ; as,

σπάω, to draw (§ 219), Pass. Pf. ἴσπα-σ-μαι, ἴσπασαι, ἴσπα-σ-ται, ἴσπά-σ-μεθα · ἴσπα-σ-μίνοι · A. ἴσπά-σ-θην · F. σπα-σ-θήσομαι.

τελίοω, to finish (§ 219), Pass. Pf. τετίλισμαι, τετίλισμίνοις · Plup. ἱτετίλισμην, ἱτετίλίσσο, ἱτετίλίσσο · A. τετίλίσθην · F. τελισθήσομαι.

κελίοω, to command, Pass. Pf. κειλίλισμαι, κειλίλισται, κειλίλισμίνοις · Plup. ἱκειλίλισμην · A. ἱκειλίλίσθην · F. κελισθήσομαι.

REMARKS. α. In some verbs, σ is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel; and some are variable; thus, ἡρόθην, δίδιμαι, ἰδίδην, τίθῃμαι, ἰθῦθην (§ 219); βιβούλιυμαι, ἰβουλιούθην (§ 35). χίοω, to heap up, κίχασμαι, ἰχώσθην · χράωμαι, to use, κίχρημαι, ἰχρήσθην · μίμνημαι, to remember, ἱμνήσθην · παύω, to stop, πίπταυμαι, ἱπαύσθην and ἱπαύ-θην · ρόωνῃμι (r. ρο-), to strengthen, ἱρρῶμαι, ἱρρώσθην · δράω, to do, δίδραμαι and δίδρασμαι, ἱδράσθην · θραύω, to dash, τίθραυσομαι and τίθραυμαι, ἱθραύσθην. It will be observed that the σ is attracted most strongly by the affixes beginning with Σ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form; as, Pl. 3, ἴσπασμίνοι ἰσίοι, κειλίλισμίνοι ἦσαν. See § 213. 2.

§ 222. IV. The regular close affixes are annexed with the insertion of η,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by σ, and those which end in a lingual mute preceded by ν; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σω, ηὔξ-η-σα, ηὔξ-η-κα, ηὔξ-η-μαι, ηὔξ-ή-θην αὔξ-η-θήσομαι.

ἴψω, to boil, F. ἰψήσω, A. ἡψησα. ὀζω, to smell, F. ὀζήσω, A. ὀξησα.

μίλλω, to be about to, to purpose, to delay, F. μιλλήσω, A. ἰμίλλησα and ἡμίλλησα (§ 189. 1).

ἴρρω, to go away, F. ἰρήσω, A. ἡρήσα, Pf. ἡρήκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λαμπύω, to shine, F. λάμψω, A. ἱλαμψα, 2 Pf. λίλαμπα. ἄρχω, to lead, to rule, F. ἄρξω, A. ἄρξα, Pf. P. ἄρχμαι, A. P. ἄρχθην. σπίνδω, to make a libation, F. (σπινδ-σω, §§ 55, 58) σπείσω, A. ἱσπαισα, Pf. P. (ἱσπινδ-μαῖ, ἱσπινμαι, § 53) ἱσπυσμαι, A. P. ἱσπυσθην, late Pf. A. ἱσπυκα.

2.) To liquid roots in which the characteristic is preceded by a diphthong, and to a few in which it is preceded by *s*; as,

βούλωμαι, to will, F. βουλήσμαι, Pf. βιβούλημαι (Ep. 2 Pf. βίβουλα A. 113). A. ἰβουλήθην and ἡβουλήθην (§ 189. 1).

ἰθίλω, and shortened θίλω, to wish, F. ἰθιλήσω and θιλήσω, A. ἡθίλησα and ἰθίλησα, Pf. ἡθίληκα, and late τιθίληκα.

μίλω, to concern, F. μιλήσω, A. ἰμίλησα, Pf. μιμίληκα (Ep. 2 Pf. as Pres. μίμηλα, B. 25), A. P. ἰμιλήθην. This verb is commonly used impersonally: μίλωι, it concerns, μιλήσει, &c.

μῖνω, to remain, F. μινῶ, A. ἱμυνα, 1 Pf. μείνιηκα (cf. 54. γ), 2 Pf. μίμυκα.

νίμω, to distribute, F. νιμῶ, and later νιμήσω, A. ἱνυμα, Pf. νιμίμηκα, Pf. P. νιμίμημαι, A. P. ἰνιμήθην and ἰνιμήθην (R. α).

3.) To a few other roots; as,

δίω, to need, F. διήσω, A. ἰδίησα (δῆσιν Σ. 100), Pf. διδίηκα. Mid. δίομαι, to need, to beg, F. διήσομαι, Pf. διδίημαι, A. P. ἰδιήθην. The Act. is most common as impersonal: διῷ, there is need, διήσει, ἰδίησι, &c. See R. γ.

εἰδω, to sleep, Impf. εἰδον and πῦδον (§ 188. N.), F. εἰδήσω.

οἶμαι, to think, F. οἰήσομαι, A. P. οἰήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, ὄμην. In Hom. we find the forms οἶμαι, οἶω, οἶω (Dor. οἶω Ar. Lys. 156), οἶσάμην, οἶσθην, with *i* commonly long. See R. γ.

οἴχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἰχήσομαι, Pf. οἴχημαι, and poet. οἴχωκα or οἴχωκα (R. β) Soph. Aj. 896 (οἴχησιν K. 252).

παῖω, to strike, F. παίσω, in Att. poetry παίησω, Ar. Nub. 1125, A. ἱπαισα, Pf. σῖπαικα, A. P. ἱπαισθην.

REMARKS. α. In a few verbs, *i* is inserted instead of *η* (cf. 219); as,

ἄχθομαι, to be vexed, F. ἄχθίσομαι, A. P. ἡχθίσθην.

μάχομαι, to fight, F. μαχίσομαι, μαχοῦμαι (§ 200. 2), A. ἱμαχισάμην, Pf. μιμάχημαι (Ion. μαχίσομαι, Hdt. vii. 104, F. μαχίσομαι A. 298).

β. In a very few verbs, we find the insertion of *e* or *ω*. See οἴχω (3. above), ὀμνῶμι, ἰσθίω, ἄγω, εἴωθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of euphony. That the vowel should be commonly *η*, rather than *i*, results from



§ 218. In *δῖω*, to need, and *οἶμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δίφομαι*) *δύομαι*, *διώσομαι*, *ιδιεύσα*, and in the long *ι* of *οἶμαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that remain close (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλλήσω* (§ 222), Ar. *Vesp.* 222, 2 A. *ἱσάλομαι*, Pf. *βίβληκα* (§ 218), Pf. P. *βίβλημαι*, 3 F. *βίβλησομαι*, A. P. *ἱσλήθην*.

*κάμνω* (r. *καμ-*, transp. *καμ-*), to labor, to be weary, F. *καμῶμαι*, 2 A. *ἴκαμον*, Pf. *κίκαμκα*.

### C. VERBS IN -μι.

[For the paradigms, see TT 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (ᾱ becoming η, unless preceded by ρ, § 29; and ι, ει),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (§ 48; r. *σιᾱ-*), *ἵστην* · *τίθηνμι* (§ 50; r. *θῆ-*), *εἰτίθην* · *δίδωμι* (§ 51; r. *δο-*), *εἰδίδων* · *δείκνυμι* (§ 52; r. *δεικ-*, *δεικνῦ-*), *εἰδείκνυν* · *εἶμι* (§ 56; r. *ῖ-*), *εἶ*, *εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήτωσαν*, *στήναι* · *στάντων*, (*στά-ντις*) *στάς* · *ἀπιδράν* (§ 57; r. *δραῖ-*), *ἀποδράναι* · *ἔγνων* (§ 57; r. *γνω-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώναι* · *γνόγτων*, (*γνόγτις*) *γνούς*.

EXCEPTION. The short vowel remains, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵημι*, *θίς*, *θῖναι*, (*θί-ντις*) *θίς* · *ἵδομαι*, *δος*, *δοῦναι*, (*δό-ντις*) *δούς* · *ἵμην* (§ 54; r. *ι-*; for the augment, see § 189. 3), *ἵς*, *ἵναι*, (*ἵ-ντις*) *ἵς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἱκτᾶν* and *οὐτᾶν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζέμαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὠνήμην*, and later *ὠνάμην* · *πιμπλημι*, to fill, 2 A. M. poet. *ἐπλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the connecting vowel (§ 185. β); thus, *ἐτίθειον*, contr. *ἐτίθουν*, *ἐτίθεες* *ἐτίθεις*, *ἐτίθετε* *ἐτίθει* · *ἐδίδοον* *ἐδίδουν* · *ἐδείκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -υμι*, which may be regarded as having a second but less Attic theme in *-ῶ* (§ 185. α); thus, *δείκνυμι* and *δεικνύω*, *δείκνυσι* and *δεικνύσι*, *εδείκνυσαν* and *εδείκνυν*, *δεικνύς* and *δεικνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in *-μι* differ from other verbs only in the mode of contracting *-αη* and *-οη* (§§ 33, 37. 3); thus, *ἰστιά-ω* *ἰσιτῶ*, *ἰστιά-ης* *ἰσιτῆς* · *ἰστιά-ωμαι* *ἰσιτῶμαι*, *ἰστιά-ῃ* *ἰσιτῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δεικνύ-ω*, *δεικνύ-ωμαι* · *ῖ-ω* (§ 56). If, however, *ρ* precede *-αη*, the contraction is into *α*; as, *ἀποδράῃς* (§ 57).

2. VERBS IN *-ωμι* have a second form of the Opt. act. in *-ήην*, which is most frequent in late writers, but is not confined to them; as, *ἀλώῃ ξ. 183* (*ἀλοίην* *X. 253*), *βιήην* *Ar. Ran. 177* (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt.; § 205. 2), *βιήῃ* *Pl. Gorg. 512 e*.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ἰοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, *Ib. 10*. So even *κρέμιοισθε* for *κρέμαισθε*, *Ar. Vesp. 298*; *μαρνοίμεθα* for *μαρναίμεθα*, *λ. 513*; and *ἀφίοιτε* for *ἀφίετε*, *Pl. Apol. 29 d*.

4. In a few instances, verbs in *-υμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκιδάννυσι* for *διασκιδάννῃ*, *διασκιδαννύσται*, *Pl. Phædo, 77 b, d*; *σῆγνύσται* for *σῆγνύσται*, *Ib. 118 a*. Add the poet. *ἰκδῦμι* *Π. 99*, *φύη* *Theoc. 15. 94*, *δαίνυτο* *Ω. 665*, *δαινύατο* (for *-ύντο*) *ε. 248*; and the similarly formed *φβῆμην* *κ. 51*, *φβίτε* *λ. 330*.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδρῶν*, *ἔγων*, *ἔδῶν* (§ 57).

NOTES. α. Except *ἴπιον* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πίθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *σκέλλομαι*, to dry up, 2 A. (γ. *σκαλ-*, *σκαλ-*) *ἴσκαλην*, Opt. *σκαλῶν*, Inf. *σκαλῶναι* *Ar. Vesp. 160*.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλάω*, to break, 2 A. Part. *κλάς* *Anacr. Fr. 16*; *κλύω*, to hear, poet., 2 A.

Imp. *πλῦθι* A. 37, Eur. Hipp. 872, *πλῦτε* B. 56, *Æsch. Cho.* 399, redupl. *πίπλῦθι* K. 284, *πίπλυντε* Γ. 86; *λύω*, to loose, 2 A. M. *λύμην* Φ. 80, *λύετε* 114, *λύετε* H. 16; *φύω*, to produce, 2 A. *ἰφῦν*, Cyr. ii. 1. 15, *Subj. φύω*, Opt. *φύην* (§ 226. 4), *Inf. φύωμαι*, *Part. φύς*.

## REMARKS UPON PARTICULAR VERBS.

*Φημί, to say.*

[¶ 53.]

§ 228. (a) In certain connections, *φημί*, *ἴφην*, and *ἴφην* are shortened, for the sake of vivacity, to *ήμι*, *ήν*, and *ή* · thus, *ήν δ' ἰγώ*, said I, Ar. Eq. 634; *ή δ' ἔς*, said he, Pl. Rep. 327 b, c; *ή*, he spoke, A. 219; *παί, ήμί, παί, παί*, boy! I say, boy! boy! Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written *φής*, as if contracted from *φαις*. For *ἴφηνθα*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάσθε* κ. 562, *Imp. φάε* σ. 168, *φάσθε* υ. 100, *φάσθε* I. 422 (*Inf. φάσθαι* A. 187, *Æsch. Pers.* 700); Pf. P. S. 3 *τίφαται* Ap. Rh. 1. 988, *Part. τιφασμένος*, Ξ. 127.

*Ἰημι, to send.*

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἱᾶσι* and *ἱῶσι* (for *ἱε-νσι*, *ἱᾶσι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἱῶν*, which occurs only in composition (*προῖον* ι. 88, *ἡφῶν* Pl. Euthyd. 293 a), seems either to have come from *ἱον* (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of *ἵης*, *ἵω*, or of the Plup. (d) For the Opt. forms *ἰοίμην* and *οἰμην*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἱω* and *ἱω* · thus, Impf. *ξύνω* A. 273, Imp. *ξύνω* Theog. 1240, Pf. P. Part. *μυμεισμένος* Hdt. v. 108 (§§ 69. α, 192. 3; cf. *μυμῖσκα*, Anacr. Fr. 79); Pr. *ἀνίσταται* Hdt. ii. 165. In the S. S. we find *ἡφν* Mk. 1. 34, *ἡφῶς* Rev. 2. 20, Pf. P. *ἡφῶνται* Mt. 9. 2, 5.

*Εἰμί, to be.*

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *έ-*,

1.) Before a vowel, unites with it; thus, (*έ-νσι*, *έ-ᾶσι*, § 58) *εἰσέ* · (*έ-ω*) *ῶ*, (*έ-ης*) *ῆς* · (*έ-ίην*) *εἶην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*έ-ντις*, *ῶντις*, § 109) *ῶν*, Imp. (*έ-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes *ει* in the forms *εἰμί*, *εἶς*, *εἷ*, *εἶναι* (cf. §§ 218. β, 224. E). The form *εἷ*, both here and in ¶ 56, is either shortened from *εἶς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *σ* (compare § 221);

thus, *ἰ-σ-μῖς*, *ἰ-σ-τί*, *ἰ-σ-τίς*, *ἰ-σ-τε*, *ἰ-σ-τεσθε*, *ἰ-σ-τεσθ* (§ 213. N.). After the *σ*, the *τ* in the 3d Pers. sing. is retained; thus, *ἰ-σ-τί*. Before the *σ*, *ι* in the 2d Pers. sing. of the Imperative becomes *ι* by precession (cf. § 118); thus, *ἰ-σ-θι*.

γ.) In the Impf. it becomes *η*, and may likewise assume *σ* before *τ*; thus, *ἦ*, *ἦς* or rather *ἦ-σ-ς*. The *Old-Att.* form of the 1st Pers. *ἦ* (Ar. Av. 1363), and the 3d Pers. *ἦ*, appear to have been contracted from *ἦα* and *ἦεν* (cf. § 179, 201. N., 211. N.). For *ἦστα*, see § 182. The *middle form* *ἦμεν* is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. *ἦτω*, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of *ἴσται*, the Attics always use the *nude form* *ἴσται*.

b. Some regard the root of this verb as being *ἰσ-*, and adduce in support of this view, the Lat. (*esum*) *sum*, *es*, *est*, (*e*)*sumus*, *estis*, (*e*)*sunt*, and the Sanscrit *asmi*, *asi*, *asti*, &c.

*Εἶμι*, to go.

[¶ 56.]

§ 231. (a) The Pres. of *εἶμι* has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, *εἶμι*, (*I am going*) *I will go*. (b) For *ἦεν*, in the Plup., the common Attic form was *ἦα*, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. *ἦα*, corresponding to this Plup., nowhere appears, and some regard *ἦεν* (omitting the *ι* subec.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For *ἴσται* and *ἴσιν*, see § 205; for *ἴσται*, § 213. N.; for *ἴσται*, *ἴσιν*, and *ἴσται*, § 208. 2; for *ἴσται*, § 182; for *ἦεν* in the 3d Pers., § 211. N.; for *ἦμεν*, *ἦτε*, &c., § 237. (d) The *middle forms* *ἴμαι*, *ἴμεν* are regarded by some of the best critics as incorrectly written for *ἴμαι*, *ἴμεν*, from *ἴμαι* (§ 54).

*Κεῖμαι*, to lie down.

[¶ 60.]

§ 232. (a) This verb appears to be contracted from *κίμαι*, a deponent inflected like *τίθεται* (§ 50); thus, *κίμαι* *κίμαι*, *κίενται* *κίενται*, *κίσο* *κίσο*, *κίσεται* *κίσεται*, *κίμενος* *κίμενος*. *κίμεν* *κίμεν*. *κίσομαι* *κίσομαι*. In the Subj. and Opt. the contraction is commonly omitted; thus, *κίωμαι*, Cc. 8. 19, *κίμεν*, iv. 1. 16, like *τίθεται* (also accented *τίθεται*) and *τίθει-μην*. yet *κίται* (also written *κίται*), for *κίται*, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. *διάνκωμαι* Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root *κί-*: Pres. S. 2 *κίω* Hom. Merc. 254, S. 3 *κίται* Hdt. vi. 139, Pl. 3 *κίενται* X. 510, *κίενται* Ω. 527, *κίενται* Δ. 659, Hdt. i. 14; Impf. Pl. 3 *κίενται* Ap. Rh. 4. 1295, *κίενται* φ. 418, *κίενται* Hdt. i. 167, *κίενται* N. 763; Fut. *κίενται* Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) *κίω*, η. 342, *κίω* τ. 340. (d) Some of the best grammarians regard *κίμαι* as a Perf. having the sense of the Pres. (§ 283).

#### D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that or other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἱστήκειν, *I stood*, F. Pf. ἵστηξω, *I shall stand*; μνησκειν, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνήμην, *I remembered*, F. Pf. μεμνήσομαι, *I shall remember*; Plup. ᾗειν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly supplied by the Participle with the auxiliary verb εἰμι (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἶην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἶην.

REMARKS. α. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a Pres.; as, ἵστηκα, vi. 5, 10, ἵστῶ, Pl. Gorg. 468 b, ἱσταίνην, Ψ. 101 (§ 48), πεισιδοῖην (§ 205. α), διδῶ (§ 58), Rep. Ath. 1. 11; εὐλόφωσιν Pl. Pol. 269 c, πειστώκει v. 7. 26, βέλῃκειν Th. ii. 48, πεισιήκει Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, Opt. (κεκλη-ί-μην) κικλήμην, κέκλησ Soph. Ph. 119, κέκλητε, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, Subj. (κεκτάω-μαι) κικτῶμαι, κικτῇ, κικτῆται Symp. 1. 8; Opt. (κεκτε-ί-μην) κικτῆμην, κικτῆς, κικτῆτε Pl. Leg. 731 c, or (κεκτα-οί-μην) κικτῶμην, κικτῶς, κικτῶτε Ages. 9. 7.

μεινυμαι (§ 233), Subj. μεινῶμαι, Pl. Phil. 31 a, Opt. μεινῆμην Ω. 745, μεινῆτε Ar. Plut. 991, or μεινῶμην, μεινῶς (or μείνοιο) i. 7. 5, μεινῶτε Cyr. i. 6. 3.

For κάθημαι, see ¶ 59. Add Subj. βέλῃσθε Andoc. 22. 41, τιτμῆσθον Pl. Rep. 564 c; Opt. λιλύτο σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its proper sense, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the sense of the Pres.; and, even in these, the Imperative active is scarcely found except in the nude form of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βέβη-κίτω Luc. de Hist. Scrib. 45, εὐκίετω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ειν of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.) *ε* becomes *ο*, and *ει* becomes *οι*; as, μένω, *to remain*, 2 Pf. μέμονα· δέρομαι, *to see*, poet., δέδορκα· λείπω, λέλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κίκλοφα· τρέπω, *to turn*, τίτροφα· πείπω, *to send*, πίπομφα· δίδωκα (§ 58). (b) Analogous to the change of *ε* into *ο*, is that of *η* into *ω* in ῥήγνυμι, *to break*, 2 Pf. ῥήρωγα. (c) In the following Perfects, there appears to be an insertion of *ε* or *ω* (§ 222. β): ἄγω, *to lead*, ἀγήσχα (§ 191. 2), Dem. 239. 1, ἔσθω, *to eat*, ἐδήσχα, iv. 8. 20 (Ep. Pf. P. ἰδύομαι, γ. 56), ἴσθω (r. *id-*), *to be wont*, preteritive, ὄσχωκα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφίσταται (§ 229. c); ἄωρετο γ. 272, Theoc. 24. 43, for ἤερετο or ἤερε, Plup. S. 3 of αἰέω or αἶρω, *to raise*; ἐνώχαστο M. 340, Plup. Pl. 3 of ἐπύχω· ἐδήδομαι (N. c).

2.) Short *α*, *ι*, or *υ*, before a single consonant, is lengthened (*α*, not preceded by *ε* or *ο*, § 29, becoming *η*); as, φαίνω, πέφνηα (§ 42; r. φᾶν-); θάλλω, *to bloom*, τέθηλα· ἄγνυμι (r. ἄγ-), *to break*, ἔαγα· κρᾶζω, κέκρῶγα (§ 238. β); κέκρυγα (r. κρύγ-), *to creak*, pret.; μῦκάομαι (r. μῦκ-), *to bellow*, μέμυκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάληθα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*, *α* is not changed into *η* in the Att.; thus, 2 Pf. λίλασκα, Ar. Ach. 410 (λίλῃσκα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the Indicative plural and dual (§ 186). When this omission takes place, (a) the Ind. sing. is commonly supplied by forms from a longer base (cf. § 201. N.); which forms likewise occur in the plural and dual, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of verbs in -μι; (c) the Part. is contracted, if the characteristic is *α* or *ο*. Thus,

Pf. Ind. Sing. ἴστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἴστηκα, § 186), ἴστηκας, ἴστηκς, Pl. ἴστα-μιν Pl. Gorg. 468 b, and rarely ἴστηκαμιν, ἴστα-τε, (ἴστα-σι, ἴστα-σι, § 58) ἴστασι (ἴστηκασι Δ. 434); Subj. (ἴστα-ω) ἴσταῶ and ἴσθηκα· Opt. ἴσταίνην (poet.); Imp. ἴστα-θι (poet.) Ar. Av. 206; Inf. ἴσταίναι iv. 7. 9; Part. Ep. ἴστα-ός, -ίτος T. 79 (also ἴσθηός Hes. Th. 519), commonly contr. ἴστώς (§ 22. 8) i. 3. 2, (ἴστα-ί-στα) ἴστωσα, (ἴστα-ί-ς) ἴστώς and sometimes, by syncope, ἴσός Pl. Parm. 146 a, Ion. ἴστωίς (§ 48. 1), -ῶτος Hdt. ii. 38; also ἴσσηκός Pl. Meno. 93 d. Plup. Sing. ἴσθηκιν or ἴσθηκιν, -υς, -υ, Pl. ἴστα-μιν, ἴστα-τε, ἴστα-σαν i. 5. 13 (ἴσθηκισαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθηκα (base τιθνα-, τιθηκ-), -ας, -ι, Pl. τίθηκιν Pl. Gorg. 492 e, τίθησιν, τιθῶσι iv. 2. 17, Du. τίθησιν iv. 1. 19; Subj. τιθῆναι, Th. viii. 74; Opt. τιθαίνην, Cyr. iv. 2. 3;

Imp. *τίθναθι* X. 365, *τιθνάτω* Pl. Leg. 933 e, &c.; Inf. *τιθνήναι* Mem. i. 2 16, *τιθηκῆναι* Soph. Aj. 474, and Poet. (*τιθνα-ί-ναι*) *τιθῆναι* Æsch. Ag. 539; Part. *τιθηκώς* (fem. δ. 734), *τιθῆ-ώς*, Pind. Nem. 10. 139, commonly contr., with *ι* inserted (cf. §§ 35, 48. 1), *τιθνιώς*, *-ῶσα*, *-ώς* or *-ός*, vii. 4. 19, τ. 331, Ep. *τιθνήως* or *τιθνιώς*, *-ότος* or *-ῶτος*, α. 289, P. 435. Plup. Sing. *ἰτιθνή-ειν*, *-ις*, *-ι*, Pl. *ἰτιθναμιν*, *-τι*, *-σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδωκα* Cyr. i. 4. 12, and *δίδικα* Soph. CEd. C. 1469 (¶ 58, base *διδι-*, *διδουκ-*), *δίδουκας* and *δίδικας*, *δίδουκς* and *δίδικς* · Pl. *δίδωμι* Th. iii. 53, *δίδικτι*, (*δίδουσι*, § 58) *διδίξαι* Pl. Apol. 29 a; Subj. *διδίω* · Imp. *δίδιθι* Ar. Vesp. 373; Inf. *διδίκναι* (§ 208. 3) Rep. Ath. 1. 11, and *διδουκῆναι* Eur. Sup. 548; Part. *διδιώς* Pl. Prot. 320 a (contr. or sync. *διδυῖαν* Ap. Rh. 3. 753), and *διδουκῶς* Eur. Ion. 624. Plup. Sing. *ἰδιδόκειν* Pl. Charm. 175 a, and *ἰδιδίειν*, *-ις*, *-ι* · Pl. *ἰδιδίμιν*, *ἰδίδικτι*, *ἰδίδισαν* Pl. Leg. 685 c (*ἰδιδούκισαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οιδ-*), *οἶσθα* (for *οιδ-σθα*, § 182; *οἶδα*, scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶσθας* Eur. Ion. 999), *οἶδι* · Pl. (*ιδ-μιν*, § 53) *ἴσμων* ii. 4. 6, (*ιδ-τι*, § 52) *ἴσσι*, (*ιδ-ναι*, the δ becoming σ in imitation of the other persons) *ἴσσαι*, and rarely *οἶδαμιν* Pl. Alc. 141 e, *οἶδατι*, *οἶδάσι* · Imp. (*ιδ-θι*) *ἴσθι* ii. 1. 13. Plup. Sing. *ἤδιον*, Pl. *ἤδιμιν*, &c., and poet. (*ἤδ-μιν*) *ἤσμων* Eur. Hec. 1112, (*ἤδ-τι*) *ἤσσι*, (*ἤδ-σαν*) *ἤσαν* Æsch. Prom. 451.

Plup. Sing. *ἦιν* (¶ 56), *ἦις*, *ἦι*, Pl. *ἦιμιν*, *-τι*, commonly *ἦμιν* Pl. Rep. 328 b, *ἦσι* vii. 7. 6, *ἦσαν* Cyr. iv. 5. 55, sometimes Ion. *ἦσαν* τ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀριστάω*, to dine; Pf. Pl. 1 *ἤριστάμην* Ar. Fr. 428, Inf. *ἤριστῆναι* Ath. 423 a. In imitation of these comic forms, we find also, from *δισπῶν*, to sup, *διδίπνῃμιν* and *διδισπῆναι* Ath. 422 e, Ar. Fr. 243.

*βαῖνω*, to go; Pf. βίβηκα (τ. βα-), 2 Pf. Pl. poet. βίβωμι, βίβωτι, βιβάσσι B. 134, βιβάσιν Soph. El. 1386; Subj. Pl. 3 βιβῶμι Pl. Phædr. 252 e; Inf. βιβάναι Eur. Heracl. 610, Hdt. iii. 146, Part. Ep. βιβαώς, -ῶσα, -ῶτος, E. 199, Ω. 81, Att. contr. βιβώς, -ῶσα, -ῶτος, Soph. Ant. 67, 996, CEd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. βιβίσκαμιν, -ατι, -ασαν B. 720.

*βιβρώσκω*, to eat; 1 Pf. βίβρωκα (τ. βρο-), 2 Pf. Part. (βιβρω-ώς) βιβρώς, -ῶτος, Soph. Ant. 1022.

*γίγνομαι* (τ. γα-, γιν-, γιγν-), to become; 2 Pf. γίγωνα, poet. Pl. 2 γιγάσσι (Ep. for γιγάτι) Hom. Batr. 143, 3 γιγάσιν Δ. 41; Inf. γιγάμην (Ep. for γιγάται) E. 248; Part. Ep. γιγαώς, -ῶσα, -ῶτος, Γ. 199, I. 456, Att. contr. γιγνός, -ῶσα, -ῶτος, Eur. Alc. 532, 677. Plup. Du. 3 γιγάτην α. 138.

*μίμονα* (τ. μα-, μιν-, § 236. 1), to be eager, pret., E. 482, *μίμονας* Æsch. Sept. 686, *μίμονι* Soph. Tr. 982, Pl. *μίμαμιν* I. 641, *μίματι* H. 160, *μιμάσσι* K. 208, Du. *μίματον* Θ. 413; Imp. S. 3 *μιμάτω* Δ. 304; Part. *μιμάώς*, -ῶσα, -ῶτος, Δ. 40, 440, Θ. 118, and *μιμαῖος*, -ότος, Π. 754, B. 818. Plup. Pl. 3 *μίμασαν* B. 863.

*πίπτω*, to fall; 1 Pf. πίπτωκα (τ. πτι-, πτο-); 2 Pf. Part. Ep. πισπιώς, -ῶτος, Φ. 503, and *πισπηνός*, -ῶσα, -ῶτος and -ῶτος, ν. 98, Ap. Rh. 2. 832, Att. contr. *πισπώς*, -ῶτος, Soph. Ant. 697, 1018.

*τίτληκα* (τ. τλα-), to bear, pret., Pl. *τίτλαμιν* υ. 311; Imp. *τίτλαθι* A.

586; Inf. *τιτλάμην* (Ep. for *τιτλάμαι*) γ. 209; Part. *τιτληώς*, -ύια, -ίτος, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμην* Hom. Ap. 528; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθε* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγω*) *ἄνώχων* Λ. 189, Pl. *ἄνώγιτε* ψ. 132, *ἄνωχθε* Eur. Herc. 241.

*κράζω*, commonly 2 Pf. *κίκραγα*, to cry; Imp. *κίκραχθε* Ar. Vesp. 198, Pl. *κικράγιτε* Ib. 415, and *κίκραχθε* Ar. Ach. 335.

*ιγίρω*, to rouse; 2 Pf. *ιγρήγορα*. Imp. Pl. 2 *ιγρήγορθε* Σ. 299; Inf. *ιγρηγόρθαι* (as if from *ιγρήγορμαι*) K. 67.

*πάσχω*, to suffer; 2 Pf. *πίπειθα*, Pl. 2 (*πίπεινθε*, *πίπεινσι*, § 52, *πίπεισσι*, § 55) *πίπειθε* Γ. 99, κ. 465.

*ῥίπα*, to be like, pret. (base *εἰπ*-, *ῥίπ*-, §§ 191. 3, 236. 1), Pl. trag. *ῥίπμην* Soph. Aj. 1239, Du. Ep. *ῥίπτον* δ. 27, Plup. *ῥίπτην* A. 104.

*ἔρχομαι*, to come; 2 Pf. *ἐλήλυθα*, Ep. Pl. 1 *ἐλήλυθμην* (§ 47. N.) γ. 81.

*πίπειθα*, to trust (§ 39; base *πισπ*-, *πισπιθ*-, *πισπειθ*-, § 236. 1); Imp. trag. *πίπειθε* Æsch. Eum. 599; Plup. Ep. Pl. 1 *πίπειθμην* B. 341.

§ 239. V. FUTURE PERFECT, OR THIRD FUTURE. The Fut. Perf. unites the base of the Perf. with the affixes of the Fut. act. and mid.; as, (*ἑστήκ*-σω, ¶ 48) *ἑστήξω*, (*γεγράφ*-σομαι, ¶ 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in liquid verbs, or in verbs beginning with a vowel (*αἰφύρεσθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the sense of the common future (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἑστήξω* and *τίθνήξω*, both formed from Perfects having the sense of the Pres., *ἑστηκα* and *τίθηκα* (§§ 233, 237), and both giving rise to middle forms of the same signification (§ 166. 2), *ἑστήξομαι* and *τίθνήξομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax, 381, and the Ep. *ἄκαχῆσω*, Hom. Merc. 286, *κικαδήσω*, φ. 153, *πισπῆσω* X. 223, *κίχαρήσω*, O. 98 (also *κίχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίκαγγα*, *κικλάγξομαι* Ar. Vesp. 930, *κίκραγα*, *κικράξομαι* Ar. Ran. 265, *κίκαθα*, *κικαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πισπιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their defective formation; 2. the entire want of these tenses in many verbs; 3. the comparative infrequency of their use; and 4. their more frequent occurrence in the later than in the earlier writers.



## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in *-άω*, *-ίω*, and *-όω* (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in *-μι* (§ 226), and the 2d Pers. Sing. in *-αι* and *-ο* (§ 210. 3). In these forms, the first vowel is either (I.) *α*, (II.) *ι* or *η*, or (III.) *ο*. Of these, *ι* or *η* is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the *α* is commonly contracted or changed into *ι* (§ 44. 2); and when *α* with an *Ο* vowel is contracted into *ω*, *ι* is often inserted (§ 48, 1, cf. § 35). Thus we find, as various readings, *ἐρῶντις*, *ἐρίοντις*, and *ἐρίωντις*, Hdt. i. 82, 99. So *ἰερῶμιν* i. 120, *ἀρίομιν* ii. 131, *χεῖσθαι* vii. 141, *χεῖσθαι* (§ 33. α) i. 47, *χεῖσθαι* 157, *ιχερίωντο* 53, *χεῖω* (for *χεῖαυ*) 155, *ιμνηχανάοντο* (for *ιμνηχανάοντο*, one *ι* dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in *-μι*, *δυνάμειθα* iv. 97, 2 Aor. *πτόομι* or *πτόομι* χ. 216, for *πτόομι*, contr. *πτόομι* (see also b. below).

NOTE. In the 2 Pers., the termination *-ας* commonly remains; as, *ιχερήσας* Hdt. i. 117, *ἰπρίστας* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly *ο* with *ω*, and *α* with *ε*, § 48); and sometimes by prolonging a short vowel, particularly *ι* used for *α* to *αι*; as, *ὀράω*, contr. *ὀρῶ* Γ. 234, protracted *ὀρώω* E. 244, *ὀράω* ὀρῶς Δ. 202, *ὀράας* H. 448, *ὀράων* ὀρῶν E. 872, *ὀρίων* A. 350, *ὀρίωνται* Δ. 9, *ὀρῶνται* λ. 156, *ὀράσθαι* σ. 107, *ὀρώσθαι* Δ. 347, *ἀντιόωσαν* A. 31, *ἀσχαλάω* B. 293, *ἀσχαλάω* α. 297, *ἰμνῶοντο* 686, *γιλῶοντες* σ. 40, *γιλῶοντες* 111, *ἀλλῶ* (Imp. for *ἀλάω*, -ω) ε. 377; *μυῖασθαι* α. 39, *μυνοῖω* N. 79 (*μυνοῖον* M. 59), *δρώωσι* ο. 324; *δρώοιμι* 317, *ἡρώοιμι* H. 157 (*ἡρώοι* 133), (*μνάω*, *μνάω*, *μνῶ*) *μνώω* Ap. Rh. 1. 896, *μυνοῖω* Γ. 387; *μυνοῖω* O. 82, for *μυνοῖω*, *κίρῶ* I. 203, for *κίρῶ* Att. Fut. *ἰλῶω* N. 315, η. 319, *ἰλάω* ε. 290 (see § 200. 2); *πριμόω* H. 83; 2 Aor. Subj. of Verbs in *-μι*, *στήω* P. 30, *στήω* E. 598, *στήομι* O. 297 (*στήομι* Δ. 348), *στήω* P. 95, *στήω* σ. 183; *βίω* Z. 113, for *βῶ* (§ 57), *βῆ* I. 501, *βίωμι* K. 97 (*βίωμι* Hdt. vii. 50. 2).

NOTES. 1. *α* is not prefixed, when the flexible ending begins with *τ*; as in *ἐρῶ-τι*, *ὀρῶ-ται*. Yet *ᾠάται* Hes. Sc. 101, for *ᾠται* (*ᾠ* being resolved into *ᾠα*, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *κομῶωσι* Hdt. iv. 191, *ηγερόωντο* vi. 11. So Dor. *κομῶοντι* Theoc. 4. 57.

(c.) The Dor. sometimes contracts *α* with an *Ο* sound following into *ᾠ*; and commonly *α* with an *Ε* sound following into *η* (§ 45. 1, 4); as, *πινῶντι* Theoc. 15, 148, *διαπινῶμι* Ar. Ach. 751; 1 Aor. Sing. 2 *ἰπάξῃ* Theoc. 4. 28, for *ἰπάξας*, -ω, ἦρα Ar. Ach. 913; *τολμῆς* Theoc. 5. 35, *λῆς* 64, *ὀρῆτι* 110, *σιγῆν* Ar. Ach. 778, *ἰρώτη* 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so *θυμῆται* Hdt. iv. 75); and in the Ep. *ὀρῆται* ξ.

343 (written by some *ἔρπαι*, as if from *ἔρημι*), and in the Du. forms, *πρεσιν* δήτην Δ. 136, *συλήτην* Ν. 202, *συναυτήτην* π. 333, *φωτήτην* Μ. 266.

§ 243. II. *The first vowel ε or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *εο* and *εου* often become *ευ*; as, *ποιῶν* Hdt. i. 38, *ποιέεις* 39, *ἰπείης* 22, *ποιόμενος* 73, *ποιόμενος* 68, *ποιῶσι* 131, *ποιόμενα* ἄξιόμενος ix. 11; Fut. *σημαίνω* Ib. i. 75, *παραδάνεις* 35, *ἔριων* 5; Aor. Subj. *ἀπαιρέθω* Ib. iii. 65, *φανίσω* i. 41, *θίσω* iv. 71 (see § 226. 1); 2 Pers. *βούλαιοι*, *τιύξαιοι* Ib. i. 90, *ἰγίνο* 35, *ἴθω* vii. 209.

NOTES. 1. In like manner, *εο*, used for *εω* (§ 242. a), may become *ευ*; as, *ἰερώτων* Hdt. iii. 140, *ἰερωτύντας* 62 (*ἰερωτύντας* v. 13). So in the Dor., *ἠρώτων* Theoc. i. 81, *γελῶντι* 90, for *γελῶνσι*, &c.

2. If *ε* is followed by another distinct vowel, one *ε* is often dropped; as, *φοεῖαι*, *φοεῖο* Hdt. vii. 52 (*φοεῖω* i. 9), for *φοεῖσαι*, *φοεῖο*. So Ep. *ἱπλίο* Ω. 202, *πωλίο* or *παλίο* δ. 811. A similar omission of *ε* appears in *ἀνακονίς* Theoc. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-εῖν*, as if formed by contraction, to *-εῖν*; as, *ἰδῖν*, *παθῖν* Hdt. i. 32, *φυγῖν* 1, B. 393 (*φυγῖν* 401), *πίεῖν* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 48. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἐνίχης* 118, *ἀγρόμενος* iii. 14, *ἰνδυνεύει* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *αι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (*εο*, when contracted, becoming *ευ*; yet *ἰπείρου* Δ. 308, *ἀνιρρίπτουν* v. 78). Synizesis is frequent when *ε* precedes a long *Ο* vowel, and sometimes occurs in *εον*, and even in *εαι*. The Ep., also, often protracts *ε* to *υ*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλίαι* ε. 305 (yet *φιλοῖη* δ. 692, and *φοροῖη* ι. 320), *φιλῶμεν* θ. 42, *εἰκίαι* το Δ. 18, *πικρηθῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλιῖ* B. 197, *φιλίαι* I. 342, *ἔρρι* P. 86, *ἔρρι* Ν. 539, *ἔρη* τ. 254, *ἴσαι* A. 563, *ἴσαι* Σ. 95, *ἴσαι* ζ. 33, *γνώσαι* B. 367, *γνώση* 365; *μυθῖαι* θ. 180 (*μυθῖαι* or *μυθῖη* β. 202, § 243. a. 2), *νῖαι* λ. 114, for *μυθῖαι*, *νῖαι*; *ἱπλίο* X. 281, *ἱπλίο* Υ. 69, *φράζω* E. 440, *φράζω* δ. 395, *κάλιον* Δ. 477, *κάλιον* θ. 550, *καλιῶντο* B. 684; *νυκίω* Δ. 359, *ἰνιλιῖτο* A. 5, *ἐρείμεν* 62, *ἔρει* A. 611, *σπῖο* K. 285; Aor. Pass. Subj. *δαμῖω* ε. 54, *δαμῖης* Γ. 436, *δαμῖη* X. 246, *δαμῖσι* H. 72; 2 Aor. Subj. of Verbs in *-μι*, *θίσω* II. 83 (*θίσω* Hdt. i. 108), *θίης* π. 341, *θίη* 301, *ἀνήη* B. 34, *θίσμεν* ω. 485, *θίσμεν* A. 143, *θίσμαι* Σ. 409.

(c.) For the Dor. contraction of *εο* and *εου* into *ευ*, and, in the stricter Dor., of *ε* into *η*, see §§ 45. 3, 44. 4; e. g. *ἱλίγω* Theoc. i. 86, *μάχην* 113, *ὠμάρεται* 2. 73, *εἶσα* 76; *ποίη* Ar. Lys. 1318. So, in Hom., *ὠμαρτήτην* Ν. 584, *ἀπιυλήτην* λ. 313.

REMARKS. a. Some varieties of the Dor. change *εο* into *εο* or *εω*, and *εου* into *εω*; as, *μογίωμας* Ar. Lys. 1002, *ὀμώμεθα* 183, *ἱπαινίω* 198, for *μογόμενος*, *-οῦμαι*, *ὀμούμεθα*, *ἱπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-εω*; as, *φιλασῶ* Theoc. 3. 19, *δάσας* 5. 118 So. Aor. Pass. *ἰτύσῃ* Id. 4. 53.

§ 244. III. *The first vowel σ.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *ου* for *ου*, and the Dor. *ω* and *φ* for *ου* and *οι* (§§ 44. 4, 45. 3); as, *δικαιῶναι* Hdt. i. 133, *ἰδικαίουν* vi. 15, *οἰκισιῶνται* i. 4, *σσιφανισιῶνται* viii. 59; *ὕπνων* Ar. Lys. 143, *μασσιγῶν* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ρίγῶν*, to be cold, and in the Ion. *ιδρών*, to sweat; as, *ρίγῶν* Ar. Vesp. 446 (*ρίγῶν* Cyr. v. 1. 11), *ρίγῶ* Pl. Gorg. 517 d; *ιδρώσαι* A. 598.

(b.) The Ep. sometimes protracts the *σ* to *ω*, and sometimes employs the combination *ου* after the analogy of verbs in *-άω*; as, *ιδρώοντα* Σ. 372, *ιδρώουσα* A. 119, *ὕπνώοντα* ε. 48; *ἀρώουν* ε. 108, *δηϊόνοντο* N. 675, *δηϊόμεν* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἀλώω* A. 405, *δάω* μ. 216, *δάωσιν* A. 324 (*δάω* 129), *δάωμιν* H. 299 (*δάωμιν* Ψ. 537), *δάωσιν* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for σ, in the Fut. and Aor.; as, *καθίζας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἰκόμεζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short α precedes; as, *γιλάζας* Theoc. 7. 42, *ἰφθαζα* 2. 115, from *γιλάω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφισιριζάμενον* Aesch. Sup. 39, *ἡλιάζει* Ar. Lys. 380, *ἰκφλύζει* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign σ, which is then contracted with the connecting vowel; as, (*ἄσιω*) *ἄσῶ* Theoc. 1. 145, (*ἄσιόμαι*, § 45. 3) *ἄσιῶμαι* 3. 38, *ποσειῶ* 3. 9, *ἄξῃ* 1. 11, *τιμψιῶ* 6. 31, *διξιῶται* Call. Lav. 116, *γρυλλξιῶται* Ar. Ach. 746, *πειρασιῶσθε* 743, for *ἔσω*, *ἔσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with σ dropped (or of the Pres. used as Fut.); as, *άνύω* A. 365, *ἐρύουσι* 454, *χύνω* β. 222. So *ἰκγυγάνονται* (from Pf. base *γυγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without σ is extended, (α) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀποούρας* A. 356, *ἀπηνέρω* Aesch. Prom. 28, *ἰπαυράμην* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ἔσφραγτο* Hipp. i. 80; (β) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἡλθαι* Mt. 25. 36, *ἀνέλατο* Acts 7. 21.

5. For the doubling of σ by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιστο* A. 54, *ἔμοσσον* 76, *ἰλάσσαι* 147), see § 71. For Ep. examples of σ retained in liquid verbs, see § 56. β. In *ἰφίλλισιν* Π. 651, β. 334, the λ is doubled to compensate for the loss of the σ.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-υ-* connective, the Dor. and Aol. sometimes employ η- (§ 44. 4); as, *ἰβίλησθα* Theoc. 29. 4, for *ἰβίλις*, *εὔρη* 11. 4, for *εὔρειν*, *ἔγην* Sapph. 1. 19. For the Dor. forms in *-ις* and *-ιν*, see § 183. N.

2. The Dor. and Aol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *διδόικω* Theoc. 15. 58, for *δίδουκα*, *πιπίνθη* 10. 1 (see 1. above), *ὀπώπη* 5. 7, *πιπιδίω* 5. 28; Inf. *διδύκιν*

1. 102, *γαῖαν* Pind. O. 6. 83, *τιθάκη* Sapph. 2. 15; Part. *κισχλάδοντας* Pind. P. 4. 318, *πιφρίποντας* 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, *κισχλήγοντας* M. 125, *ιερῆγοντι* Hes. Sc. 228; *ιμίμηκον* i. 439, *επίφῶκον* Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from *ἀνωγα*, *ἀνώγω*, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. *ἤνωγον* I. 578 (*ἠνώγιον* H. 394), F. *ἀνώξω* π. 404, A. *ἠνώξα*, Hes. Sc. 479; from *ᾄλινα*, *ᾄλινω*, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from *γίγωνα*, *γίγωνίω* and *γίγωνισκω*, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, *ἀγίρομαι* A. 142, *ἵμιν*, *ιγίρομαι* B. 440, *φθίόμεθα* E. 87, *φθίσται* γ. 173, *ἰδομαι* A. 363, *ἰδίει* Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

a.) Of Pure Verbs. *ἀνώω*, to accomplish; Impf. *ἤνωτε* ι. 243, *ἄνωτε* Theoc. 2. 92, *ἄνώμις* γ. 10.

*ἰρύνω*, Ion. and Poet. *ἰερύω*, to draw, Mid. to draw to one's self, to protect; Act. Inf. *ἰερύμεναι* Hes. Op. 816; Mid. *ἰρύται* Ap. Rh. 1208, *ἰρύαται* A. 239, *ἰρύω* X. 507, *ἰρύτο* Δ. 138, *ἰρύτο* Π. 542, *ἰρυτο* Theoc. 25. 76, *ἰρυτο* M. 454, *ἰρυθαι* ι. 484, *ἰρυσθαι* ψ. 82; Pass. *ἰρύτο* Hes. Th. 301; from the shorter *ρύομαι*, *ἱρύτο* Soph. Oed. T. 1352, *ρύατο* Σ. 515, *ρύσθαι* O. 141; Iter. *ρύσκιν* Ω. 730.

*εἰύνω*, to shake, *εἰύνται* Soph. Tr. 645.

*στῦνται*, he takes his stand, purposes, γ. 83, *στῦνται* Æsch. Pers. 49, *στῦτο* B. 597, λ. 583.

*τανύνω*, to stretch; *τάνυνται* P. 393.

β.) Of Impure Verbs. *ἔδω*, comm. *ἔσθω*, to eat; Inf. *ἔδμεναι* Δ. 345.

*λείπω*, to leave; Impf. *ἔλιπτο* Ap. Rh. 1. 45.

*πίρω*, to lay waste, Inf. Pass. (*πῖρεσθαι*, § 60) *πῖρεται* Π. 708.

*φίρω*, to bear; Imp. *φίρετ* I. 171.

*φυλάσσω*, to watch (γ. *φυλακ-*); Imp. *πρε-φύλαχθι* (cf. § 238. β) Hom. Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form *-σθα*, see § 182. Π. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, *μίμνηται* Φ. 442, contr. *μίμνη* O. 18, Theoc. 21. 41, *βίβληται* E. 284, *ἴσσυ* Π. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. *πείρομαι*, *φάγομαι*; thus, (*καυχάσθαι*) *καυχᾶσαι* Rom. 2. 17, *ἰδυνᾶσαι* Lk. 16. 25, *πίσαι*, *φάγισαι* Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses *-μῆς* for *-μιν* (§ 70. 3); as, *δοίκαμῆς* Theoc. 1. 16, *ἰδομῆς* 2. 25. For the endings *-μίσθα* and *-μίδον*, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. *-ντι*, see § 181. a. (b) The Æol. uses *-νισι* for *-νσι*, and *-αῖσι* for *-ᾱσι* (§ 45. 5); as, *κρύπτουσιν*

Alc. 7 (1), *στάζειν* Pind. P. 9. 110, *φαίει* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αν* for *-αι* of the Perf., and *-σαν* for *-ει* of the Impf.; as, *πύρεϊσαν* Lyc. 252, *ἔγνωσαν* St. Jn. 17. 7 (so *ἔργων* Hom. Batr. 179); *ἐσχάζουσιν* Lyc. 21, *ἔλθεσαν* LXX. Ps. 79. 1, *ἰδελιούσαν* Rom. 3. 13. So, in the Opt., *εἴποισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44, for *εἴποιεν*, *ποιήσαιεν*. (d) Rare instances occur in the poets of *-αι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγγασιν* λ. 304, *νεκύνεσσιν* Antim.

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἔσταν* A. 535, Pind. P. 4. 240 (*ἔστησαν* N. 488), *ἴεν* M. 33, Pind. I. 1. 34, *τίθιν* Id. P. 3. 114, *ἴδιδον* Hom. Cer. 497, *ἔγνω* Pind. P. 4. 214, and *ἔγνω* Ib. 9. 137, *ἔφυν* ε. 481, Pind. P. 1. 82, *ἤγαρθιν* A. 57, *τράφιν* 251, *φάσθιν* 200, Mosch. 2. 33, *ἐφίλεθιν*, Theoc. 7. 60, *φάνην* Pind. O. 10. 101. So, in imitation of the Ep., *ἐκόρισθιν* Ar. Pax, 1283, *ἔκρυφθιν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἤιδιν* Ap. Rh. 4. 1700, *ἦδιν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾷτε*, for *-νται* and *-ντε* (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ο-* (§ 209), *α* and sometimes *ι* become *ι*, and consonants are changed according to § 213. R. Thus, *οἰκιάται* Hdt. i. 142, for *οἰκννται*, *ἱάται* Γ. 134, Hdt. ii. 86, *ἵαται* (§ 47. N.) B. 137, *ἵατο* H. 414, *ἵατο* Γ. 149, for *ἦνται*, *ἦντο*, *σιφούηατο* Φ. 206; *ἰεούλιατο* Hdt. i. 4, for *ἰεούλιοντο*, *ἀπικίατο* 152; *δυνίαται* Id. ii. 142, *ἰδύνιατο* iv. 114, *ἀναπισπντίαται* ε. 9, for *δύνανται*, &c.; *κίαται* A. 659, Hdt. i. 14, *κίαται* Ω. 527, *κίατο* Hdt. i. 167, *κίατο* φ. 418, *ἀσπικιλίατο* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ἰσηρίδαται* Ψ. 284; *ἰσηρίδατο* η. 95, from *ἰριδω*); *επιτρίφαται* (r. *τριβ-*) Id. ii. 93, *διδίχαται* (r. *δικ-*, Ion. *δικ-*) 65 (yet *ἀπικίαται* vii. 209, cf. § 69. α), *κίχωρίδαται* i. 140, *ἰεκυιάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἰβράδαται* υ. 354, *-το* M. 431, *ἰσταλάδατο* Hdt. vii. 89); *βουλείατο* Hdt. i. 3, *πιερώατο* iv. 139, *γυνασίατο* ii. 47. The Opt. forms in *-ατο* are likewise used by the Att. poets; as, *διεζίατο* Soph. Œd. C. 44, *πιμψαίατο* 602, *πυθίατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunt*), (*διδόντω*, cf. § 177) *διδόντω* Inscr. Corey.

d. For the Subj. forms in *-μι* and *-ει*, see § 181. β. For the Dor. Sing. 3. in *-ει*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-σθᾶν* (for *-μην*, *-την*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of *repeated* or *continued action*, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-κεις*, *-σαι(ν)*, *-σκον* in the *subjective inflection*, and to *-σκόμεν*, *-κεις* (*-ιν*, *-ον*), *-σκετε*, *-σκεντο* in the *objective*. This form, which is called the *iterative* (*itero*, *to repeat*) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκεις* E. 472, *ἔχισκει* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* δ. 627, for *ἔχον*, *-ει*, *-ει*, *-ον*, *ὀφθαίσκον*, *she kept weaving*, β. 104, *ἀλλούσκειν* 105, *πέμπισκει*, *πέμπισκον* Hdt. i. 100,

ορίζεσσι Theoc. 25. 138, παύεσσι Soph. Ant. 963, μαχίσκντο H. 140, πιλίσκντο X. 433, ἱμωγίσκντο v. 7, ζωνύσκντο E. 857; 2 Aor. ἴδισσι Γ. 217, λάδισσι Hdt. iv. 78, ἱλάδισκντο 130, δύσκντο Θ. 271, γνίσκντο λ. 208, ἰλίσκντο 586, 1 Aor. (only poet.), στρέψασκντο Σ. 546, δάσκι λ. 599, μνησάσκντο Δ. 566

NOTES. (a) That the connecting vowel before -σκ- is *i* rather than *e*, follows from § 203. (b) Before -σκ-, a short vowel remains, and *i* takes the place of *u*; as, στάσκντο Γ. 217, for ἴστη (r. στα-), δίσκντο I. 331, ἀνίσκντο Hes. Th. 157, for ἀνίη, φάνεσκντο Δ. 64, for ἰφάνη (§ 199), ἴσκντο H. 153, for ἦν, κάλισκντο Ap. Rh. 4. 1514, for ἰκάλι (καλίσκντο ζ. 402, for ἰκάλι), καλίσκντο O. 338, for ἰκαλιῶτα, κίσκντο φ. 41, for ἰκντο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκντο, sometimes doubling the *a* for the sake of the metre (cf. 242. b); as, ἴασκντο T. 295, for ἴας, ναιετάασκντο B. 539; so Pl. 1 νικάσκντο λ. 512, for νικῶμεν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in κρύπτασκντο Θ. 272, βίπτασκντο O. 23, βολίτταςκντο Hes. Th. 835, ἀνασσειάσκντο Hom. Ap. 403, from κρύπτω, βίπτω, βολίζω, and ἀνασσειώ.

§ 250. *f. Infinitive.* In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμιν, and the Ep. (which also employs the common form) in -ῆμναι; as, μεθύσθην Alc. 28(29), ἰμνάσθην (for ἀναμνησθῆναι) Theoc. 29. 26; διακριθῆμιν Th. v. 79; ἰμνωθῆμναι Δ. 187. (b) In other tenses, the *nucle* Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μναι, and in the Ep. -ναι, -μεν, and -μναι; as, θίμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θίμναι Inscr. Cum., B. 285, Pind. O. 14. 15, θίμναι Δ. 26 (cf. 57), φάμεν Pind. O. 1. 55, δόμεν Th. v. 77, Δ. 379, δόμεναι Δ. 98, 116, α. 317, δοῦναι 316, γινώμεναι α. 411; νικάω (§ 251. 2) Alc. 86(15), ἔντολην 11(3); τιθάμεν O. 497, τιθάμεναι Ω. 225, ἴδμεν Δ. 719, ἴδμεναι N. 273. So ἰσθάμεναι Hdt. i. 17. Before -μεν and -μναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ιν (originally -ιν, § 176), the prolonged -ίμιν and -ίμναι; as, ἀκού-ιν ἀκούίμιν Δ. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκούίμναι λ. 380, ἀξίμιν Ψ. 111, ἀξίμναι 50, χολωσίμιν Δ. 78, ἰλθίμναι 151. (d) So, in the Perf., πισταγήμιν Π. 728. For the Perf. inf. in -ιν or -ην; see § 246. 2. The common form in -ίμναι first occurs in Hdt. (e) Verbs in -άω and -ίω have a contract form in -ήμναι; as, (γνά-ιν) γοήμναι Ξ. 502, πινθήμναι v. 137, καλήμναι K. 125, πινθήμναι σ. 174, from γνάω, πινθῶ, καλίω, πινθίω. Yet (ἄίμναι) ἄμναι Φ. 70. In ἀγνίμναι v. 213, from ἀγνίω, and ἀρόμναι Hes. Op. 22, from ἀρώ, the connecting vowel is omitted.

*g. Participle.* For the Æol. contraction into *ai* and *u* in the Part., see § 45. 5; thus, κίρναι Alc. 27, ρίψαι Pind. P. 1. 86, ξρίψαισα 8. 37, ξιύσαισα Sapph. 1. 9, ἔχουσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα; as, ἐκλιπῶα, κλειῶα, θυραδδῶα (§ 70. V.), for ἐκλιπῶσα, κλειῶσα, θυραδδῶσα, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

#### E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is *i* or *e*; as, τιθίς Pind. P. 8. 14, τιθί α. 192, Hdt. i.

133, διδοῖς I. 164, διδοῖ 519, Hdt. i. 107; ἰστῶ Ib. iv. 103, Imp. καθίστα I. 202; προσβίουσι (unredupl., for προσβιόσσι) A. 291; 2 Aor. Opt. προσβίαιτο Hdt. i. 53; Inf. συνίσιν Theoc. 565, διδῶν (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -μι in some verbs, which in the Att. and in Ion. prose have only the form in -ω; αἰ κάλημι Sapph. i. 16, ὄρημι 2. 11, φίλημι 79(2S), αἶνημι Hes. Op. 681, νίκημι Theoc. 7. 40, for καλῶ, ὀρέω, &c.; ἀνίχνησι, φέρεσι, βεβήνησι τ. 111, 112, for ἀνίχμι, &c. (unless rather Subj. ἀνίχνησι, &c.); φορῆναι B. 107.

3. The Ion. changes a characteristic before another α to ι (cf. 242. a), and sometimes inserts ι before α (§ 48. 1); ας, (ιστάασι, § 58) ἰστιάσι Hdt. v. 71, δυνίαται (§ 248. f), ἰστιάται Hdt. iv. 166. So, in the nude Perf., ἰστιάσι Hdt. i. 200, ἰστιάται v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); ας, Inf. τιθήμηναι Ψ. 247, διδοῦναι Ω. 425, ζιγυῖναι Π. 145, for τιθῆναι, &c.; Part. τιθήμενον K. 34; Imp. ἱληθί, διδῶθι γ. 380 (so nude Perf. ἱσσηται Δ. 243, 246, for ἱσται): 2 Aor. βῆσαν M. 469, βῆτην A. 327, for ἔχσαν, &c.

5. For the Impf. ἰρίθην and ἦν, the Ion. has ἰρίθαι Hdt. iii. 155, and ἦα β. 313, unaugmented ἦα Δ. 321, Hdt. ii. 19. So ἦας Hdt. i. 187, ἦν A. 381, ἦται Hdt. iv. 119, ἦσαν ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): ἰμμι Theoc. 20. 32, Sapph. 2. 15, ἰσσι (ι assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 ἰσσί (ι inserted instead of σ) Id. 1. 17, ἰμμι E. 873, Hdt. i. 97; Inf. ἡμιν (for which some give the form ἡμισ, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -ω: ἱάων B. 125, ἱω A. 119, Hdt. iv. 98, ἱησι B. 366, ἱωσι I. 140, Hdt. i. 155, ἱωσι I. 284, ἱωι 142, Hdt. vii. 6, ἱών B. 27, Hdt. i. 86, ἱούσα Γ. 159, ἱάσα Pind. P. 4. 471, Theoc. 2. 64, ἱύσα 76, (ἱύσσα, § 58) ἱάσα or ἱάσσα Tim. Locr. 96 a, ἱον A. 762, ἱύσα Theoc. 2. 3. (c) Various protracted forms: ἱην (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, ἱησι Theoc. 19. 8, ἱηθα X. 495, ἡην A. 808, ἱῶ Ψ. 47; Impf. iter. (§ 249. b), ἱεον (1 P.) H. 153, (3 P.) Hdt. i. 196, ἱεσι Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: ἱεο, commonly ἱεοα α. 302, Sapph. 1. 28, ἱεατο υ. 106 (for ἡητο, cf. S. 1 ἡμην - others read ἱεατο, Ep. for ἡητο from ἡμην). (e) Old short and uncontracted forms: ἰμιν Call. Fr. 294, ἱεαν A. 267, Pind. P. 4. 971, ἱεαν Id. O. 9. 79. (f) For ἱς Π. 515, Hdt. vii. 9, see § 230. α; for P. 3 ἰσσί Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. α; for ἱα, ἡα, ἱας, ἡι(ν), ἱαται, ἱεαν, § 251. 5; for ἡσι T. 202, and ἱησι, § 181. β; for ἡηθα Theoc. 715, ἡηθα, § 182; for ἡμης, ἄμης Theoc. 15. 9, ἡμης 14. 29, § 247. b; for Impf. S. 3 (ἡσσι) ἡς Theoc. 2. 90, § 230. γ; for Inf. ἡμιν Δ. 299, ἡμιναι Γ. 40, ἡμιν Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, ἡμιναι A. 117, Sapph. 2. 2, ἡμιν Theoc. 2. 41, ἡμιν (for which some write ἡμης, cf. α above) Th. v. 79, Tim. Locr. 93 a, ἡμιναι or ἡμιναι Ar. Ach. 775, § 250. b; for ἡσσηται Δ. 267, ἡσσηται Δ. 164, Æsch. Pers. 121 (ἡσσηται A. 211), § 71; for ἡσαι A. 563, ἡσαι Σ. 95, § 243; for ἡσῆ Theoc. 10. 5; ἡσῆται Eur. Iph. A. 782, ἡσῆται B. 393, Theoc. 7. 67, ἡσῆται Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμί, to go* (§ 56). (a) The protraction of ι to υ (§ 224) likewise appears in P. 3 ἰσσί (or ἱσι, or perhaps ἰσσί from ἰμί, to be)

Hes. Sc. 113, Theog. 116, *εἶω* only Sophr. 2 (23), *εἶη* (by some ascribed to *εἰμί*, to be) ζ. 496, Ω. 139, *εἶταμαι* Ξ. 8, *εἶτατο* Δ. 138, *εἶσατο* O. 415, *εἰσάσθην* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (*ἦν*, cf. 251. 5) *ἦν* (from which may be formed by contr. the Att. *ἦα*, § 231. b) δ. 427, Hdt. i. 42, *ἦς* A. 47, Hdt. i. 65, *ἦς* M. 371, *ἦς* B. 872, *ἦομαι* π. 251, *ἦσαν* A. 494, *ἦσαν* K. 197, Hdt. i. 62, *ἦον* ψ. 370, *ἦτην* A. 347. (c) The Opt. *εἴη* (only T. 209) is formed, as if from the root *is-* (cf. § 231. d). (d) The Inf. *ἵνα* Ath. 580 c, is the regular nude form. (e) For *εἶς* see § 230. α; for *εἶσα* K. 450, *ἦσα* K. 67, § 182; for *ἦσι* L. 701, § 181. β; for *ἦμι* B. 440, § 246. 3; for *ἦμι* A. 170, Pind. O. 6. 108, *ἦμι* T. 32, *ἦμι* 365, § 250. b.

#### F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ώς* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-ότος* or *-ώτος*, according to the metre. If the preceding vowel remains short, the form in *-ώτος* is commonly required by the metre. Thus, *βεβαρηότος* γ. 139, *κικμηότας* Λ. 801, *κικμηώτα* π. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse; as, *λιλαῖνα* μ. 85 (*λιληκώς* X. 141), *μιμαῖναι* Δ. 435 (*μιμηκώς* K. 362), *ἀρεαῖας* Γ. 331, *τιθαῖαν* I. 208.

## CHAPTER X.

### ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

#### I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α. The 2d Aor. *act.* and *mid.* is simply the *Impf.* of an *old* root



(§ 178. 2); thus *ἔλπειν* and *ἐλπίσμεν* (§ 37) are formed from the old root *λπ-*, in precisely the same way as *ἔλπειν* and *ἐλπίσμεν* from the new root *λυσ-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which *want* the 2d Aor. *act.* and *mid.* They affix *-ην* and *-ησθαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθίσκω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 - 238.

#### IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form of the root*; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are *DEFECTIVE*, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 ἔζαχε, *rang*, Δ. 420, διέτε (r. δια-), *appeared*, ζ. 242, 1 A. ἐλάσυσεν, *breathed*, X. 467, λίγχι, *twanged*, Δ. 125, Pf. Pt. κικαφνίστα, *gasping*, E. 698.

3. On the other hand, many verbs are *REDUNDANT*, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a.) *Belong to different periods, dialects, or styles of composition*; thus, *πρίναι*, and later *πρίνυμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθην*, and later *ἐτάγην*. *παίω* (§ 267. β), A. P. *ἐπαύην*, and Ion. *ἐάην*. *πυθάνομαι* and poet. *πύθεται* (§ 290); *πύθω* (§ 39), A. *ἵπυσα*, and poet. *ἵπλον*.

Or, (β.) Differ in their use; thus, 1 Pf. *πίπειν*, transitive, *I have persuaded*, 2 Pf. *πίπειν*, intransitive, *I trust* (§ 39); 1 A. *ἵστην*, trans. *I placed*, 2 A. *ἵστην*, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) Are supplementary to each other. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

## A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), *α* becoming *ε*, and *ε* and *ο* becoming *ι*.

### a. Change of *α* to *ι*.

NOTE. If the *α* is preceded or followed by a liquid, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

*διδέσμαι* (τ. *δαρ-*, *δερ-*), and 2 Pf. *δίδρακα*, to see, poet., Γ. 342, Soph. CEd. T. 389, 2 A. *ἰδρακον* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδερχθην*, Æsch. Pr. 53, 2 A. P. *ἰδράκην*, Pind. N. 7. 4.

*δίρω* (τ. *δαρ-*), to flay, F. *διρῶ*, A. *ἰδιρα*, Pf. P. *δίδαρμαι*, 2 A. P. *ἰδάην*, iii. 5. 9. Poet. and Ion. *δαίρω*, Ar. Nub. 442, *δέρω*, Hdt. ii. 39.

*δρίπω*, to pluck, poet. *δρίπτω* (§ 272), Mosch. 2. 69, F. *δρίψω*, A. *ἰδρίψα*. 2 A. *ἰδραπον*, Pind. P. 4. 231.

*πλίκω*, to wreath, F. *πλιζω*, A. *ἰπλιζαί*; Pf. P. *πίπλιγμαι*, 1 A. P. *ἰπλίχθην*, 2 A. P. *ἰπλάκην*, A. M. *ἰπλιζάμην*. In Hipp., Pf. *ἰμ-πίπλιχα*, *δια-πίπλοχα*.

*στρίφω*, to twist, F. *στρίψω*, A. *ἰστρίψα*, Pf. P. *ἰστραμμαι*, 1. A. P. *ἰστρίφθην*, 2 A. P. *ἰστράφην*. Pf. *ἀν-ἰστροφα*, Ath. 104 c. 1 A. P. Ion. and Dor. *ἰστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφήσομαι* Theog. 837; *στρωφίω*, Ar. Pax, 175.

*τρέπω* (Ion. *τράπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἰτρέψα*, Pf. *τίτροφα* (§ 236. a) and *τίτραφα*, Pf. P. *τίτραμμαι*, 1 A. P. *ἰτρέφθην*, 2 A. P. *ἰτράσθην*, 1 A. M. commonly trans. *ἰτρεψάμην*, 2 A. M. intrans. *ἰτραπόμεν*. 2 A. Ep. *ἰτραπον*, E. 187, F. Pf. *τιτράψομαι* Hesych.

b. Change of *s* and *o* to *i*.

The change of *s* and *o* to *i* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίκτω* (§ 272. β), *κίρηντι* (§ 278. δ), *ἀμείλισκω* (§ 280).

## § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ᾄϊδω*, A. 1, *ᾄϊσομαι*, γ. 352 (*ᾄϊσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ᾄϊσις*, see § 185. *ι*.

*ᾄσσω* or *ᾄττω* (§ 70. 1), to rush, F. *ᾄξω*, A. *ᾄξα* · contr. from *ᾄϊσσω*, Θ. 88, &c. A. P. *ᾄϊχθην*, Γ. 368.

*λούω*, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λίλουμαι*, A. P. *ιλούσθην* · contr. from Ep. *λούω*, δ. 252, F. *λούσω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λός* κ. 361, *λόν* Hom. Ap. 120, Mid. Inf. *λόνσθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *ιλόμην* or *ιλούμην*) *ιλούμην* Ar. Pl. 657, *λούμαι*, *λούται* Cyr. i. 3. 11, *λούσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286); others in the 2d Aor. (§ 255. δ); as, (r. *ἐγερ-*, *ἐγρ-*) *ἠγρόμην* (§ 268), *ἤλαθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *ἔτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

*καλίω*, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *ικάλισα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσομαι*, Ar. Av. 184, A. P. *ικλήσθην* (*ικαλίσθην*, Hipp.). Poet., *κικλήσκω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

*μίλω*, to concern (§ 222. 2); Ep. Pf. P. *μίμελίσται*, -ισθι, T. 343, Flap. *μίμελίστε* Φ. 516. See §§ 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔσκηλν* (§ 227. β), *ἔτλην* (§ 301. 2), *ἔδρακον* (§ 259. α), *ἔπραθον* (§ 288): (c) in *other tenses*; as, *βέδληκα*, *ἐβλήθην*, *κέκμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *τραφ-*, *τριφ-* § 259, *τραφ-*, *τριφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ἴθρεψα*, Pf. *τίτρεφα*, Pf. P. *τίθραμμαι*, 1 A. P. *ἰθρίφθην*, commonly 2 A. P. *ἰτράφην*. Ep. 2 Aor. intrans. or pass. *ἴτρεφον*, E. 555, Pf. *συν-ίτρεφι* Hipp.

NOTE. See, also, *ἵχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τρέφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, *τυγχ-* and *τυκ-* (§§ 270. 9, 285, 290), *χαδ-* and *καδ-* (§ 275. ζ), *ψύχω*, *to cool*, F. *ψύξω*, &c., 2 A. P. *ιψύγην*, Ar. Nub. 151, and *ιψύχην*, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, *λείδω*, *to pour out*, Ep. *εἰδω*, II. 11; *δουπέω*, *to sound*, A. *ἐδοῦπησα*, i. 8. 18, *Δ*. 504, and *ἐγδοῦπησα*, *Δ*. 45; *λείχω*, *to lick*, Pf. P. *λελειχμῶς* Hes. Th. 826. So, in reduplicated forms, *πίμπλημι*, *πίμπρημι* (§ 284), and in the Att. Redupl., *εργήγορα* (§ 268), *ἡμύω*, *to bow down*, *ἐμνήμυκε* X. 491 (for *ἐμνήμυκε*, *ἐμ-* being prefixed according to analogy, § 191. 2, although the *η* is radical). With *χολόομαι*, *-ώσομαι*, *to be angry*, we have also the Ep. (*χοόομαι*, § 29. α) *χῶομαι*, *χῶομαι*, *Δ*. 80 (see *Γ*. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

*ἀλίσω* (r. *ἐλF-*, *ἐλι-*, *ἐλιω-*), *to avert*, poet. Æsch. Prom. 568, F. *ἀλίσσω* Soph. Fr. 825, A. *ἤλινσα*, Æsch. Sept. 87; Mid. *ἀλίσμαι* and *ἀλίσομαι*, *to avoid*, Σ. 586, ω. 29, A. *ἡλάμην* and *ἡλινάμην* (§ 201. 2). Deriv., *ἀλίσινω*, *Δ*. 794, *ἀλίσκω* (§ 273. α).

*ἀναπνίω*, Ep. *ἐμ-πνύω* (§ 48. 2; r. *πνιF-*, *πνι-*, *πνιω-*, *πνυ-*, *πνυν-* § 277), *to recover breath*, X. 222, A. P. *ἀμπνύθη*, E. 697, nude 2 A. M. *ἀμπνύτο* *Δ*. 359. From the root *πνυ-* are formed the extended *πινύσκω* and *πινύσσω*, *to make wise*, Æsch. Pers. 830, Ξ. 249, and the Pf. P. *πίπνυμαι*, *to be wise*, Ω. 377, referred by some to *πνίω*, by others to *πινύσκω*.

*ρίω* (r. *ρίF-*, *ρι-*), *to flow*, F. *ρίσσομαι* (§ 220), A. *ῖρρισα*, and better Att. F. M. (or 2 F. P.) *ῖρρησμαι*, 2 A. P. (or 2 A. Act. r. *ῖρι-*) *ῖρρύν*, Pl. *ῖρρύνκα*. Ion. Pres. Pt. *ῖρούμηναι* Hdt. vii. 140. Late F. *ρίσσω*.

*εὔρομαι* and *εόρομαι* (r. *σιF-*, *σιυ-*, *συ-*, *σι-*, whence *σι-* § 28), *to rush*, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. *σιυάμην* (§ 201. 2) H. 208, Pf., as Pres., *ἰσσύμαι*, Z. 361, A. P. *ισῦθην* or *ισσῦθην*, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. *ἰσῦμην* or *ισσῦμην*, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. *ἰσσινα* E. 208. Lacon. 2 A. P. *ἄπ-ισσινα* H. Gr. i. 1. 23, for *ἄπισσιν*. Observe the augm. and redupl.

*χίω* (r. *χιF-*, *χyu-*), *to pour*, F. *χίω* (§ 200. 2), A. *ἵχια* (§ 201. 2), rare and doubtful *ἵχῡσα*, Pf. P. *κίχῡμαι*, A. P. *ἵχῡθην*. Ep. F. *χιύσω*, *χιύω* β. 222, A. *ἵχισα*, *ἵχισα*, *Δ*. 269, 2 A. M. *ἵχῡμην*, *Δ*. 526, Æsch. Cho. 401. Late Pf. *κίχῡκα*, Anth. Late form, *χῡών*.

NOTE. See, also, *θίω*, *νίω*, *πλίω* (§ 220), *δαίω*, *καίω*, *πλάίω* (§ 267. 3). An Ep. and Ion. form of *πλίω* is *πλώω*, *-ώσω*, &c., ε. 240, Hdt. vi. 97, 2 A. *ῖπλων*, γ. 15; extended, *πλωῖζω*, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most *impure* roots and many *pure* roots are PROTRACTED in the *Present* and *Imper-*

*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL, as follows.

In *mute verbs*, *ă* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ι* and *υ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

### 1. Change of *ă* to *η*.

*σῆψω* (r. *σαπ-*, *σηπ-*), to rot, trans., F. *σῆψω*, 2 Pf. intrans. (§ 257. β) *σῆπα*, iv. 5. 12, 2 A. P. *ισάσσην*.

*τῆκω*, to melt (Dor. *τᾶκω* Theoc. 2. 28), F. *τῆξω*, A. *ἱτηξά*, 2 Pf. intrans. *τίτηκα*, iv. 5. 15, 1 A. P. *ιτήχθην*, commonly 2 A. P. *ιτάκην*. Pf. P. *τίτηγμαι* Anth.

### § 267. 2. Change of *ă* to *αι*.

*δαίωμαι* (r. *δα-*, *δαι-*), to divide, chiefly poet. o. 140, F. *δᾶσσομαι*, A. *ιδᾶσσην*, Ec. 7. 24, *δίδασμαι*, A. 125, *δίδαμαι*, a. 23. Kindred, *δαίζω*, -ίξω, to rend, Æsch. Ag. 207, *δαρίωμαι*, to divide, Σ. 264, Hdt. i. 216, A. *δαρίασθαι* (§ 201. 2).

*καθαίρω* (r. *καθαρ-*), to purify, F. *καθαρῶ*, A. *ικάθηρα* (sometimes written *ικάθᾶρα*, cf. § 56. α), Pf. P. *κινάθαμαι*, A. P. *ικαθάρεθην*.

*καίω*, to kill, chiefly poet., F. *καινῶ*, 2 A. *ἱκανον*.

*ναίω* (r. *να-*), to dwell, poet., Soph. Tr. 40, F. *νάσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ἱνασσα*, built, δ. 174, Pf. P. *νίνασμαι*, Herod. Att., A. P. *ινάσθην* Eur. Med. 166. Ep. deriv. *ναιστάω*, Δ. 45.

*ύφαίνω*, to weave, F. *ύφανῶ*, A. *ύφηνα*, Pf. P. *ύφασμαι* (§ 217. β), A. P. *ύφάνθην*. From the pure root *ύφα-*, Ep. *ύφώωσι* (§ 242. b) η. 105.

*φαίω* (§ 42), to show, F. *φανῶ*, &c. The Pf. *πιφαγκα* is late, first occurring in Dinarch., who employs it in composition with *ἔπι*. Kindred poet. verbs, *φαίνω*, to shine, μ. 383; from r. *φα-*, Impf. *φάε* ξ. 502, F. *πιφῆσινται* P. 155; from r. *φαιθ-*, Pl. *φαίθων* A. 735, Soph. El. 824.

*χαίρω* (r. *χαε-*, *χαιε-*), to rejoice, F. *χαιρήσω* (§ 222. 2), Pf. *νιχάρεκα*, Pf. P. *νιχάρεμαι* and *νιχαρμαι*, 2 A. P. *ιχάρεν*. Ep., redupl. F. *νιχαρήσω*, *νιχαρήσομαι* (§ 239. b), 2 A. M. *νιχαρόμεν* (§ 194. 3), 1 A. M. *ιχηράμεν*, Ξ. 270, 2 Pf. Pt. *νιχαρεώς* (§ 253. 1), H. 312. Late, 1 Aor. *ιχαίρησα*, 2 F. P. *χαρήσομαι*.

### 3. Various Changes of *α*.

*δαίω* (r. *δαF-*, *δα-*, *δαι-*), to burn, poet. Æsch. Ag. 496, 2 Pf., as Pres. intrans. *δίδηα*, Υ. 18, 2 A. M. *ιδαίμεν*, Υ. 316, Pf. P. *δίδανμαι*, Call. Ep. 52.

*καίω* and *κᾶω* (r. *κᾶF-*, *καυ-*, *κί-* § 259, *και-*, *κᾶ-*), to burn, F. *καύσω* and *καύσομαι*, A. *ἱκανα* and poet. *ἱκα* (§ 201. 2), Æsch. Ag. 849 (Ep. *ἱκα* A. 40, *ἱκισα*, φ. 176), Pf. *κίκανα*, Pf. P. *κίκανμαι*, A. P. *ικαύθην*. Ion. 2 A. P. *ικᾶην*, Hdt. ii. 180.

πλαῖω and πλαῖω, to weep, F. κλαύσομαι or κλαυσῶμαι (§ 200. 3), and κλαιήσω or κλαήσω (§ 222), A. ἱκλαυσα, Pf. P. κίκλαυμαι, 3 F. κικλαύσομαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἱκλαύσθην, Pf. P. κίκλαυσμαι, Anth.

NOTE. Κᾶω and κᾶω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλαύσομαι, δίδαυμαι, from κάψω, κλάψομαι, δίδαψμαι, &c., see § 220.

τρώγω (r. τραγ-, τραγ- § 28. 1), to eat, F. τρώξομαι, 2 A. ἴτραγον, Pf. P. εἴτραγωμαι. Ion. 1 A. ἴτραξα Hom. Batr. 126.

### § 268. 4. Change of *ι* to *υ*.

ἀγίρω (r. ἀγιρ-, ἀγιρ-), to collect, F. ἀγίρῶ, A. ἠγιρεα, A. P. ἠγίρην. Ep., Pf. P. ἀγήγιρμαι, Δ. 211, 2 A. M. ἠγιρόμην, B. 94, Pt. sync. ἀγγέροινοι, H. 134. Ep. forms, ἠγιρίσθην, Γ. 231, ἠγιρίσθην, K. 127; later Ep. ἀγίρομαι Ap. Rh. 3. 895.

αἰρώ (r. αἰρ-, αἰρ-), to raise, poet. and Ion., F. αἰρῶ, contr. ἄρῶ, Æsch. Pers. 795, A. ἠιρεα, Pf. P. ἠιρμαι (for ἄωρεα, see § 236. d), A. P. ἠιρήν. commonly αἰρω (r. ἄρ-, sync. from αἰρ- § 261, αἰρ- § 267), F. ἄρῶ, A. ἤρεα, Subj. ἄρω (§ 56. α), Pf. ἤρεα, Pf. P. ἤρμαι, A. P. ἤρην, 1 A. M. ἠράμην, ἄρωμαι, ἠράμην, Eur. Or. 3, 2 A. M. poet. ἠρόμην, ἄρωμαι, ἠρόμην Soph. El. 34. Æol. αἰρίω, Sapph. 44(73). Poet. deriv., ἠιρίσθην, Γ. 108, αἰρετάζω, Ar. Rh. 1. 738, αἰρεῖμαι Soph. Ant. 903, αἰνῶμαι (§ 293. 3), ξ. 144.

ιγίρω (r. ιγιρ-, ιγιρ- § 261, ιγιρ-), to rouse, F. ιγιρῶ, 2 Pf., as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγρήγορα, Pf. P. ιγρήγιρμαι, A. P. ἠγίρην, 2 A. M. ἠγιρόμην. For ιγρήγορεθι, ιγρηγιρεσθαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγιρεσθῶσι (as from r. ιγιρ-) K. 419. Hipp. has ἰξ-ἠγιρετο and ἰγιρεατο. Deriv., Ep. ιγρηγορέω, v. 6, ιγρήσω v. 33; late γρηγορεῖω.

ἴλω (r. ἄλ-, ἰλ- § 259), to roll up, press hard, Ep. E. 203, A. ἴλωα (§ 56. β) A. 409, Pf. P. ἴλωμαι, Ω. 662, 2 A. P. ἰάλην, N. 408. Att. forms, ἴλλω or ἰλλω, Ar. Nub. 761, Th. ii. 76, and ἴλλω Soph. Ant. 340. Deriv. εἰλίω or εἰλίω, -ήσω, εἰλίω, -ῶσω (Ep., A. P. εἰλύσθην, Ψ. 393; Deriv. εἰλύφάω, A. 156, εἰλύφάζω, T. 492), ἰλίσσω, -ἴξω (poet. and Ion. εἰλίσσω or εἰλίσσω, Æsch. P. 1085, Hdt. ii. 38), ἰλελιζω, -ἴξω, Ep. A. 530.

θίνω, to smite, poet., F. θινῶ, 2 A. ἴθινον, Ar. Av. 54, 1 A. ἴθινα, T. 481.

κίρω (r. καρ-, κερ- § 259), to shear, F. κερῶ, A. ἱκιρεα, Pf. P. κίκαρμαι. F. κίρσω, Mosch. 2. 32, A. ἱκιρσα, κ. 456, κίρσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. κίρήν, Pind. P. 4. 146, 2 A. P. κίκαρην, Anth.

μύρωμαι (r. μαρ-,), to obtain, chiefly poet., I. 616, 2 Pf. ἱμυρεα, A. 278, Pf. P. ἱμυρεται (§ 191. 1), it has been fated, Pl. Rep. 566 a, Pt. ἱμυρεμῖνοι, later Ep. μιμήρεται Ap. Rh. 1. 646, Dor. μιμύρεαται Tim. Locr. 95 a.

ὀφίλω, to owe, ought (Ep. ὀφίλλω 9. 462), F. ὀφιλῶ (§ 222. 2), 1 A. ὀφιλῆσα, 2. A., used only in the expression of a wish, ὀφίλων, Pf. ὀφιλῆκα. Kindred verbs, ὀφίλλω, to assist, poet. (for ὀφίλλωι, see § 245. 5), ὀφλισπᾶν, to incur (§ 289), ὀφιλῶ, to assist.

πίρω (r. παρ-,), to pierce, F. περῶ, Pf. P. πίπαρμαι. A. ἱπιρεα, A. 465, 2 A. P. ἱπάρεν, Hdt. 4. 94, Ath. 349 c.

σπίρω, to sow, F. σπειῶ, A. ἱσπιρεα, Pf. P. ἱσπαρμαι, 2 A. P. ἱσπάρην.

τίνω (r. ταν-,), to stretch, F. τινῶ, A. ἱτινα, Pf. τίτῃκα (§ 217. α), Pf. P. τίτῃμαι, A. P. ἱτᾶσθην. Kindred Ep. forms, τισαίνω, B. 390, A. Pt. τιστήνα

N. 534; *ταίνω* P. 390, F. *ταῖνω*, &c.; *Imp.* *τῇ* (contr. from *τάει*, *τ. τα-*; *Ξ.* 219; 2 *Aor. Pt.* *τιταγών* (§ 194. 3; *τ. ταγ-*) A. 591.

*φθείρω*, to destroy, F. *φθεῖρῶ*, A. *ἰφθιμεα*, 1 Pf. *ἰφθαμεα*, 2 Pf. *ἰφθερα*, Pf. P. *ἰφθαμεαι*, 2 A. P. *ἰφθάην*. F. *φθίρω*, N. 625, F. M. *φθαρίομαι* Hdt. viii 108, *φθερίομαι* ix. 42, 2 A. M. *ἰφθαρίατο* (§ 248. *f*) Id. viii. 90.

### § 269. 5. Change of *ι* to *ρ*.

*κλίνω*, to bend, F. *κλίνῶ*, A. *ἑκλινεα* (§ 56), Pf. P. *κίπλῃμαι* (§ 217. *a*). 1 A. P. *ἑκλίσθην* and *ἑκλίσθην*, 2 A. P. *ἑκλίσθην*.

*τρέβω*, to rub, to wear, F. *τρέψω*, A. *ἵτριψα*, Pf. *τίτριφα*, Pf. P. *τίτριμμαι*, 1 A. P. *ἵτριφθην*, commonly 2 A. P. *ἵτριψην*.

### 6. Change of *ι* into *υ*.

*ἀλείφω* (*τ. ἀλιφ-, ἀλυφ-*), to anoint, F. *ἀλείψω*, A. *ἡλινψα*, Pf. *ἀλήλψα* (§ 191. 2) and *ἡλιψα*, Pf. P. *ἀλήλιμμαι* and *ἡλυμμαι*, 1 A. P. *ἡλίσφθην*, 2 A. P. *ἡλίσφην*.

*ῥείκω*, to break, F. *ῥεῖξω*, 1 A. *ῥεῖξα*, Ar. Vesp. 649, and *ῥεῖξα*, Hipp., 2 A. *ῥεικον*, P. 295, Pf. P. *ῥεήριμμαι*, Hipp. Collat., Ep. *ῥεῖχθω*, i. 83.

*ῥεῖσω*, to cast down, F. *ῥεῖψω*, A. *ῥειψα*, A. P. *ῥερίφθην*. 2 A., comm. intrans., *ῥειπον*, E. 47, Plup. P. *ῥερίπτω* *Ξ.* 15, late Pf. P. *ῥεήριμμαι*.

See, also, *λίσσω* (§ 37) and *πίθω* (§ 39).

### 7. Change of *ε* into *ου*.

*ἀκούω* (*τ. ἀκο-, ἀκου-*), to hear, F. *ἀκούσμαι*, A. *ἤκουσα*, 2 Pf. *ἀκήκουα*, 2 Plup. *ἠκηκόειν* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσω*, Pf. P. *ἠκουσμαι*. Ep. *ἀκουάξω*, Hom. Merc. 423.

### § 270. 8. Change of *υ* into *δ*.

*ἀλγύνω*, to afflict, F. *ἀλγύνῶ*, A. *ἡλγυνεα*, A. P. *ἡλγύνθην*.

*ᾄδω* and *ᾄδωμαι*, to lament, F. *ᾄδῶμαι*, A. *ᾄδωμαι*.

*πλύνω*, to wash, F. *πλύνῶ*, A. *ἵπλυνεα*, Pf. P. *πίπλῃμαι* (§ 217. *a*), A. P. *ἵπλυνθην*.

*τύφω* (*τ. θυφ-, τυφ-* § 263), to fumigate, to burn, F. *θύψω*, Pf. P. *τίθυμμαι*, 2 A. P. *ἵτύφθην*.

### 9. Change of *υ* into *ου*.

*κρύβω* (*τ. κυθ-, κυθ-*), to hide, poet. *Æsch.* Pr. 571, F. *κρύσω*, 1 A. *ἱκρυσα*, o. 263, 2 A. *ἱκρυθον*, γ. 16 (*κίκρυθον*, § 194. 3), 2 Pf. *κίκρυθα*, Soph. El. 1120. Ep. *κρυθάω*, Γ. 453.

*τιεύω*, to prepare, poet., F. *τιέξω*, A. *ἵτιυξεα*, Pf. P. *τίτυγμαι*, A. P. *ἵτύχθην*. Pf. P. intrans. *τιτιυχώς* μ. 423, Pf. P. *τιτιύχεται* (§ 248. *f*) β. 63, Plup. *τιτιεύχεται* Λ. 808, Pf. P. Inf. *τιτιυχῆσθαι* χ. 104, F. Pf. *τιτιέξομαι*, M. 345, A. P. *ἵτύχθην*, Hipp. Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

*φύγω*, and sometimes *φυγγάνω* (§ 290), to flee, F. *φύξομαι* and *φύξομαι* (§ 200. 3), 1 A. *ἵφινξεα*, commonly 2 A. *ἵφινγον*, 2 Pf. *πίφινγα*. Ep. Pf. Pt. *πιφυζότες* (cf. 274. δ) Φ. 6, *πιφυγμίνοις* α. 18.

10. Change of *ι*, in the diphthong *υ*, to *η*.

*κλιών* and *κλήω*, to shut, F. *κλιών* and *κλήω*, A. *ἔκλυσα* and *ἔκλησα*, Pf. P. *κίκλυμαι*, *κίκλυμαι*, and *κίκλημαι*, F. Pf. *κικλύσομαι*, Ar. Lys. 1072, A. P. *ἐκλείσθην*. Ion. *κλήϊω*, -*ίσω*, Hdt. iii. 117; Dor. F. *κλαξῶ* or *κλαξῶ* Theoc. 6. 32, A. *ἔκλαξα*, &c., as from *κλάζω* or *κλέζω* (§ 245. 1).

## § 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

### § 272. 1. ADDITION OF *τ* (see § 52).

#### a. To Labial Roots.

*ἄπτω* (r. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. *ἄψω*, A. *ἤψα*, Pf. P. *ἤμμαι*, A. P. *ἤφθην* (*ἄφθην*, Hdt. i. 19, *ἰάφθην*, v. 543). Kindred, *ἄφάω*, to handle, Ion. *ἄφάσσω*, A. *ἤφασα*, Hdt. iii. 69, *ἄπαφίσσω* (§ 296).

*βάπτω* (r. βαφ-, βαπτ-), to dip, F. *βάψω*, A. *ἔβαψα*, Pf. P. *βίβαμμαι*, 1 A. P. *ἔβάφθην*, commonly 2 A. P. *ἔβάφην*.

*βλάπτω* (r. βλαδ-,), to hurt, F. *βλάψω*, A. *ἔβλαψα*, Pf. *βίβλαφα*, Pf. P. *βίβλαμμαι*, 1 A. P. *ἔβλάφθην*, 2 A. P. *ἔβλάζην*. F. Pf. *βιβλάφωμαι*, Hipp. Ep. *βλάβομαι*, T. 82.

*δρύπτω* (r. δρυφ-,), to tear the flesh, poet. Eur. El. 150, F. *δρύψω*, 1 A. *ἰδρυψα*, II. 324, 2 A. Opt. *ἀποδρύφω* Ψ. 187, A. P. *ἰδρύφθην*, i. 435.

*θάπτω* (r. θαφ-,), to bury, F. *θάψω*, A. *ἔθαψα*, Pf. P. *τίθαμμαι*, 3 F. *τιθάφωμαι*, Soph. Aj. 577, 2 A. P. *ιτάφην* (§ 263). 1 A. P. *ιθάφθην*, Hdt. ii. 81. From the r. *θαφ-* in another sense, come the Ep. and Ion. 2 Pf., as Pres., *τίθηπα*, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. *ἵταφον*, I. 193; and the late 1 Pf. trans. *τίθαφα*, Ath. 258 c.

*θρύπτω* (r. θρυφ-,), to break in pieces, F. *θρύψω*, Pf. P. *τίθρυμμαι*. A. *ἰθρυψα*, Hipp., 1 A. P. *ιθρύφθην*, Anth., 2 A. P. *ιθρύφην* (§ 263), Γ. 363.

*κάμπτω* (r. καμπ-,), to bend, F. *κάμψω*, A. *ἔκαμψα*, Pf. P. *κίκαμμαι* (§ 217. γ), A. P. *ἐκάμφθην*. Kindred, *γνάμπτω*.

*κλέπτω* (r. κλαπ-, κλειπ- § 259), to steal, F. *κλέψω*, A. *ἔκλεψα*, Pf. *κίκλοφα* (§ 236. α), Pf. P. *κίκλιμμαι*, 1 A. P. *ἐκλήφθην*, commonly 2 A. P. *ἐκλάπην*. Late 2 A. *ἔκλαπον*.

*κόπτω* (r. κοπ-,), to cut, to strike, F. *κόψω*, A. *ἔκοψα*, Pf. *κίκοφα*, Pf. P. *κίκομμαι*, 3 F. *κικόφωμαι*, Ar. Ran. 1223, 2 A. P. *ἐκόπην*. 2 Pf. *κίκοπός* N. 60.

*κρύπτω* (r. κρυδ-,), to hide, F. *κρύψω*, A. *ἔκρυψα*, Pf. P. *κίκρυμμαι*, 1 A. P. *ἐκρύφθην*, sometimes 2 A. P. *ἐκρύζην*. In Hipp., Pf. *κίκρυφα*, F. Pf. *κικρύφωμαι*. For *κρύπτασθαι*, see § 249. d.

*ῥάπτω* (r. ραφ-,), to stitch, F. *ράψω*, A. *ἔρραψα*, Pf. P. *ἤρραμμαι*, 2 A. P. *ἤρράφην*.

*μάρπτω* (r. μαρπ-,), to seize, poet., F. *μάρψω*, O. 137, 1 A. *ἤμαρψα*, Ar. Eq.



197, Ep. 2 A. *μίμαρτον*, shortened *μίμαπον* (§§ 194. 3, 255. δ, 263. 6), and *ίμαπον*, Hes. Sc. 231, 2 Pf. *μίμαρσα*, Id. Op. 202.

*τύπτω* (Γ. *τυπ-*, *τυπτ-*), F. *τυπτήσω* (§ 222. 1), 2 A. *ἵτυπον*, Pf. P. *τιτύπημαι* and *τίτυμμαι*, 2 A. P. *ιτύπην*. Ion. 1 A. *ἵτυψα*, Δ. 531, *ιτυψάμην*, Hdt. ii. 40. For *τιτυπόντις*, see § 194. 3.

### β. To Other Roots.

*ἀνύω*, *ἀνύτω* (Γ. *ἀνυ-*, *ἀνυτ-*), to accomplish, F. *ἀνύσω*, A. *ἥνυσα*, Pf. *ἥνυκα*, Pf. P. *ἥνυσμαι*. A. P. *ἥνυσθην*, Hes. Sc. 311. The simpler form *\*ἄνω* likewise occurs in the Pres. and Impf. For *ἥνυτο*, &c., see § 246. α.

*εἰκτώ* (Γ. *εἰκ-*, *εἰκτ-* § 259), to beget, to bring forth, F. *εἰξω*, commonly *εἰξομαι*, 1 A. *εἰτῆα*, commonly 2 A. *ἑτικον*, 2 Pf. *εἰτεκα*, A. P. *εἰτῆχθην*. Late Pf. P. *εἰτιγμαι*. For *εἰκῖσθαι*, see § 200. γ.

## § 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopoes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

### α. Prefixed.

*ἀλύσκω* (Γ. *ἀλυκ-*, *ἀλυσκ-*), to avoid, poet., F. *ἀλύξω*, A. *ἥλυξα*. Extended Ep. forms, *ἀλυσκάζω* Z. 443, *ἀλυσκᾶναι* χ. 330.

*ἴσκω* (Γ. *ἴκ-*, *ἴκ-* § 260, *ἴσκ-*), to liken, Ep. Γ. 197 (also *ἴσκω* δ. 279), Pf. P., as Pres., *ἥγμαι*, to be like, Eur. Alc. 1063, Plup. P. *ἥγμην*, δ. 796. The common trans. form is *εἰκάζω*, -έσω, &c., and the common intrans., the pret. *ἴοικα* (§ 238. β), for which are also used the simpler *ἴκα* (having in the 3d Pers. pl. the irregular form *ἴξῃσι* Ar. Av. 96; cf. *ἴσῃσι*, § 237. οἶδα), and Ion. *οἴκα*, Hdt. i. 155; Plup., as Impf., *ἴσκην* (§ 189. 5), F. *εἴξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *ἴκει* Σ. 520.

*ἰνίσκω* and *ἰνίστω* (Γ. *ἰνισ-*, *ἰνισ-* § 259, *ἰνισκ-*), to speak, tell, poet. A. 643, B. 761, Soph. CEd. T. 350, F. *ἰνίψω*, H. 447, and *ἰνισπήσω* (§ 222) ι. 98 2 A. *ἰνισπον*, Eur. Sup. 435. Kindred, *ἰνίσκω* and *ἰνίσσω* (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. *ἡνίπᾶπον* and *ἰνίππον* (§ 194. 3). Related to *ἴσων* (§ 301. 7).

*λάσκω* (Γ. *λακ-*), to sound, to utter, poet., F. *λακήσσομαι* (§ 222), A. *ιλᾶκησα*, commonly 2 A. *ἱλᾶπον*, 2 Pf. *λilᾶκα* (§ 236. E.). 2 A. M. *λιλάκοντο* (§ 194. 3). For *λιλάκυντα*, see § 253. 2. Deriv. forms, Ep. *ληκίω*, δ. 379, Dor. *λακίω*, Theoc. 2. 24, Att. *λακάζω*, Aesch. Sup. 872.

### β. Affixed.

*ᾠλίξω* (Γ. *ᾠλικ-*, *ᾠλιξ-*), to ward off, poet. in the Act., F. *ᾠλιξήσω*, Z. 109, 1 A. *ᾠλίξησα*, γ. 346, and *ᾠλιξα*, Aesch. Sup. 1052, 2 A. *ᾠλαλλον* (§§ 194. 3,

261), ἡλασθον (§ 299) *Æsch. Fr.* 417; *Mid. to repel*, *F. ἀλιξήσομαι*, vii. 7. 3 *A. ἡλιζάμην*, i. 3. 6.

ἰδάξομαι, *to bite*, *Ion. and Poet.*, *F. ἰδαξήσομαι*, *Hipp.*, *A. ὠδαξάμην*, *Anth.*, *Pf. P. ὠδαγμαί*. *Act. ἰδάξω*, *to smart from a bite*, *Symp.* 4. 27.

### § 274. γ. Uniting with a Palatal to form σσ (σσ).

ἀλλάσσω or ἀλλάττω (γ. ἀλλαγ-), *to change*, *F. ἀλλάξω*, *A. ἡλλαξα*, *Pf. ἡλλαχα*, *Pf. P. ἡλλαγμαί*, 1 *A. P. ἡλλάχθην*, 2 *A. P. ἡλλάγην*.

πλήσσω (γ. πληγ-), *to strike*, in composition with *in* or *κατά*, *to strike with terror*, *F. πλήξω*, *A. ἱπληξα*, 2 *Pf. πίπληγα*, *Pf. P. πίπληγμαί*, 3 *F. πιπλήξομαι*, *Ar. Eq.* 272, 1 *A. P. ἱπλήχθην*, commonly 2 *A. P. ἱπλήγην*, but *ἱξισπλήγην*, *κατισπλήγην* (-ήγην, *I.* 31, *Σ.* 225). For *πίπληγος*, &c., see § 194. 3. The form *πλήγνυμαι* (§ 293) occurs *Th. iv.* 125. In the simple sense *to strike*, the *Att.* writers associate the *Act.* of *πατάσσω* with the *Pass.* of *πλήσσω* (§ 301).

πτήσσω (γ. πτακ-, πτηκ- § 266), *to crouch from fear*, *F. πτήξω*, 1 *A. ἱπτηξα*, *poet.* 2 *A. ἱπτακoi*, *Æsch. Eum.* 252, *Pf. ἱπτηχα*. *Ep.*, from γ. πτα-, 2 *A. D.* 3 *στήτην* *H.* 136, *Pf. Pt. πιστηώς* (§ 253. 1), *B.* 312 (cf. § 298. α). Kindred, *πτώσσω*, *Δ.* 371, *πτωσκάξω*, *Δ.* 372.

ταράσσω (γ. ταραχ-), *to disturb*, *F. ταράξω*, *A. ἱτάραξα*, *Pf. P. τιτάραγμαί*, *A. P. ἱταράχθην*. From *ταράσσω* is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), *Θράσσω* (*ταραστο*-, *τρααστο*-, *Θραστο*-), *F. Θράξω*, *A. ἱθραξα*, *A. P. ἱθράχθην*. *Ep. Pf.*, as *Pr. intrans.*, *τίτρηχα* (§ 62), *H.* 346.

τάσσω (γ. ταγ-), *to arrange*, *F. τάξω*, *A. ἱταξα*, *Pf. τίταχα*, *Pf. P. τίταγμαί*, *F. Pf. τιτάξομαι*, *Th. v.* 71, 1 *A. P. ἱτάχθην*, rare 2 *A. P. ἱτάγην*.

φρίσσω (γ. φρικ-), *to shudder*, *F. φρίξω*, *A. ἱφριξα*, 2 *Pf. πίφρινα*. For *πιφρίπονται*, see § 246. 2.

### δ. Uniting with a Palatal to form ζ.

κράζω and 2 *Pf. κίκραγα* (§ 238. β), *to cry*, *F. Pf. κικράξομαι* (§ 239. ε), 2 *A. ἱκραγον*. Kindred, *κλάζω* (§ 277. α), *κρώζω*, *-ώξω*, *κλώζω*.

οἰμώζω (γ. οἰμωγ-), *to bewail*, *F. οἰμώξομαι*, *A. ὀμώξα*, *Pf. P. ὀμωγμαί* (§ 189. 4). *A. P. Pt. οἰμωχθίς* *Theog.* 1204, late *F. οἰμώξω*, *Anth.*

ὀλολύζω (γ. ὀλολυγ-), *to shout, to shriek*, *F. ὀλολύξομαι*, *A. ὠλόλυξα*.

στινάξω, and *poet. στινάχω*, *to groan*, *F. στινάξω*, *A. ἱστίναξα*. *Poet. forms*, *στοναχίω*, *Soph. El.* 133, *στοναχίζω* or *στιναχίζω*, *B.* 781, *A. ἱστονάχισα*, *Σ.* 124.

σφάζω and σφάττω (γ. σφαγ-), *to slay*, *F. σφάξω*, *A. ἱσφαξα*, 1 *A. P. ἱσφάχθην*, commonly 2 *A. P. ἱσφάγην*. *Pf. P. ἱσφαγμαί*, *κ.* 532. The shorter root φα- appears in the *Ep. Pf. P. σίφᾶμαι*, *E.* 531, *F. Pf. σιφήσομαι*, *N.* 829. Hence (γ. φα-, φιν- §§ 259, 277), the *poet.* 2 *A. ἱσιφον* (§§ 194. 3, 261).

### ε. Uniting with γγ to form ζ.

πλάζω (γ. πλαγγ-), *to cause to wander*, *poet.* (= *πλανάω*), *B.* 132, *A. ἱπλαγγξα*, *κ.* 307; *Mid. πλάζομαι*, *to wander*, *Soph. Aj.* 886, *F. πλάγγομαι* *κ.* 312, *A. P. ἱπλάγγθην* *Eur. Hipp.* 240.

σαλπίζω (γ. σαλπινγγ-), *to sound a trumpet*, *F. σαλπίζω*, *A. ἱσάλπιγγα*. Late *F. σαλπίσω*, &c.

See, also, *κλάζω* (§ 277. α).

## § 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), to seat, to place, F. καθίσω, καθίσω (§ 200. β), A. καθίσαι and καθίσα (§ 192. 3), Ar. Ran. 911. Mid. καθίζομαι, and rarely καθίζομαι, Pl. Ax. 371 c, to sit, F. καθιζήσομαι (§ 222), Pl. Phædr. 229 a, and καθιδύμαι (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. καθισάμην, Dem. 897. 3, and καθισάμην (§ 189. 3), Eur. Hipp. 31, 2 A. intrans. καθιζόμεν, i. 5. 9. Late, A. P. καθίσθην, Anth., F. M. καθιδήσομαι, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic: ἴζω, to seat, sit, B. 53, Æsch. Eum. 18 (extended ἴζαν, Th. ii. 76), A. ἴσα, B. 549, Pt. ἴσαι, v. 361 (Ion. ὄν-ἴσαι Hdt. iii. 126); Mid. ἴζομαι, Γ. 162, and rarely ἴζομαι, Soph. CEd. T. 32, F. ἴφ-ἴσσομαι I. 455, later ἴσσομαι Ap. Rh. 2. 807, 1 A. ἴσάμην, Theog. 12, ἴσάμην, Pind. P. 4. 363, ἴσσομαι, ξ. 295, 2 A. ἴζομαι, Æsch. Eum. 3; Pf. P. ἴμαι, to sit (§ 59), A. 134, Eur. Alc. 604, of which the comp. κάθημαι is also common in Att. prose. Deriv. ἰδρύω, -ύσω, &c., A. P. ἰδρύθην and ἰδρύνθην (§ 278. γ).

ὀνομάζω (r. ὀνομασ-), to name, F. ὀνομάσω, A. ὀνόμασα, Pf. ὀνόμακα, Pf. P. ὀνόμακαμαι, A. P. ὀνόμασθην. Ion. ὀνομάζω (§ 44. 4), Hdt. iv. 6, Æol. ὀνομάζω (§ 44. 5), Pind. P. 2. 82, chiefly Ep. ὀνομαίνω, B. 488.

φράζω (r. φραδ-), to tell, F. φράσω, A. ἴφρασα, Pf. P. πίφρακα, Pf. P. πίφρακαμαι, A. P. Π. φράσθην. Pf. P. Π. προ-πιφραδμίνος, Hes. Op. 653. For πίφραδοι, &c., see § 194. 3. Extended, 1 A. φράδασι Pind. Nem. 3. 45.

χάζω (r. χад-, χад- § 263. N.), to drive back, retire (ἀνα-χάζω iv. 1. 16), more frequently, but chiefly Ep., Mid. χάζομαι, to retire, F. χάσομαι, 1 A. ἱχασσάμην, Δ. 535. Ep. 2 A. Π. κικαδών, 2 A. M. κικαδόντο (§ 194. 3), F. κικαδήσω (§ 239. 6).

## η. Uniting with a Lingual to form σσ (σσ).

ἀνήθισσω, to be unused, Ep. K. 493, A. ἀθήθισα, Ap. Rh. 1. 1171.

ἀεμιόζω, and Att. ἀεμιόσσω (r. ἀεμιод-), F. ἀεμιόσω, ἡεμοιμαι, Dor. A. P. ἀεμιόσθην, Diog. Laert. viii. 85.

βλίσσω or βλίττω (r. милит-, मिलित- § 261, βλιτ- § 64. N.), to take honey from the hive, F. βλίσω, A. ἔβλισα.

κορύσσω (r. κορυθ-), to arm, poet., Pf. P. Π. κικορυθμίνος (§ 53), Γ. 18 Eur. Andr. 279. A. M. Π. κορυσσάμινος (§ 71) T. 397, Dor. A. ἰκόρυξα (§ 245. 1), Theoc. 3. 5.

πάσσω, to sprinkle, F. πάσω, A. ἴπασα, A. P. ἰπάσθην.

πλάσσω, to fashion, F. πλάσω, A. ἴπλασα, Pf. P. πίπλασμαι, A. P. ἰπλάσθην.

## 3. Uniting with a Labial to form ζ or σσ.

νίζω (r. нп-), to wash, F. νίψω, A. ἴνιψα, Pf. P. νίνιμμαι, A. P. ἰνίφθην, Hipp. Late νίπτω, Plut., but ἀπο-νίπτισθαι σ. 178.

πίσσω or πίττω (r. пип-,), to cook, F. πίψω, A. ἴπιψα, Pf. P. πίπιμμαι, A. P. ἰπίφθην. Late πίπτω.

See, also, ἰνίσσω (§ 279. α), λάζομαι (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

*ἀρπάζω*, to *snatch*, F. *ἀρπάσω*, A. *ἄρπασα*, Pf. *ἤρπακα*, Pf. P. *ἤρπασμαι*, A. P. *ἤρπασθην*. Non-Att. F. *ἀρπάξω*, X. 310, A. P. *ἤρπάχθην*, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. *ἀρπα-*, § 227) *ἀρπάμινος*, Anth.

*ἰαρίζω*, to *slay*, *strip*, poet., F. *ἰαρίζω*, A. 191, A. *ἰνάριζα* P. 187, and *ἡνάρισα*, Anacr., Pf. P. *ἡνάρισμαι*, Soph. Aj. 26, *ἡναρίσθην*, Æsch. Cho. 347. Primitive, *ἰναίρω* Θ. 296, 2 A. *ἡναρον*, Soph. Ant. 871, 1 A. M. *ἰναράμην*, E. 43.

*ἔρδω* (or *ἔρδω*) and *ρίζω* (r. *ιργ-*, *ρίγ-* § 262, *ἔρδ-*), to *do*, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. *ἔρξω* i. 360, and *ρίζω*, Eur. Alc. 262, A. *ἔρξα*, Æsch. Sept. 924, and *ῥίριζα* or *ῥεῖξα*, I. 536, Soph. Œd. C. 539 (observe the augment), 2 Pf. *ῥεργα*, B. 272, 2 Plup. *ῥέργειν* (§ 189. 5), δ. 693, *ῥεργια*, Hdt. i. 127, A. P. Pt. *ῥιχθείς*, I. 250.

*μυρμηρίζω*, to *ponder*, poet., F. *μυρμηρίζω* π. 261, A. *μυρμηρίζα*, A. 189, and *ἰμυρμήρισα*, Ar. Vesp. 5.

*παίζω*, to *play*, F. *παίζομαι*, *παίζομαι* (§ 200. 3), A. *ἴπαισα*, Pf. *πίπαισα*, Pf. P. *πίπαισμαι*. Later, *παίξω*, *ἴπαιξα*, *πίπαιχα*, *πίπαιγμαι*, *ἴπαιχθην*.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, *ἰλυγίχθης* (for *-ίσθης*) Theoc. 1 98, *τίθλαγμα* (ἑλάω) Id. 22. 45, *ἀρμόχθην* (§ 275. η).

### § 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

*ἄλλομαι* (r. *ἄλ-*, *άνλ-*, *άλλ-*), to *leap*, F. *ἄλοῦμαι*, A. *ἡλάμην*, Subj. *ἄλωμαι* (§ 56. α), &c., 2 A. *ἡλόμην*, Subj. *ἄλωμαι*, &c. Ep. nude 2 A. S. 2 *ἄλσο* π. 754, 3 *ἄλτο* 755, Pt. *ἄλμινος* Λ. 421 (§§ 13. 4, 185. δ).

*βάλλω* (r. *βαλ-*, *βλα-* § 262, *βολι-* §§ 28, 288), F. *βαλῶ*, &c., see § 223. Ep., F. *βλήσομαι*, Υ. 335, 2 A. *ἔβλην* (§ 227. β), φ. 15, *ἔβλήμην*, Ξ. 39, commonly pass. A. 675, Opt. S. 2 *βλήῃ* or (r. *βλι-* § 259, cf. *χρεῖν*, *πλείμην*, § 284) *βλιῖο* N. 288, Inf. *βλήσθαι* Δ. 115, &c.; Pf. P. *βεβόλημαι*, I. 9.

*κλάζω* (r. *κλαγ-*, *κλαγγ-*, *κλαζ-* § 274. ι), to *clang*, to *scream*, F. *κλάγξω*, 1 A. *ἱκλαγῆα*, 2 A. *ἱκλαγην*, Pf., as Pres., *κίκλαγγα* or *κίκλαγχα*, Ar. Vesp. 929 (*κίκληγα*, B. 222, see § 246. 2), F. Pf. *κικλάγξομαι* (§ 239. c). Extended forms, *κλαγγίω*, Theoc. Ep. 6. 5, *κλαγγαίνω*, Æsch. Eum. 131, *κλαγγάνω* Soph. Fr. 782.

*σφάλλω* (r. *σφαλ-*), to *deceive*, F. *σφαλῶ*, A. *ἴσφηλα*, Pf. P. *ἴσφαλμαι*, 2 A. P. *ἴσφάλην*.

*στέλλω* (r. *σταλ-*, *στιλ-* § 259), to *send*, F. *στέλῶ*, A. *ἴστυλα*, Pf. *ἴσταλκα*, Pf. P. *ἴσταλμαι*, 2 A. P. *ἴστέλην*, rarely 1 A. P. *ἴστέλθην*. For *ἴσταλάδατο*, see § 248. f.

#### β. Affixed to a Consonant.

*δάκνω* (r. *δακ-*, *δηκ-* § 266), to *bite*, F. *δήξομαι*, 2 A. *ἰδακον*, Pf. P. *ἴδιηγμαι*, A. P. *ἰδήχθην*. Poet. Mid. *δακνάζομαι*, Æsch. Pers. 571.

τίμων (r. *ταμ-*, *τιμ-* § 259), to cut, F. *τιμῶ*, 2 A. *ἵταμον* and *ἵτιμον*, Pf. *τίτμηκα* (§ 261), Pf. P. *τίτμημαι*, 3 F. *τιτμήσομαι*, A. P. *ἱτμήθην*. Ion. *τάμνω*, Γ. 105. For *τιτμήσοθι*, see § 234. β. Kindred Ep. *τμήγω*, Π. 390 (*τμήσω*, Mosch. 2. 81), F. *τμήξω*, 1 A. *ἱτμήξα*, 2 A. *ἱτμαγον*, 2 A. P. *ἱτμάγην*, later *ἱτμήγην*. Some read *τίμει*, as Pres., N. 707.

See, also, *κάμνω* (§ 223).

### § 278. γ. Affixed to a Vowel.

*βαίνω*, and poet. *βάσσω* (§ 279; r. *βα-*), to go, F. *βήσομαι*, 2 A. *ἴβη* (§ 57; see § 227, 242. b, 251. 4), Pf. *βίβηκα* (see § 238. α). Poet. and Ion., F. *βήσω*, *I will cause to go*, Eur. Iph. T. 742, 1 A. *ἴβησα*, Hdt. i. 46. In composition, Pf. P. *βίβασμαι* and *βίβασμαι* (§ 221. α), A. P. *ἱβάζην*. For *βήσι*, &c., see § 185. ι. Kindred forms, *βάω* in Dor. *ἱβῶντας* Th. v. 77; Ep. *βιβάω*, Γ. 22, *βίβημι*, H. 213, *βιβάσθω* N. 809; Ion. *βιβάσσω*, Hipp.; the common causative *βιβάζω*; and apparently the Ep. Pres. used as Fut. (§ 200. b) *βίομαι*, *I shall walk, live*, O. 194, X. 431, Pl. *βιόμισθα* (or *βιόμισθα*) Hom. Ap. 528.

*δύνω* (r. *δύ-*), to enter, F. *δύσομαι*, 2 A. *ἰδύν* (§ 57; see §§ 227, 226. 4), Pf. *διδύκα*. For *δυνίονσι*, see § 243. 4. The primitive *δύνω* is commonly causative, to make to enter (yet = *δύνω*, ι. 272), F. *δύσω*, A. *ἰδύσα*, Pf. *ἀποδιδύκα* v. 8. 23, Pf. P. *διδύμαι*, A. P. *ἰδύθην*. Chiefly Ep. and Ion., Pres. M. *δύομαι*, E. 140, A. M. *ιδυσάμην*, B. 578, 2 A. P. *ἰδύην*, Hipp. For *δύσι*, &c., see § 185. ι. Later Ep. form, *δύσσω*, Ap. Rh. 1. 1008, A. Pt. *δύψας* 1326.

*ιλάω*, commonly *ιλαύνω*, to drive, F. *ιλάσω*, *ιλῶ* (§ 200. 2), A. *ἡλασα*, Pf. *ιήλακα* (§ 191), Pf. P. *ιήλαμαι*, A. P. *ἡλάθην*. Ion., Pf. P. *ιήλασμαι* Hipp., A. P. *ἡλάσθην*, Hdt. iii. 54. For *ιηηλάδατο*, see § 248. f. Ion. and Poet. *ιλαστέω*, Σ. 543.

*μάομαι* and *μαίομαι* (r. *μα-*, *μαι-* § 267, *μιν-* § 259), to seek after, poet. Soph. CEd. C. 836, v. 367, Ep. F. *μάσσομαι* (§ 71) Δ. 190, A. *ἱμασσάμην*, v. 429, 2 Pf. *μίμονα* (§ 238. α). Pres. Imp. *μώο* (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. *μαο-*) *μῶσθαι* Theog. 769. Extended, *μαιμάω*, -ήσω, Soph. Aj. 50.

*πίνω* (r. *πο-*, *πι-* § 259), to drink, F. *πίομαι* (§ 200. b), later *πιούμαι* (§ 200. 3), 2 A. *ἰπίον* (§ 227. α), Imp. *πίε*, commonly *πίθι*, Pf. *πίπωκα*, Pf. P. *πίπομαι*, A. P. *ἰπίθην*.

*τίνω* (r. *τι-*), to pay, to expiate, F. *τίσω*, A. *ἵτισα*, Pf. *τίσικα*, Pf. P. *τιτίσμαι*, A. P. *ἱτίσθην*. Mid. *τίνωμαι*, and *τίνυμαι* or *τίννυμαι* (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. *τίω*, to pay honor to, F. *τίσω* I. 142, *ἵτισα*, Soph. Ant. 22, Pf. P. Pt. *τιτιμίνοις*, T. 426.

*φθάνω* (r. *φθα-*), to anticipate, F. *φθάσω*, commonly *φθήσομαι* (§ 219), 1 A. *ἱφθάσα*, 2 A. *ἱφθην* (§ 227), Pf. *ἱφθᾶκα*. Ep. 2 A. M. Pt. *φθάμινος* E. 119.

*φθίνω* (r. *φθι-*), to perish, to destroy, F. trans. *φθίσω*, *φθιῶ*, Soph. Aj. 1027, intrans. *φθίσομαι*, A. trans. *ἱφθισα*, Pf. P. *ἱφθίμαι*, Plup. P. and 2 A. M. (§§ 227, 226. 4) *ἱφθίμην*. Ep., *φθίω*, Σ. 446, β. 368, A. P. *ἱφθίθην*, ψ. 331, 2 A. Act. *ἱφθίθον* (cf. § 299) E. 110. Extended poet. form, *φθινύθω*, A. 491, α. 250.

### δ. Prefixed to α.

See *δάμναμαι* (§ 298), *κίρνημι*, *κρήμναμαι*, *πίτνημι*, *σπίδνημι* (§ 293), *πίρνημι* (§ 285), *πιλνάω*, *πίλναμαι* (§ 282).

§ 279. 4. ADDITION OF *σ*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

## α. Without further Change.

*ἄρισκω* (r. *ἄρι-*), to please, F. *ἄρισω*, A. *ἤρισα*, A. P. *ἤρισθην*. See *ἀραρίσκω* (§ 285).

*γηράω* and *γηράσκω*, to grow old, F. *γηρέω* and *γηρέομαι*, 1 A. *ιγήρεα*, 2 A. *ιγήρεᾶν* (§ 227), Pf. *γιγήρεακα*.

*ιλᾶσκομαι* (r. *ιλα-*), to propitiate, F. *ιλᾶσσομαι*, A. *ιλᾶσάμην*, A. P. *ιλᾶσθην*. Kindred Att. forms, *ιλίσμαι* Æsch. Sup. 117, *ιλίσομαι*, Pl. Leg. 804 b. Ep., *ιλᾶομαι*, B. 550, Pf. Subj. *ιλήκω*, φ. 365, Opt. *ιλήκοιμι*, Hom. Ap. 165; forms as from *ἴλημι*, Imp. *ἴλῃθι* Ap. Rh. 4. 1014, *ἴληθι* (§ 251. 4), Mid. *ἴλῃμαι* Hom. Hym. 20. 5; later Ep., F. *ιλᾶζομαι* Ap. Rh. 2. 808, A. *ιλᾶζάμην*, 1. 1093.

*μιθύσκω* (r. *μιθυ-*), to intoxicate, F. *μιθύσω*, A. *ιμίθύσα*, A. P. *ιμιθύσθην*. The intrans. *μιθύω*, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

*ἄμβλίσκω*, commonly *ἄμβλίσκω* (r. *ἄμβλο-*, *ἄμβλισκ-* § 259), to miscarry, F. *ἄμβλίσσω*, A. *ἤμβλωσα*, Pf. *ἤμβλωκα*, Pf. P. *ἤμβλωμαι*. 2 A. *ἤμβλων* in Suid. Ion. *ἱζ-ἄμβλίσσαι* Hipp.

*ἀνᾶλίσκω*, commonly *ἀνᾶλίσκω* (r. *ἄλο-*, *ἄλισκ-*), to expend, F. *ἀνᾶλώσω*, A. *ἀνήλωσα*, Pf. *ἀνήλωκα*, Pf. P. *ἀνήλωμαι*, A. P. *ἀνηλώσθην*. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. *ἀνᾶλωσα*, Soph. Aj. 1049, *κατηνάλωσα*, Isoc. 201 b.

## γ. Vowel Lengthened.

*βιώσκομαι* (r. *βιο-γ-βισκω-*), chiefly in the comp. *ἀνα-βιώσκομαι*, to revive, both trans. and intrans., F. *βιώσσομαι*, 1 A. trans. *ἱβιωνάμην*, 2 A. intrans. *ἱβίων* (§ 227), *βιῶν*, *βιῶν* (§ 226. 2), *βιώθι*, *βιώναι*, *βιούς*. Primitive, *βιῶν*, to live, Fut. *βιώσω*, commonly *βιώσσομαι*, 1 A. *ἱβίωσα*, commonly 2 A. *ἱβίων*, Pf. *βεβίωκα*, Pf. P. *βεβίωμαι*. Shorter Ep. forms, *βιόμισθα* (*βιόμισθα* Wolf, § 278) Hom. Ap. 528, F. *βώσισθι* Ap. Rh. 1. 685. For *βιῶν*, we commonly find, in the Pres. and Impf., *ζῶν*, which again in the other tenses (F. *ζήσω* or *ζήσομαι*, A. *ἱζήσα*, &c.) is rare or late. For the contraction of *ζῶν*, see § 33. α. From the contr. forms of the Impf. (*ἱζαις*) *ἱζης*, *ἱζη*, appears to have arisen a 1st Pers. *ἱζην* Eur. Alc. 295, and a late Imp. *ζῆθι* Anth. The prolonged *ζῶν* and *ζῶν* (§ 242. b) have given rise to A. *ἱπ-ἱζῶσι* Hdt. i. 120, *ἱπ. ζῶιν* Simon. Fr. 231. 17.

## § 281. δ. Metathesis.

*βλώσκω* (r. *μολ-, μλο-, βλο-* § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, σ. 466), F. *μολοῦμαι*, 2 A. *ἱμολον*, Pf. *μίμωκα* (§ 223).

*θνήσκω* (r. *θαν-, θνα-*), to die, F. *θανοῦμαι*, 2 A. *ἱθανον*, Pf. *τίθνηκα* (§ 237), F. Pf. *τιθνήξω* and *τιθνήξομαι* (§ 239. α). See *πτίνω* (§ 295).

ἄρῳσκω (r. ἄρ-, ἄρ-,), to leap, F. ἄρῳμαι, 2 A. ἴδρον. Collat. ἰέρῳμαι. Hdt. iii. 109.

1. Consonant Dropped.

χάσκω (r. χαν-, § 55), to gape, F. χανῶμαι, 2 A. ἵχανον, 2 Pf. κίχνην. Late χαίνω. Extended χασκάζω, Ar. Vesp. 695.

πάσχω (r. παθ-, παθ- §§ 259, 277, παθεν-, πασχ-, the aspiration of the S, which is dropped before σ, being transferred to the π, which thus becomes χ), to suffer, F. πείσομαι (§ 58), 2 A. ἵπαθεν, 2 Pf. πείσονται. Poet. 1 A. Pt. πήσας (but ππασίας Dind.) Æsch. Ag. 1624, Ep. Pf. Pt. πειπᾶν (§ 253. 2) ε. 555, Dor. Pf. πίποσχα, Epich. 7(2). For πίποσθε, see § 238. β.

§ 282. 5. ADDITION OF δ, ζ, θ, AND χ.

ἀμίσω and ἀμίσδω (r. ἀμιρ-,), to deprive, poet. Pind. P. 6. 27, τ. 18, F. ἀμίσσω, A. ἡμίσσα, θ. 64, A. P. ἡμίσθην, X. 58.

δίω and δίδω (r. δι-, διδ- § 269. 6) both Ep. I. 433, A. 470, commonly δίδω or δίδωκα (§ 58, § 237), to fear, F. Ep. δίσσομαι, O. 299, A. ἴδισσα, Cyr. i. 4. 22; Mid. δίσμαι, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. δίδισσομαι or διδίστομαι, to frighten, διώνω (§ 299), and Ep. δίημι, to chase.

νήω (r. νι-, νηθ- § 266), to spring F. νήσω, A. P. ἰνήθην. Ep. νίω, Hes. Op. 775, A. ἴησα, T. 128, ἰησάμην, η. 198. Late Pf. P. ἰνήσμαι.

οὐτάζω (r. οὐτα-,), to wound, F. οὐτάσω, &c. Ep. οὐτάω, χ. 356, F. οὐτήσω, 1 A. οὐτήσα, 2 A. S. 3 οὐτά (§ 224. E.), Inf. οὐτάμεν, ἀμίναι, E. 132, 2 A. M. Pt., as Pass., οὐτάμενος, A. 659.

πιλᾶζω, and poet. πιλᾶθω, Eur. Rh. 555, or πλάθω, Soph. El. 220 (r. πιλα-, πιλαζ-, πιλᾶθ-, πλιᾶθ-, πλιᾶθ-, §§ 260, 262), to approach, F. πιλᾶσω, πιλᾶω (§ 200. 2), A. ἰπιᾶσα, A. P. ἰπιᾶσθην and poet. ἰπλάσθην (§ 261. N.), Æsch. Pr. 896. Ep., πιλάν, Hom. Bac. 44, Pf. P. πίπλωμαι μ. 108, 2 A. M. ἰπλήμην, Δ. 449; πιλάνω, to bring near, Hes. Op. 508, πίλωμαι, to approach, T. 93.

πρίω and πρίζω, to saw, F. πρίσω, A. ἵπρισα, Pf. P. πίπρισμαι, A. P. ἰπρίσθην.

σώζω (r. σω-, σω- § 261), to save, F. σώσω, A. ἴσωσα, Pf. σίσωκα, Pf. P. σίσωμαι and σίσωμαι, A. P. ἰσώθην. Ep., σάω, Call. Del. 22, σαώσω, A. 83, &c.; Pres. Imp. (σάει, σάου, σῶ, § 242. b) σάω ν. 230, Impf. S. 3 (ισάει) ἰσάω or σάω Π. 363, Φ. 238; contr. σώω, Ap. Rh. 4. 197; σίω, in the Subj. σίης I. 681, σέη 424.

τρέω, to afflict, F. τρέσω, Pf. P. τίτρεμαι and τρέχω (r. τρε-, τρεχ-, τρεχ- § 298), F. τρέξω, Pf. P. τιτρέχωμαι, Th. iv. 60. So νίω (§ 220), to swim, poet. νήχω, ε. 375; ψάω and ψήχω, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in -μι and -σκω. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μυμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *αγαρίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

## § 284. a. Verbs in -μι.

*διδω*, to bind, rarely *διδημι* (r. δι-, διδι-), v. 8. 24 (Impf. *διδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

*δίδωμι* (r. δι-, διδο-), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

*ἵημι* (r. ἱ-, ἱε-), to send, F. *ἥσω*. See ¶ 54, § 229.

*ἵστημι* (r. στα-, ἵστα-), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἵστασα*, M. 56. Late Pf. trans. *ἵστασα* Anth., Dor. 1 A. P. *ἵστασθην* Call. Lav. 83. Kindred forms, *ἱστάω* in composition only, Dem. 807. 6; rare *ἱσθήκω* (§ 246. N.) Ath. 412 e; late *στήκω*, Rom. 14. 4; *στυῦμαι* (§ 246. α).

*κίχρημι* (r. χρα-, κίχρα- § 62), to lend, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχραμαι*, to borrow. The primitive sense of the root *χρα* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχραμαι*, to supply one's own need by borrowing.

2. *χράω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι* and *κίχρησμαι*, A. P. *ἵχρησθην*. Mid. *κράωμαι*, to consult an oracle. Poet. *χρήζω* or *χρήζω*, Eur. Hel. 516.

3. *κράωμαι*, to supply one's own need by making use of a thing, F. *κρήσμαι*, Pf. *κίχρημαι*, A. P. *ἵχρησθην*, A. M. *ἵχρησάμην*. In the Att. contract forms of *χράω* and *κράωμαι*, η takes the place of α (§ 23. α), which, on the other hand, is commonly retained by the Ion.; as *χρήξ* Hdt. i. 55.

4. *χρή* (3 Pers. sing., for *χράω* or *χρήσι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρή*, Opt. (*χρα*-, *χρη*- § 259) *χρήν*, Inf. *χρήναι*, and poet. (*χράειν*) *χρήν*, Part. Neut. (*χράειν*, ι inserted after contraction, § 35) *χράειν*. Impf. *ἵχρήν* (with ι paragogic, for *ἵχραι*, or *ἵχρη*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρήν*. Fut. *κρήσει*. The participle *χράειν* is sometimes used as an indeclinable noun; thus, τοῦ χράειν. Personally, S. 2 *κρήσθαι* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησμαι*, Theoc. 16. 73. Kindred, *κρήζω*, to want, desire, Ion. *κρήζω* Hdt. i. 41, Dor. *κρήσθαι* Theoc. 8. 12, and *κρήδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *κρήσσομαι*, Hdt. iii. 117.



5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; Inf. ἀπο-χεῖν. Impf. ἀπείχην, F. ἀποχερήσει, A. ἀπείχουσι. Ion. ἀποχερῶ, -χερῶ, &c. (see 3 above), Hdt. ix. 79. So ἀπειχίετο (§ 242. a) Id. viii. 14, κατα-χερῶ i. 164, ἐκ-χερήσει iii. 137. These verbs are also used personally.

ὀνύημι (r. ὀνα-, ὀνυα-), to benefit, F. ὀνήσω, A. ὀνήσω, A. P. ὀνήσῃ, 2 A. M. ὀνήσῃ and ὀνάσῃ (§ 224. 3), Opt. ὀναιμην, Inf. ὀνασθαι, Ep. and Ion. Imp. ὀνησο τ. 68, Inf. ὀνῆσθαι Hipp., Pt. ὀνήμιμος β. 33. Doubtful 2 A. Act Inf. ὀνῆσαι Pl. Rep. 600 d; late 1 A. M. ὀνῆσάμην, Anth.

πίμπλημι (r. πλα-, πι-μ-πλα- § 263. 6), to fill, F. πλώσω, A. ἱπλώσω, Pf. πίπληκα, Pf. P. πίπλησμαι (Plup. ἐν-επίπληντο Lys. 180. 4), A. P. ἐπλήσθην, 2 A. M. ἐπλήμην (§ 224. 3), Opt. (πλη-ί-μην) πλήμην or (πλα-, πλι- § 259) πλίσμην (cf. χερίη, 4 above, βλίσω, § 277. α), Imp. πλῆσο, Part. πλήμιμος. Imp. ἱμ-πίπληθι (§ 251. 4) Φ. 311, Pt. (r. πλι-) ἱμ-σιπλίσ, Hipp. Collat. Ion. forms, πιμπλάω, -ίω, Hes. Th. 880, πίπλω, Hes. Sc. 291 Gaisf., πιμπλάομαι I. 679. Kindred, πληρόω, and the intrans. πλήθω (2 Pf. πίπληθα, Theoc. 22. 38), whence πληθύω and πληθύνω.

πίμπρημι (r. πρη-, πριμ-πρη-,), to burn, F. πρήσω, A. ἱπρήσω, Pf. P. πίπρημαι or ἀππρήσθην, 2 A. M. ἱπρήσθην. Pf. ὕπο-πίπρηκα, Hipp., F. Pf. πιπρήσομαι, Hdt. vi. 9, A. ἱπρήσι Hes. Th. 856, Ep. Subj. (as from πίμπρω) πίμπρησι (§ 181. β) Ar. Lys. 248. Rare Ep. form, πρήθω, I. 589.

NOTE. The epenthetic μ of πίμπλημι and πίμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἱμπίπλημι, but ἐνπίμπλημι.

τίθημι (r. τι-, τιθε-; § 62), to put, F. θήσω. See ¶ 50.

REMARK. Φημί (§ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

## § 285. β. Verbs in -σκω.

ἀραιόσκω (r. ἀρ-, ἀρει-, ἀραισκ- § 296), to fit, Ep. ξ. 23, 1 A. ἤραα, Ξ. 167, α. 280, 2 A. ἤραρον Δ. 110, Soph. El. 147 (§ 194. 3), 2 Pf. intrans., as Pres., ἀρησα, N. 800, also Att. ἀράρα, Æsch. Prom. 60, H. Gr. iv. 7. 6, A. P. ἤρθην II. 211. Pf. P. ἀρήρημαι, Hes. Op. 429, Ap. Rh. 1. 787. For ἀράρῳα, see § 253. 2. Deriv., ἀρίσκω (§ 279), ἀρτύω and ἀρτύνω, &c.

βιβρώσκω (r. βρο-, βιβρωσκ-, § 280. γ), to eat (the Pres. rare), Pf. βίβρωκα (see § 238. α), Pf. P. βίβρωμαι. Ep., 2 A. ἔβρων, Hom. Ap. 127, 2 Pf. Opt. (r. βρωθ-; or from new Pres. βιβρώθω) βιβρώθους Δ. 35, F. Pf. βιβρώσομαι, β. 203; Ion. A. P. ἔβρωθην Hdt. iii. 16; late Ep. 1 A. ἔβρωξα, Ap. Rh. 2. 271; late F. βρώξομαι. The deficiencies of this verb are supplied by ἰσθία (§ 298) and τρώγω (§ 267. 3).

γινώσκω (r. γνο-,), to know, F. γνώσομαι, 2 A. ἔγνων (§ 57), Pf. ἔγνωκα, Pf. P. ἔγνωσμαι, A. P. ἔγνώσθην. 2 A. M. Opt. συγ-γνέιτο Æsch. Sup. 216, Ion. 1 A. ἀν-ἔγνωσα, persuaded, Hdt. i. 68.

NOTE. The Ion. (not Hom.) and the later Greek softened γινώσκω and γίγνωμαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (r. δα-, διδαχ-, διδασκ-), to teach, F. διδάξω, A. ἰδίδαξα, Pf. διδίδακα, Pf. P. διδίδαγμα, A. P. ἰδιδάχθην. Ep., 1 A. ἰδιδάσκησα, Hom. Cer. 144, 2 A. ἰδασιν, Ap. Rh. 3. 529, δίδασιν (§ 194. 3). From the r. δα- are also formed, with the sense to learn, the poet. F. δαήσομαι (§ 222), γ. 187, Pf. διδάηκα, β. 61, διδάημαι, Theoc. 8. 4, δίδαα, ρ. 519 (hence διδάσθαι π. 316,

§ 246. 2), 2 A. P. ἰδάν, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίω, δαίω, § 200. 2) δήω, I. 418.

διδράσκω (r. δρα-), to run, used only in composition with ἀπό, διά, or ἐξ, F. δρᾶσθαι, 1 A. ἰδράσα, 2 A. ἰδρᾶν (§ 57), Pf. διδράσκω. Kindred, δρασκάζω, Lys. 117. 35, δρασσύω, Hdt. iv. 79.

μυμήσκω (r. μυμ-), to remind, F. μύθησθαι, A. ἱμνησα, Pf. P. μίμνημαι (see § 234. β), 3 F. μιμνήσσομαι, Cyr. iii. 1. 27, A. P. ἐμνήσθην. As from μίμνομαι and μίμναμαι, Imp. μίμνε Hdt. v. 105, Pt. μιμνόμενος Archil. Fr. 1, Opt. Pl. 3 μιμναίαιτο Pind. Fr. 277. Prim. Mid. μνάσσομαι, to remember (Ep. 2. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνήσκομαι, Anacr. Fr. 69.

πιπράσκω, and poet. πείρωμι (r. πια-, πῑᾱ- § 261, πια- § 278. δ), to sell, Pf. πίπρακα, Pf. P. πίπραμαι, 3 F. πιπράσσομαι, vii. 1. 36, commonly used for the rare πρᾶθῃσθαι (Ath. 160 f), A. P. ἰπράθην. Ep., Fut. Inf. (πια-σιν) πιαράν (§ 245. 3) Φ. 454, A. ἰπράσα O. 428, Pf. P. Pt. πιπρωμένος Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσσομαι and ἀπιδόμεν, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρο-), to wound, F. τρώσω, A. ἴτρωσα, Pf. P. τίτρωμαι, A. P. ἰτράσθην. Kindred, τρώω, Ep. φ. 293, τριάω, to pierce, Ep. Hom. Merc. 283, F. τρήσω, Ib. 178, 1 A. ἰτρήσα, E. 337, 2 A. ἴτρον, Δ. 236 (for εἴτρον and τιτρήσω, see §§ 194. 3, 239. δ), τριάω, Ar. Thesm. 986, τιτράινω (§ 286).

τιτύσκομαι (r. τυκ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυκίην (§ 194. 3) ε. 77, τιτυκόμην, A. 467.

### § 286. γ. Other Verbs.

ἀπαχίζω (r. ἀχ-, ἀπαχ-, ἀπαχιζ- § 297), to afflict, Ep. π. 432, F. ἀπαχίσσω, 1 A. ἀπάχισα, commonly 2 A. ἀπαχον, Pf. P. ἀπάχημαι and ἀπάχημαι (P. 3 ἀπηχίδαται § 248. f). Collat., ἄχομαι τ. 129, and ἄχυνμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχίω B. 694, ἀχίω B. 694, ἀχίω E. 869.

γίγνομαι (r. γα-, γιν- §§ 259, 277, γιγιν-, γιγιν- § 261), to become, F. γιγίσκομαι (§ 222), 2 A. ἰγνίμην, Pf. γιγίνημαι, 2 Pf. γίγωνα (see § 238. α), F. P. γιγνήσσομαι, 1 A. trans. ἰγινάμην, I begat or bore. Ion. and late A. P. ἰγινέσθην, Hipp. For γίντε, see § 185. δ; for 1 Pf. Dor. γιγᾶναι, § 246. 2; for ἐγίγανται, § 245. 3; for γίνομαι, § 285. N. Kindred, γίνομαι, Ep. X. 477, γινάω, -ήσω, to beget.

λιλαίωμαι (r. λα-, λιλα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one l dropped, § 263. 6) λιλήμαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. 1. 12.

μίνω, and poet. μίμνω, Æsch. Ag. 74, F. μίνω. See § 222. 2. Ep. deriv. μιμνάζω, B. 392.

πίπτω (r. πιτ-, πιτ- § 273. β, πιττ-), to fall, F. πιτοῦμαι (§ 200. 3), 1 A. ἵπισα, commonly 2 A. ἵπισον, Pf. (πιτ-, πιτ- § 262, πιτ- § 236. α) πίπτακα (see § 238. α). Dor. 2 A. ἵπισον, Pind. O. 7. 126; late Pf. πίπτηκα, Anth. Poet. forms, πίπτω, Soph. Ed. C. 1754, and perhaps πιτίνω (Eur. Ph. 293) and πιτνάω (Pind. I. 2. 39), with which some connect ἵπισον as 2 Aor.

τιτράινω (r. τρα-, τιτραιν- § 277), to bore, F. τρήσω, A. ἴτρησα, Pf. P. τίτρημαι, A. P. ἰτρήσθην, A. M. ἰτιτρηνάμην. F. τιτραίνω, Hdt. iii. 12, A. ἰτίτρηνα ε. 247, A. P. ἰτιτράνθην, Anth. Late or doubtful, τιτράω, τιτράινω, τιτρήνω.

## 2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾶν, νε, νυ, ισκ, and ιζ.

## a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ι in the preceding syllable usually becomes ω; but, when ι is affixed, ε. See στερωφᾶν and στεροφῶν (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## a. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχέσμαι, A. ἰβρυχησάμεν, A. P. ἰβρυχῆν, 2 Pf., as Pres., βίβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μηκάομαι, to bleat, and μυκάομαι, to low, F. ἤσμαι, Ep. 2 Pf. μίμηκα, K. 362, μίμῃκα, Σ. 580, 2 A. ἱμακον, Π. 469, ἱμῦκον, E. 749.

γοάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσομαι, 2 A. ἱγοον, Z. 500. Mid. γοάομαι also Att., Soph. CEd. T. 1249.

νωμάω, F. νωμήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νιμίδοντο A. 635.

πίτομαι, poet. πῖτάμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἰπτάμαι, Eur. Iph. A. 1608 (r. πιτ-, πιτα-, ποτα-, πτα- § 261, ἱπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἱπτην, 2 A. M. ἰπτάμεν, commonly ἰπτόμεν (§ 261), Pf. P. πιπότημαι, A. P. ἰποτήθην. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, πωτάομαι, M. 287, πινάομαι, Hdt. iii. 111.

## § 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίσομαι, A. M. ἡδισάμεν, Pf. ἡδίσμαι (P. 3 πρε-ηδίατα, § 248. f, Hdt. i. 61), A. P. ἡδίσθην.

ᾶν, ε. 478, and ᾶμαι, I. 5 (r. ᾶ-, ᾶι-), to breathe, blow, Ep.; Imp. ᾶήτω, Inf. ᾶῖναι, Pt. ᾶίσι. Pass. ᾶμαι, ζ. 131. Deriv., αἶω, O. 252, and αἶσθω, Π. 468, to breathe out, expire. Kindred, A. αἶσα, to breathe in sleep, to sleep, γ. 151, contr. ᾶσα, π. 367.

γαμίω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἱγνημα, Pf. γιγάμνηκα, Pf. P. γιγάμημαι. Mid. γαμίομαι, to marry, said of the woman, F. γαμοῖμαι, A. ἱγνέμεν. Late F. γαμήσω, A. ἱγάμησα, A. P. ἱγαμήθην (γαμῖθῖσα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζι-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. ἰδιζησάμεν.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἰδοξα, Pf. P. δίδογμαi, A. P. ἰδόκηθην. Poet. and Ion. F. δοκήσω, A. ἰδόκησα, Pf. δίδοκηκα, Pf. P. δίδοκημαι A. P. ἰδοκήθην. Impers. δοκῖ, it seems, F. δόξει, &c.

ἱσιμῖλομαι and ἱσιμιλίομαι (r. μιλ-, μιλι-), to take care of, F. ἱσιμιλήσομαι, Pf. P. ἱσιμιμίλημαι, A. P. ἱσιμιελήθην.

κτυπίω, to sound, to crash, poet., F. κτυπήσω, 1 A. ἐκτύπησα, 2 A. ἐκτυπῶ.

κυλίνδω and κυλινδίω, to roll, F. (κυλίνδ-σω, § 58) κυλίσω, A. ἐκύλισα, Pf. P. ἐκύλισμαι, A. P. ἐκυλίσθην. Late F. κυλινθήσω. Rare Pres. κυλίω, Ar. Vesp. 202. Kindred, καλινδίομαι, to be busied in, Cyr. i. 4. 5, ἀλινδίω or ἀλινδῶ, A. ἤλιστα, Ar. Nub. 32, Pf. ἤλιστα, Ib. 33.

κύρω and κύριω, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. κύρω (§ 56. β), Soph. Oed. C. 225, and κυρήσω, Eur. Heracl. 252, A. ἔκυρεσα, Γ. 23, and ἐκύρεσα, Hdt. i. 31, Pf. ἐκύρεσσα, Pf. P. ἐκύρεμαι.

πατίομαι (r. πατ-), to taste, Ion. and Poet. Hdt. ii. 37, F. πᾶσομαι, A. ἐπάσάμην, A. 464, Soph. Ant. 202, Plup. πινάσμεν Ω. 642.

πορβίω (r. πορβ-, πορβ- § 259, πορβι-), to lay waste, F. πορβήσω, Pf. πορβέθηκα, &c. Poet. πέρβω, F. πέρσω, Soph. Ph. 114, 1 A. ἔπειρα, α. 2, Ep. 2 A. ἔπειρατον (§ 262), A. 367. For πέρβαι, see § 246. β.

ρίπτω and ριπτίω (r. ριφ-, ριπτ- § 272), to throw, F. ρίψω, A. ἔριψα, Pf. ἔριψα, Pf. P. ἔριμμαι, 1 A. P. ἔριψθην, 2 A. P. ἔριψην. For ρίπτασκον, see § 249. d. Deriv. ριπτάζω.

σπίπτωμαι, commonly σκοπίω or σκοπίομαι (r. σπιτ-), F. σπίζομαι, A. ἐσπίζαμην, Pf. ἐσπιμμαι, F. Pf. ἐσπίζομαι, Pl. Rep. 392 c.

ώθω (r. ώθ-), to push, F. ώσω, and poet. ώθήσω, A. έωσα (§ 189. 2), Pf. P. έωμαι, A. P. έώσθην. Late Pf. έωκα, Plut.; Ep. and Ion., A. έωσα, A. 220 (πρωσας, for προ-ώσας, Anth.), Pf. P. έωμαι, Hdt. v. 69; έπ-ώδην Hipp. Deriv. ώστιζομαι, to jostle, Ar. Ach. 42.

## § 289. b. ADDITION OF *av*.

REMARKS. (1.) Roots which receive *av* without further change are mostly *double consonant*. (2.) *Mute roots receiving av commonly insert v before the characteristic*. (3.) Roots which do not insert *v* sometimes prolong *av* to *αιν* or *ων*.

### a. Without further Change.

αἰσθάνομαι, and rarely αἰσθόμαι (r. αἰσθ-, αἰσθαν-), to perceive, F. αἰσθήσομαι (§ 222. 1), 2 A. ἤσθόμην, Pf. P. ἤσθημαι.

ἄλφάνω (r. ἄλφ-), to find, poet. Eur. Med. 298, 2 A. ἤλφον Φ. 79.

ἁμαρτάνω (r. ἁμαρτ-), to err, to miss, F. ἁμαρτήσομαι, 2 A. ἤμαρτον, Pf. ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην. F. ἁμαρτήσω, Hipp., 1 A. ἡμάρτησα, Orph. Arg. 646, Ep. 2 A. (ἁμαρτ-, ἁμαρτ- § 262, ἁμζροτ-, § § 13. 4, 28, 64. 2) ἡμζροτον, E. 287 (ἁμαρτ Δ. 491). Hence (μ dropped, cf. ἀπλάκων, § 296) ἄμζροτάζω, only in A. Subj. ἄμζροτάζομαι K. 65.

ἀπὶχθάνομαι, and sometimes ἀπὶχθόμαι (r. ἰχθ-), to be hated, F. ἀπὶχθήσομαι, 2 A. ἀπὶχθόμην, Pf. ἀπὶχθημαι.

αὔξω and αἰζάνω, poet. and Ion. αἰζώ (r. αὔγ-, αὐγ-, αἰγ-, § 22. δ, αἰζ-, αἰξ-, § 278), Z. 261, to increase, F. αὔξήσω, &c. See ¶ 43, and cf. Lat. *augeo*.

βλαστάνω, and poet. βλαστίω (r. βλαστ-), to sprout, to bud, F. βλαστήσω, 2 A. ἔβλαστον, Pf. ἐβλάστηκα (§ 190; Plup. ἐβέβλαστημι Th. iii. 26). 1 A. ἐβλάστησα, Ap. Rh. 1. 1131.

*δαρβάνω* (r. *δαρβ-*), to *sleep*, usually in composition with *κατά*, 2 A. *ἰδαρβον*, Pf. *διδαρβηκα*, 2 A. P. poet. *ιδάρβην*. Ep. 2 A. *ἰδαρβον* 9. 296, 2 A. P. *ἰδράβην*, i. 471 (§ 262).

*ὀφλισκάνω* (r. *ὀφλ-*, *ὀφλισκ-* § 296), to *incur*, F. *ὀφλήσω*, 1 A. *ὀφλησκα* commonly 2 A. *ὀφλον*, Pf. *ὀφληκα*. Ion. Impf. or 2 A. *ὀφλεις* (§ 243. 4) Hdt. viii. 26. See *ὀφείλω* (§ 268).

§ 290. β. With the Insertion of *ν* (see § 54).

*αἰνδάνω* (r. *αἰδ-*, *αἰ-ν-δαν-*), to *please*, poet. and Ion. B. 114, Soph. Ant. 504 F. *αἰδήσω*, Hdt. v. 39, 2 A. *ἰαδον*, Id. i. 151, *Subj. αἰδω*, &c., 2 Pf. *ἰαδα*, I. 173 (*ἰαδα*, Theoc. 27. 22; 1 Pf. *αἰδηκα*, Hippon.). For the augm., see § 189. 2. Kindred, *ἡδω*, to *please*, commonly *ἡδομαι*, to be *pleased*, F. *ἡσθήσομαι*, A. *ἡσθην* (A. M. *ἡσαστο* i. 353).

*ἱεργγάνω* (r. *ἱεργ-*), to *disgorge*, 2 A. *ἡεργον*. Ion. *ἱερύγομαι*, O. 621, F. *ἱερύζομαι*, Pf. *ἱεργυμαι*, Hipp.

*σιγγάνω* (r. *σιγγ-*), to *touch*, F. *σιζομαι*, 2 A. *ἰθιγον*. Lat. *tango*.

*πιχάνω* or *πιγχανώ* (r. *πιχ-*), to *find*, poet. Eur. Alc. 477, F. *πικήσομαι*, Soph. CEd. C. 1487, 2 A. *ἰπύχον*, Eur. Alc. 22. Ep. *πύχων*, P. 672, and *πιχίω* ω. 284 (Mid. Pt. *πιχήμενος*, E. 187), F. *πιχίσσω*, Ap. Rh. 4. 1482, 2 A. (from r. *πιχι-*, or Pass. with sense of Act.) *ἰπύχην*, π. 379, *Subj. (πιχῶ)* *πιχίω* (§ 243. b), A. 26, &c. 1 A. M. *ἰπιχισάμην*, Δ. 385.

*λαγχάνω* (r. *λαχ-*, *λαχ-* § 266, *λιγχ-* §§ 259, 277, *λαγχαν-*), to *obtain by lot*, F. *λήξομαι*, 2 A. *ἴλαχον*, Pf. *ἰλληχα* (§ 191. 1) and *λίλογχα*, Pf. P. *ἰλληγμαι*, A. P. *ἰλήχθην*. Ion. F. *λάζομαι*, Hdt. vii. 144. For 2 Aor. *Subj. λιλάχων*, causative, see § 194. 3.

*λαμβάνω* (r. *λαβ-*, *ληβ-*, *λαμβ-*), to *take*, F. *λήψομαι*, 2 A. *ἴλαβον*, Pf. *ἰληφα* (§ 191. 1), Pf. P. *ἰλλημαι*, and poet. *λίλημαι*, Eur. Iph. A. 363, A. P. *ἰλήφθην*. Ion. F. *λάμψομαι*, Hdt. i. 199, Pf. P. *λίλαμμαι*, iii. 117, A. P. *ἰλάμφθην*, ii. 89, Pf. A. *λιλάβηκα* (§ 222), iv. 79. For *λιλαβίσθαι*, see § 194. 3. Poet. forms, *λάζομαι* and *λάζυμαι*, Δ. 357, Ar. Lys. 209.

*λανθάνω*, and sometimes *λήθω* (r. *λαθ-*, *ληθ-*), to *lie hid*, to *escape notice*, F. *λήσω*, 1 A. *ἴλησα*, commonly 2 A. *ἴλαθον*, 2 Pf. *λίληθα*. Mid. *λανθάνομαι* and *λήθομαι*, to *forget*, F. *λήσομαι*, 2 A. *ἰλαθόμεν*, Pf. *λίλησμαι*, F. Pf. *λιλήσομαι*, Eur. Alc. 198. Ep. Pf. P. *λίλασμαι*, E. 834, late 1 A. M. *ἰλησάμην*, Quint. 3. 99, Dor. A. P. *ἰλάσθην*, Theoc. 2. 46. For *λίλαθον*, &c., see § 194. 3 Collat. *ἰκ-ληθάνω*, η. 221.

*λείπω* (r. *λιπ-*, *λειπ-*), to *leave*, and sometimes in composition *λιμπάνω*, Th viii. 17, F. *λείψω*, &c. (§ 37). Late 1 A. *ἴλειψα*.

*μανθάνω* (r. *μαθ-*), to *learn*, F. *μαθήσομαι* (§ 222), 2 A. *ἴμαθον*, Pf. *μιμάσθηκα*. For *μαθίσυμαι*, see § 200. γ.

*πυνθάνω*, and poet. *πυθόμαι* Æsch. Ag. 988 (r. *πυθ-*, *πιθ-* § 270), to *inquire*, F. *πυύσομαι* (*πυυσιύσθαι* Æsch. Pr. 988, § 200. 3), 2 A. *ἰπυθόμεν*, Pf. *πίπυσυμαι*. Ep. 2 A. *Opt. πειπύβοιτο* (§ 194. 3), Z. 50.

*τυγχάνω* (r. *τυχ-*, *τινχ-*), to *happen*, to *obtain*, to *hit*, F. *τιύζομαι*, 2 A. *ἴτυχον*, Pf. *τιτύχηκα* (§ 222), rarely *τίτινχα*, Ath. 581 e. Ep. 1 A. *ἰτύχησα*, Δ. 106. See *τιύχω* (§ 270).

*χανθάνω* (r. *χαθ-*, *χανθ-*, *χινθ-* § 259), to *contain*, poet. Ar. Ran. 260, F. (*χινθίσσομαι*, § 58) *χίσισομαι*, ε. 17, 2 A. *ἴχαθεν*, Δ. 24, 2 Pf. *κίχανθα*, Ψ. 268.

§ 291. γ. With *αι* prolonged.

ἀλδαίνω (r. ἀλδ-), to pourish, poet. *Æsch.* Pr. 540, 2 A. ἡλδανον, *σ.* 70. Also ἀλδήσκω, to pourish, to grow, *Ψ.* 599, late A. iter. ἀλδήσασκιν *Orph.* Lith. 364.

ἀλιταίνω or ἀλιτραίνω (r. ἀλιτ-), to sin, poet., *Hes.* Op. 239, 328, 1 A. λίττησα, *Orph.* Arg. 647, 2 A. ἡλιτον, I. 375, Pf. P. *Pt.* ἀλιτήμινος *δ.* 807.

οἰδῖω and οἰδαίνω (r. οἰδ-, οἰδε- § 288), to swell, F. οἰδήσω, A. οἰδήσα, Pf. οἰδῶκα. Also οἰδάνω, trans., I. 554.

οἰσθάνω and οἰσθαίνω (r. οἰσθ-), to slide, to slip, F. οἰσθήσω, 2 A. οἰσθοῖν. 1 A. ὠλίσθησα and Pf. ὠλίσθηκα, *Hipp.* Also οἰσθάζω, *Ath.* 236 a.

ὀσφραίνομαι, rarely ὀσφραίνομαι, *Ath.* 299 e (r. ὀσφρ-, ὀσφρα- § 287), to smell, F. ὀσφρήσομαι, 2 A. ὠσφρέμην, A. P. ὠσφρέσθην. *Ion.* 2 A. ὠσφρέμην, *Hdt.* i. 80, late 1 A. ὠσφρησάμην.

See, also, *ικάνω* (§ 292), *κικάνω* (§ 290).

§ 292. c. ADDITION OF *ν*.

βῦνίω (or βύϊω), to stop up (r. βυ-), F. βύσω, A. βύσσα, Pf. P. βίζυσμαι. Also Pass. βύνομαι, *Hdt.* ii. 96.

ἰκνέομαι, and poet. ἰκάνω (r. ἰκ-, ἰκᾶν- § 291), to come, F. ἴξομαι, 2 A. ἰκίμην, Pf. ἴγμαι. *Ep.* ἴκω, K. 142. For ἴκτο and ἴξον, see § 185. *δ.* i.

κυνίω (r. κυ-), to kiss, F. κυνήσομαι, A. ἰκῶσα. The comp. προσκυνίω, to worship, is regular: F. προσκυνήσω, A. προσκύνησα, and poet. προσίκῶσα, *Ar.* Eq. 156.

ὕπισχίνομαι (r. σχ-, ἰσχ-), to promise, F. ὑποσχέσομαι (§ 222), 2 A. ὑπισχόμεν, Pf. ὑπίσχημαι, rare A. P. ὑπισχίθην, *Pl.* Phædr. 235 d. *Poet.* and *Ion.* ὑπίσχομαι *Æsch.* *Eum.* 804, *Hdt.* vii. 104. See ἴχω (§ 300).

§ 293. d. ADDITION OF *νν*.

- (1.) If α, ε, or ο precede, the ν is doubled, ο becoming ω.  
(2.) If λ precede, the ν becomes λ. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before νν.

## a. To Pure Roots.

ἵννυμι (r. Fi-, i- § 22. *δ.*), to clothe, poet., chiefly *Ep.*, F. ἴσω (§ 71), *σ.* 337, A. ἴσσα, *E.* 905, Pf. P. ἴμαι and ἴσμαι, *τ.* 72, *Hdt.* i. 47. Prose form, ἀμφιόννυμι, F. ἀμφίσω, ἀμφῶν (§ 200. 2), ἡμφίσα (§ 192. 3), Pf. P. ἡμφίσομαι. *Ion.*, κατα-ίννον *Ψ.* 135, ἰπ-ίννυσθαι *Hdt.* iv. 64.

ζώννυμι (r. ζο-), to gird, F. ζώσω, A. ἴζωσα, Pf. P. ἴζωσμαι. Late Pf. ἴζωκα, *Anth.*

κικάννυμι (r. κικα-, κικα- § 261, κικα- §§ 259, 278. *δ.*), to mix, F. κικᾶσω, κικᾶ, A. κικᾶσα (κρήσαι η. 164), Pf. P. κικᾶσμαι, *Ath.* 576 a, commonly κικᾶμαι, A. P. κικᾶσθην and κικᾶθην. *Ep.* κικᾶω, *Ω.* 363 (κίμαι, § 242. b), *Subj.* κικᾶνται *Δ.* 260, as from κίμαι. *Poet.* and *Ion.*, κικᾶνμι, *Ar.* *Eccl.* 641, and κικᾶω, *Hdt.* iv. 52.

κορίννυμι (r. κορι-), to satiate, F. κορίσω, A. κίρίσα, Pf. P. κικίρισμαι, A. P. κικίρισθην. *Ep.*, F. κορίω (§ 245. 3), *Θ.* 379, 2 Pf. intrans. κικορήως (§ 253. 1), *σ.* 372; *Ion.* Pf. P. κικόρημαι *Σ.* 287. The verb κορίω, to sweeten, is regular.

κειράννυμι (r. κειρα-), to suspend, F. κειράσω, κειράω (§ 200. 2), A. κειρί-

μᾶσα, A. P. *κηρύσσθην*, Mid. *κηρύσμαι* (Act. Pt. *κηρύσσει* Ath. 25 d), and poet. *κηρύσσει* (§ 278, δ), Ar. Nub. 377, to hang, F. *κηρύσσομαι*. Also *κηρύσσομαι*, Hom. Bac. 39, Pt. *κηρύσας*, Pind. P. 4. 43, late *κηρύσας*.

*πυρᾶννυμι* (r. *πυρ-*), to spread, to expand, F. *πυρᾶσσω*, *πυρᾶω*, A. *πυρᾶσσα*, Pf. P. *πυρᾶσμαι* (§ 261), A. P. *πυρᾶσθην*. Ion. Pf. P. *πυρᾶσσαι*, Hdt. i. 62. Ep. *πύρην*, λ. 392, *πύρην*, Hes. Sc. 291 Göttl.; late *πυρᾶν*.

*ῥᾶννυμι* (r. *ῥο-*), to strengthen, F. *ῥᾶσσω*, A. *ῥᾶσσα*, Pf. P. *ῥᾶσμαι*, A. P. *ῥᾶσθην* (§ 221. α).

*σβίννυμι* (r. *σβι-*), to extinguish, F. *σβίσσω*, 1 A. *σβίσα*, A. P. *σβίσσθην*. Mid. *σβίννυμαι*, to be extinguished, to go out, F. *σβήσομαι*, 2 A. Act. *σβήν* (§ 227), Pf. Act. *σβήκα*.

*σπιδάννυμι* (r. *σπιδα-*), to scatter, F. *σπιδᾶσσω*, *σπιδᾶω*, A. *σπιδᾶσσα*, Pf. P. *σπιδᾶσμαι*, A. P. *σπιδᾶσθην*. Collat. forms, chiefly poet., *σπιδάω*, Ap. Rh. 4. 500, *σπιδάομαι*, Id. 2. 626, *σπιδάννυμι*, Anth., A. *σπιδάσσα*, E. 88; *σπιδήνυμι* (§§ 259, 278. δ), Hes. Th. 875, Th. vi. 98, *σπιδήνυμι*, Hdt. vii. 140, Eur. Hec. 916.

### § 294. β. To Palatal Roots.

*ῥᾶννυμι* (r. *ῥαγ-*), to break, F. *ῥᾶσσω*, A. *ῥᾶσα* (§ 189. 2), 2 Pf. intrans. *ῥᾶσα*, to be broken, 2 A. P. *ῥᾶσθην* (Att. *ῥα*, Ep. comm. *ῥα*). Ion., A. *ῥᾶσα*, Ψ. 392, 2 Pf. *ῥᾶσα*, Hdt. vii. 224, *ῥᾶσα*, Hipp.; Ep. A. Opt. (*κατα-ῥᾶσαι*, *κατ᾽-ῥᾶσαι*, §§ 22. δ, 48. 2) *κατ᾽ῥᾶσαι* Hes. Op. 664. In the comp. *κατ᾽ῥᾶννυμι*, the *s* of the augm. is sometimes found out of the Ind.; as, A. Part. *κατ᾽ῥᾶντος*, Lys. 100. 5.

*ἀνοίγω* and *ἀνοίγνυμι* (r. *οιγ-*), to open, Impf. *ἀνοίγον* (§ 189. 2), Π. 221, v. 5. 20, and later *ἄνοιγον*, H. Gr. i. 1. 2 (Ion. *ἀνοίγον*, Ξ. 168), F. *ἀνοίξω*, A. *ἀνοίξα*, and later *ἄνοιξα*, Pf. *ἀνοίχῃ*, Pf. P. *ἀνοίγμαι*, A. P. *ἀνοίχθην*, and later *ἄνοιχθην*, Acts, 12. 10. 2 Pf. *ἀνοίγω*, to stand open, Hipp. The simple *οίγω* and *οίγνυμι* are poet., Æsch. Pr. 611, F. *οίξω*, A. *οίξα* Ω. 457, *οίξα*, Ω. 446.

*δείκνυμι* (r. *δικ-*), to show, F. *δείξω*. See ¶ 52. Ion. (r. *δικ-*) *δείξω*, *ἰδείξα*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. to greet, I. 196, Pf. *δείδισμαι* (§ 47. N.), η. 72. The primary sense of *δείκνυμι* is to stretch out the hand, and kindred verbs are *δίχομαι* (Ion. *δίκομαι*, Hdt. vii. 177, § 69. I.), to receive F. *δίχομαι*, A. *ἰδέσθην*, Pf. *ἰδίσθην*, F. Pf. *ἰδίσθην* (for *ἰδίσθην*, &c., see § 185. δ), and the poet. *ἰδίσκομαι*, *ἰδίσκομαι*, *ἰδίσκω*, *ἰδίσκω*.

*ἰεργνυμι* (r. *ιργ-*, *ιργ-* § 268), to shut in, to confine, F. *ἰεῖξω* and *ἰεῖξω*, A. *ἰεῖξα*, Part. *ἰεῖξας* and *ἰεῖξας*, Pf. P. *ἰεργμαι*, A. P. *ἰεργθην*. This verb appears to have been originally the same with *ἰεργω*, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *ἰεργω*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *ἰεργω*, B. 617), and *ἰεργνυμι* or *ἰεργνυμι*, Hdt. ii. 86, iv. 69.

*ζεύγνυμι* (r. *ζυγ-*, *ζυγ-* § 270), to yoke, F. *ζεύξω*, A. *ἰζεύξα*, Pf. P. *ἰζεύγμαι*, 1 A. P. *ἰζεύχθην*, 2 A. P. *ἰζεύγην*.

*μίγνυμι* (r. *μιγ-*), to mingle, to mix, F. *μίξω*, A. *ἰμίξα*, Pf. P. *μίμυμαι*, 3 F. *μίμυμαι*, Æsch. Pers. 1052, 1 A. P. *ἰμίχθην*, 2 A. P. *ἰμίγην*. The older form *μίσγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *ἰμικτε*, &c., see § 185. δ.

*πᾶννυμι* (r. *παγ-*, *παγ-* § 266), to fasten, to fix, F. *πᾶξω*, A. *ἰπᾶξα*, 2 Pf.

intrans., as Pres., *πίπηγα*, 1 A. P. *ιπήχθην*, commonly 2 A. P. *ιπάγην*. Ep. 2 A. M. S. 3 *ιπηκτο* (§ 185. δ) A. 378. For *πήγνυτο*, see § 226. 4. Late *πήσσω*, Pf. P. *πίπηγμαι*.

*ῥήγνυμι* (r. *ῥαγ-*, *ῥηγ-*), to break, F. *ῥήξω*, A. *ῥρήξα*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥρήγην*. Ep., *ῥήσσω*, Σ. 571, Pf. P. *ῥρήγμαι*, 9. 137; Ion. 1 A. P. *ῥρήχθην*, Hipp. Kindred, *ῥάσσω* and *ἄρᾶσσω*, -ξω, to smile.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασ-* § 274), to fence, F. *φράξω*, A. *ἰφράξα*, Pf. P. *πίφραγμαι*, A. P. *ἰφράχθην*. Late 2 A. P. *ἰφράγην*.

## § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιτ-*, *δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *ἰδαίσα*, A. P. *ἰδαισθην*. For Opt. *δαινύτο*, see § 226. 4.

*καίνυμι* (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίκασμαι*, Eur. El. 616, Pt. *κικασμένος* Δ. 339, and *κικαδμένος*, Pind. O. 1. 42.

*κτείνω*, and later *κτείνωμι* or *κτείνωμι* (r. *κτα-*, *κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτινῶ*, 1 A. *ἱκτιναι*, poet. 2 A. *ἱκτανον* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἱκτᾶν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἱκτοισα*, 1 Pf., less classic, *ἱκτανα* (or *ἱκταγνα*) and *ἱκτόνηκα*, 2 A. M. poet. *ἱκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἱκτάσθην*, δ. 537; late *ἱκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*ῥάλλυμι* (r. *ῥλ-*, *ῥλ-νυ-*), to destroy, F. *ῥάλισω* (§ 222. α), commonly *ῥλῶ*, A. *ῥάλισα*, 1 Pf. *ῥάλωικα*, 2 Pf. intrans. *ῥλῶλα*, 2 A. M. *ῥλόμην*. Poet. *ῥλί-κω*, A. 10, Soph. Ant. 1286; Impf. iter. *ῥλίκισκιν* (or *ῥλίεσκιν*, as from *ῥλίω*) T. 135.

*ῥμῶμι* (r. *ῥμ-*), to swear, F. *ῥμῶμαι*, A. *ῥμῶσα* (§ 222. β), Pf. *ῥμῶμοκα* (§ 191. 2), Pf. P. *ῥμῶμοσμαι* and *ῥμῶμομαι* (§ 221. α), A. P. *ῥμῶσθην* and *ῥμῶσθην*. Pres. Pt. *ῥμῶνται* Hdt. i. 153; late F. *ῥμῶσα*, Anth.

*ῥμῶργνυμι* (*ῥμοργ-*), to wipe off, poet. E. 416, F. *ῥμῶρξω*, A. *ῥμῶρξα*, Eur. Or. 219, A. P. *ῥμῶρξθην*, Ar. Vesp. 560, A. M. *ῥμῶρξάμην*, Σ. 124. Collat. *ῥμοργάξω*, Hom. Merc. 361, late *ῥμῶργνυμι*.

*ῥρίγω*, to stretch out, and Ep. *ῥρίγνυμι*, A. 351, F. *ῥρίξω*, A. *ῥρίξα*, A. P. *ῥρίχθην*, Pf. P. *ῥρίγμαι*, Hipp., *ῥῥώριγμαι*, II. 834.

*ῥρῆνυμι* (r. *ῥρ-*), to rouse, F. *ῥρῶ* (§ 56. β), A. *ῥρῶσα*, 2 Pf. intrans., as Pres., *ῥρῶσα*. Ep., F. M. *ῥρῶμαι*, T. 140, 2 A. *ῥρῶρον* (§ 194. 3), 2 A. M. *ῥρῶμην*, M. 279 (see § 185. δ, ε); from r. *ῥρ-*, Impf. *ῥρῶμην*, B. 398, Pf. P. *ῥρῶριμαι* (§ 191. 2), τ. 377, Subj. *ῥρῶρηται* M. 271. Kindred, chiefly poet., *ῥρῶμαι*, *ῥρίνω*, *ῥρῶνυμι*, *ῥρῶνυμι*. Lat. *orior*.

*πτάρνυμι* (r. *πταρ-*), to sneeze, 2 A. *ἱπταρον*. 2 A. P. Pt. *πταρείς*, Hipp.

*στορνύμι*, *στορινύμι*, and *στράινυμι* (r. *στορ-*, *στορι-* § 238, *στρο-* § 262), to strew, F. *στορῶ* and *στρώσω*, A. *ιστόρισα* and *ἱστρώσα*, Pf. P. *ἱστρωμαι*, A. P. *ιστρώσθην* (*ιστορίσθην*, Hipp.).

## § 296. ε. ADDITION OF *ισκ*.

*ἄμπλακίσκω* (r. *ἄμπλακ-*), to err, poet. 2 A. *ἡμπλακον* Soph. Ant. 910, Pt. *ἄμπλακῶν* and, to shorten the initial α (§ 263. 6), *ἄπλακῶν* Eur. Alc. 241.



*ἀπαθίσκω* (r. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαθήσω, A. ἀπάθησα, Hom. Ap. 376, commonly 2 A. ἀπαφον, ξ. 379.

*γίγναι* and *γίγνισκω* (r. γαν-, γιγαν- § 283, γιγαν- § 288, γιγανισκ-) to call aloud, F. γιγανήσω, A. γιγανήσω, 2 Pf., as Pres., γίγναι, Subj. γίγναι, Imp. γίγναι (§ 235), &c. Ep. Imp. or 2 A. γιγίγναι (or Pf. γίγναι) Ξ. 469. See § 246. N.

*ἵπαιρῖσκω* (r. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἵπαιρῖσμαι, 2 A. ἵπαιρῖον, A. 572, 2 A. M. ἵπαιρῖσμαι Eur. Hel. 469, 1 A. M. ἵπαιρῖσμαι, Hipp. Also ἵπαιρῖσκω, Theog. 111, and ἵπαιρῖον, Hes. Op. 417. From the same root, ἀπαιρῖν (§ 287. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπαιρῖσμαι, Æsch. Pr. 28; and from the kindred αὐρ- (§ 28), Ep. Aor. Pt. ἀπαιρῖν A. 356, ἀπαιρῖσμαι, Hes. Sc. 173.

*εὐρίσκω* (r. εὐρ-, to find, F. εὐρήσω (§ 222. 2), 2 A. εὐρον or ηὔρον (§ 188. N.), Pf. εὐρηκα, Pf. P. εὐρημαι, A. P. εὐρήθη (§ 219), 2 A. M. εὐρέσθην, and less Att. 1 A. M. εὐρέσθην.

*στειρίω* and *στειρίσκω* (r. στερ-, to deprive, F. στερήσω, A. στερήσω, Pf. στερήσω, Pf. P. στερήσμαι, 1 A. P. στερήσθην, poet. 2 A. P. Pt. στερήσω Eur. Hel. 95. Mid. στερήσμαι, to want, F., often as Pass., στερήσμαι (ἀπο-στεριῶσθαι Andoc. 19. 25). Ep. 1 A. στερήσω, v. 262.

### § 297. f. ADDITION OF ιξ.

*ἰδίζω* (r. ιδ-), to accustom, F. ἰδίσω, -ιῶ (§ 200. β), Pf. ἰδίκα (§ 189. 3), &c.; 2 Pf., as Pres. intrans., ἰδθα (§ 236. c). Ep. Pres. Pt. intrans. ἰδων I. 540.

*ἰλπίζω* (r. φιλ-), to hope, F. ἰλπίσω, -ιῶ, &c.; Ep. ἰλπω, to give hope, β. 91, ἰλπομαι or ἰλπομαι, and 2 Pf. ἰλπομαι (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἰώλπω (§ 189. 5), T. 928.

*κοναρίζω* (r. κοναδ-), to ring, Ep. B. 466, A. κοναρίζω, B. 334.

*πορίζω* (r. πορ-), to furnish, F. πορίσω, -ιῶ, Pf. πορίσκα, &c. Poet., 2 A. πορίζω, Soph. Œd. T. 921 (see § 194. 3), Pf. P. πορίζεται (§ 223), it is fated, Σ. 329, Pt. πορίζομαι, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

*ἄω* (r. ἀ-, ἀδι-), to be sated, to satiate, Ep., F. ἄσω, A. 818, A. ἄσα, E. 289, and ἄδησα (Opt. ἀδήσειν or ἄδησιν α. 134), Pf. Pt. ἀδηνάως, K. 98, F. M. ἄσομαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσω and commonly the A. ἄσα are trans., the other forms intrans. For Pres. Subj. (ἄωμιν, ἄμιν) ἄωμιν (also written ἰώμιν, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄμιναι, see § 250. e; for Pres. Mid. ἄσται, see § 242. 1. Deriv. ἄσάομαι, Theoc. 25. 240, A. P. ἡσθήην Hdt. iii. 41.

*δαμάζω* (r. δαμ-), to subdue, F. δαμάσω, A. ἰδαμάσω, 1 A. P. ἰδαμάσθην, and poet. ἰδαμήθη (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδαμήθη, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. a) δαμάω, A. 61, Z. 368, Pf. P. δίδαμμαι, E. 878, F. Pf. δίδαμμαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

*ἱλκω* (r. ἱλκ-, ἱλκυ-), to draw, F. ἱλξω (ἱλκύσω, Hipp.), A. ἱλκυσω (§ 189. 3; ἱλξα, Orph. Arg. 260), Pf. ἱλκυσκα, Pf. P. ἱλκυσμαι, A. P. ἱλκυσθήν. Ep. ἱλκίω, P. 395, ἱλκήσω, ἡλκησα, λ. 580.

*ἱρωτάω* (r. ἱρ-), to ask, F. ἱρωτήσω and ἱρησάομαι (§ 222), A. ἡρώτησα,

Pf. *ἡρώτησα*, Pf. P. *ἡρώτημαι*, A. P. *ἡρωτήθην*, 2 A. M. *ἡρώμην*. Ep. and Ion., *ἡρώμαι* A. 553, Hdt. iii. 64 (*ἡρώμινος* Ib., § 243. 4), F. *ἡρώσομαι* δ. 61; *ἡρωτάω*, -ίω, δ. 347, Hdt. iv. 145; *ἡρίω*, H. 128; *ἡρίσω* Z. 145.

*ἰδύω*, and poet. *ἰδοῦν*, Ω. 415, Æsch. Ag. 1597, or *ἰδω*, ε. 341, Eur. Cycl. 245 (r. *ιδ-*, *ιδθ-* §§ 282, 52, *ιδθι-*), to eat, F. *ἰδομαι* (§ 200. b), Pf. *ἰδῆδονα* (§ 236. c), Pf. P. *ἰδῆδισμαι* (§ 222. a), Pl. Phædo, 110 e, A. P. *ἰδίσθην*. 2 A. *ἰφαγον* (r. *φαγ-*, § 301). Late F. *φάγομαι* (§ 247. d). Ep. 2 Pf. *ἰδῆδα*, P. 542, Pf. P. *ἰδῆδομαι* (§ 236. c).

*ἵχθω*, Soph. Aj. 459, *ἵχθαιρώ* Eur. Alc. 179, and *ἵχθραίνω*, Ages. 11. 5 (r. *ιχθ-*), to hate, chiefly poet., F. *ἵχθαρεύ*, A. *ἵχθηρα*.

*ἴνομαι* (*ιν-, ινο-*), to scorn, Ion. and poet., *ἴνεται*, &c. (see ¶ 51), ε. 378, F. *ἴνισσομαι*, A. *ἰνισάμην* P. 173, and *ἰνάμην*, P. 25, A. P. *ἰνίσσθην*, Hdt. ii. 136. Deriv., *ἰνιδίζω*, and poet. *ἰνιστάζω*, Æsch. Sup. 11.

*κτείνω*, Ep. *κτείνω* (r. *κτεν-*), to comb, shear, poet., Ar. Av. 714, ε. 316, F. *κτεῖω* (§ 245. 2) Theoc. 5. 98, A. *ἱκτεῖα*, *ἱκτεῖαμην*, Ξ. 176, A. P. *ἱκτείνην*, Ar. Nub. 1356.

*φλίσω*, and poet. *φλίσθω*, Soph. Tr. 99, to burn, F. *φλίξω*, A. *φλίξα*, A. P. *φλίχθην*. Late 2 A. P. *φλίγην*, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, *διώκω*, to pursue, *ιδιωνάθην*, Ar. Vesp. 1203, Pl. Gorg. 483 a; *εἴνω*, to yield, *εἰπάθην*, Soph. Ed. T. 651; *εργω*, to exclude, *εργάθην*, Soph. Ed. C. 862 (*εργάθην*, Λ. 437, *εεργάθην*, E. 147), *εεργάθισμαι*, Æsch. Eum. 566; *ἀμύνω*, to ward off, *ἡμύνάθην*, Ar. Nub. 1323, *ἡμύνάθισμαι*, Æsch. Eum. 438; *κίω*, to go, *μικτεῖάθην* Λ. 52; *ἡλαπῶθην* (§ 273. β), *ἱσχυίθην* (§ 300). Cf. *ἱφθίθην* (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

*ἵσσω* (r. *σσ-, ισ-*), to be occupied with, Impf. *ἵππον* (§ 189. 9), F. *ἵψω*, 2 A. *ἵππον*, Subj. *σπῶ*, &c. Mid. *ἵτομαι*, to follow, Impf. *ἱσόμεν*, F. *ἵψομαι*, 2 A. *ἱσόμεν*, Subj. *σπῶμαι*, &c. Poet. *ἵσσομαι*, δ. 826, Impf. (considered by some 2 A.) *ἱσόμεν*, Γ. 239. A. P. *τερι-ἱσθην*, Hdt. vi. 15. The act. *ἵσσω* scarcely occurs except in composition.

*ἵχω* and *ἱχω* (r. *σχ-, ιχ-, ιχ-* § 263, *ισχ-* §§ 283. c, 263), to have, to hold (in the sense to have, the forms *ἵχω* and *ἱχω* are preferred; in the sense to hold, *ἵχω* and *σχῆσω*), Impf. *ἵχον* and *ἱχον*, F. *ἱξω* and *σχῆσω* (§ 222); 2 A. *ἵσχον*, Subj. *σχῶ* (comp. *διάσχω* or *διασχῶ*, r. *σχ-* or *σχι-*), Opt. *σχόισην* (§ 205. a), Imp. *σχίς* (*σχι-* § 288; compare *θίς*, *ἴς*, § 210. 2), and rarely, in composition, *σχί*, Inf. *σχέειν*, Pt. *σχών*. 2 A. poet. *ἱσχύθην* (§ 299), Æsch. Pr. 16; Pf. *ἵσχηκα*, Pf. P. *ἵσχημαι*, A. P. *ἱσχύθην*, 2 A. M. *ἱσχύμην*. Ep. Pf. Pt. *συν-σχυνότι* (§§ 236. 1, 191. 2, 62) B. 218. For *ισ-άχατο*, see § 236. d; for *ιν-ίχης*, see § 243. 4. Ep. deriv. forms, *ισχάινω*, Ξ. 387, *ισχανάω*, E. 89. For the compound *ὑπισχυίνομαι*, see § 292; for *ἐνίχνομαι*, § 301. 2. For the σ in *ἀμπίχω* (*ἀμφί, ἵχω*), see § 62; and for the various forms of the augm. (Impf. *ἡμπε-ιχυόμην*, 2 A. *ἡμπε-ισχύμην*, *ἡμπε-ισχύμην*, &c.), § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. *αἰρίω* (r. *αἰρ-*), *to take*, F. *αἰρήσω*, Pf. *ἔρηκα*, Pf. P. *ἔρημαι*, A. P. *ῥήθη* (§ 219); 2 A. *εἰλον* (r. *εἰλ-*, § 189. 3), 2 A. M. *εἰλόμην*. Poet. 1 A. M. *ἔξηρησάτο* Ar. Thesm. 761. Doubtful or late F. *εἰλῶ*, *εἰλούμαι*. Ion. Pf. *ἄραιρηκα*, Hdt. v. 102, *ἄραιρηνμαι*, iv. 66; Ep. 2 A. M. S. 3 *γίντε* for *Φίλτε* (§§ 69. III., 185. 3) Θ. 43. In the sense *to capture*, the Pass. is commonly supplied by *ἄλισκομαι* (r. *ἄλ-*, whence *εἰλ-* § 259, *ἄλο-*, *ἄλισκ-* § 280), Impf. *ἄλισκόμεν*, F. *ἄλώσομαι*, 2 A. *ἰάλων* (§ 189. 2) and *ἦλων*, Subj. *ἄλω*, &c., Pf. *ἰάλωκα* and *ἦλωκα*.

2. *ἀνίχομαι*, *to endure*, a compound of *ἔχω* (§ 300), F. *ἀνίζομαι* and *ἀνασχήσομαι*, 2 A. *ἠνισχόμεν* (§ 192. 3); F. *τλήσομαι* (r. *ταλα-*, *τλα-* § 261), 2 A. *ἴτλην* (§ 227), Pf. *τίτληκα* (see § 238. α). Ep. 1 A. *ἰσάλασσα*, P. 166. Later Ep., *ἰσλίω*, Ap. Rh. 3. 769, *ἰσλίω*, 2. 1008.

3. *ἔρχομαι* (r. *ερχ-*), *to go*, Imp. *ἔρχόμεν* · F. *εἰσύσομαι* (r. *εἰσθ-*, *εἰσθ-* § 270), 2 A. *ἦλϋθον*, commonly *ἦλθον* (§ 261), 2 Pf. *εἰλήλυθα* (§ 191. 2). Ep. 2 Pf. *ἦλϋθα*, Hes. Th. 660, *εἰλήλυθα* (§ 47. N.), Dor. 2 A. *ἦνθον* (§ 69. III.), Theoc. 1. 77, Lacon. *ἦλσον* (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb *ἵμι* (§ 231).

4. *ὀράω* (r. *ὀρα-*), *to see*, Impf. *ὀύρων* (§ 189. 2), Pf. *ὠρέακα* (*ὀρέακα* Ar. Pl. 98), Pf. P. *ὠρέαμαι* · F. *ὄψομαι* (r. *ὄψ-*), Pf. P. *ὄψμαι*, A. P. *ὄψθην* (*ὄραθηναι* Pl. Def. 411 a), 2 Pf. poet. and Ion. *ὄπωπα* Soph. Ant. 6, Hdt. iii. 63; 2 A. *ὀδον* (r. *ὀδ-*, the augm. uniting with the *ο* to form *ου*), Subj. *ὀδω*, &c., 2 A. M. *ὀιδόμεν*, Subj. *ὀιδωμαι*, &c.; 2 Pf. *οἶδα*, (*I have seen*) *I know* (§ 233); Mid., poet., *οἶδομαι* (r. *οἶδ-* § 268), *to seem, to resemble*, Æsch. Cho. 178, 1 A. *οἰσάμεν*, β. 791.

NOTE. In the preteritive *οἶδα* (§ 58, § 237), the root has four forms, (1.) *ὀδ-*; *ἴσμεν* (Ion. *ἴδμεν* A. 124), *ἴσσι*, *ἴσθι*, *ἴστω* (Boeot. *ἴττω* Ar. Ach. 911), &c.; and Ep., *Inf. ἴδμεν* A. 719, *ἴδμεναι* N. 273, *Pt. ἴδναι*, A. 608, *Plup. Pl. 3 ἴδ-σαν* *ἴσαν* Σ. 405: (2.) *οἶδ-*; *οἰδῖναι*, *οἰδῖς*, *ἦδιν*, *οἰσομαι* · and the Ep. Subj. *οἰδομαι*, *οἰδναι* (§ 246. 3): (3.) *οἶδ-* (§ 236. 1); *οἶδα*, *οἶσθα*, &c.: (4.) *οἶδι-* (§ 288); (*οἶδιω*) *οἶδῶ*, *οἶδιην*, *οἶδήσω* (rare, A. 546, Isoc. 5 b), *οἶδησα* (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. *ἠοιδίς* or *ἠοιδίης* X. 280, *ἠοιδί* or *ἠοιδῆ* ι. 206, Ion. *ἠοιδί* Hdt. i. 45 (for *ἠοιδίς*, one *ι* dropped, cf. § 243. 2). In the Dor., we find the verb *ἴσᾱμι*, perhaps suggested by *ἴσᾱσι* (§ 237, *οἶδα*), Pind. P. 4. 441, *ἴσῃς* Theoc. 13. 34, *ἴσᾱσι* 15. 146, *ἴσαμεν* Pind. N. 7. 21, *Pt. ἴσας*, Pind. P. 9. 52. The deficiencies of *οἶδα* are supplied by *γινώσκω* (§ 285).

5. *τρέχω* (r. *τρέχ-*, *τρεχ-* § 263), *to run*, F. *τρέξομαι*, commonly *δραμούμαι* (r. *δραμ-*), 1 A. *ἵδρεξα*, commonly 2 A. *ἵδραμον*, Pf. *διδράμηκα* (§ 222), Pf. P. *διδράμημαι*. Ep. 2 Pf. *διδρεμα*, ι. 412. Late and rare F. *δραμῶ* Ath. 416 f, *δράμομαι* (§ 200. b), Anth. Deriv., *τροχάζω*, vii. 3. 46, Ep. *τροχάω*, α. 451, *τροχάω*, X. 163, *δραμῶ*, Hes. Fr. 2. 2.

6. *φέρειω* (r. *φερ-*), *to bear*, F. *οἶσω* (r. *οἰ-*), F. M. *οἶσομαι*, F. P. *οἰσθήσομαι* · 1 A. *ἦνιγκα* (r. *ἦνικ-*, *ἦνικ-* § 277), 2 A. *ἦνιγκον*, A. M. *ἦνιγκάμην*, Pf. *ἠνήνιχα* (§§ 191. 2, 236. α), Pf. P. *ἠνήνιγμαi*, A. P. *ἠνήχθην*, F. P. *ἠνιχθήσομαι*. Ion. (r. *ἦνικ-* § 268; *συν-ἠνίκεται* Hes. Sc. 440) 1 A. *ἦνικα*, E. 885, Hdt. iii. 30, 2 A. Opt. *ἠνίκοι* Σ. 147, *Inf. ἠνικίμεν* T. 194, Pf. P. *ἠνιγμαι*, Hdt. ii. 12, A. P. *ἠνιχθην*, i. 66; 1 A. *Inf. ἠνιχθῆναι* ἀνῆσαι Ib. 157 Late Pf. P. *προ-οἶσαι* Luc. Paras. 2. For *οἶσι*, &c., see § 185. ι; for *φέρειν*,

§ 246. β; for φέρει, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρῃς § 251. 2), δια-, ισ-, ικ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφρῃσα, -ίφρῃσθην. Lat. *fero*. — The Aorists ἔνεγκα and ἔνεγκον are both common in the 1st Pers. sing. of the *Ind.*, and in the *Opt.*; but in the 2d Pers. sing. of the *Imp.*, in the *Inf.*, and in the *Part.*, the forms of ἔνεγκον are preferred; and, elsewhere, those of ἔνεγκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἐφῶ (r. ἐφ-, φη- § 262), Pf. εἶρηκα (§ 191. 1), Pf. P. εἶρημαι, F. Pf. εἰρήσμαι, Cyr. vii. 1. 9, A. P. ἰπρήθην or ἰπρήθην (Ion. εἰρήθην or εἰρήθην, Hdt. iv. 77); 1 A. εἶπα (r. ἐπ-, εἰσ- § 268), 2 A. εἶπον. Non-Att., Pres. εἶρω β. 162, εἶρίω, Hes. Th. 38; Ion. 1 A. M. ἀπ-ισάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἴψισα) ἴψισα Pind. N. 9. 78, 2 A. ἴπισον K. 445; Ep. 2 A. (r. ἐπ-, εἰσ- § 273, cf. ἰνίσω) ἴπισον, B. 484. Redupl. forms, πειφάσκω Æsch. Eum. 620, πειφάσκω, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. ἴφρῃσα, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. εἶπαι and part. εἶπας are not used by the Attics.

8. ἀνίσταμαι (r. ἀνι-), to buy, Impf. ἰστούμην (§ 189. 2), F. ἀνήσομαι, Pf. ἰώνημαι, A. P. ἰωνήθην. 2 A. M. ἰωνιάμην (§ 49; r. πρια-). Ion. and late 1 A. M. ἰωνσάμην, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. α. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language; which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. *-σις* (Gen. *-σιως*, fem.), or *-σις* (G. *-σις*, f.); as, *μιμῖ-σιν*, to imitate, *μίμη-σις*, imitation; *πράσσω* (r. *πρᾶγ-*), to act, (*πρᾶγ-σις*) *πράξις*, action; *θύω*, to sacrifice, *θύς*, sacrifice; *δοκιμάζω*, to try, *δοκιμασία*, trial.

b. *-η*, *-α* (G. *-ης*, *-ᾱς*, f.); as, *φύγω* (r. *φυγ-*), to flee, *φυγ-ή*, flight; *τρέφω*, to nourish, *τρέφῃ*, nourishment; *χαίρω* (r. *χαρ-*), to rejoice, *χαρ-ᾱ*, joy; *φθείρω*, to corrupt, *φθορά*, corruption. Some verbs in *-ύω* have abstracts in *-σία* (§ 92. β. α); as, *παιδεύω*, to instruct, *παιδεία*, instruction.

c. *-ος* (G. *-ου*, m.); as, *λέγω*, to speak, *λόγ-ος*, speech; *σείω*, to sow, *σείος*, sowing.

d. *-τος* (G. *-του*, m.); as, *κωλύω*, to wail, *κωλύ-τος*, wailing.

e. *-ος* (G. *-ος*, n.); as, *κηδ-ομαι*, to care, *κηδ-ος*, care.

f. *-μός* (G. *-μοῦ*, m.), or *-μη* (G. *-μης*, f.); as, *δύω-μαι*, to lament, *δύο-μός*, lamentation; *μνῆ-μναι*, to remember, *μνή-μη*, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, *γραμμή*, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

*-μα* (G. *-ματος*, n.); as, *ποιέω*, to make, compose, *ποίη-μα*, thing made,

poem; *σπείρω*, to sow, *σπέρμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράμμα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. *-της* (G. *-του*, m.); as, *βιά-μαι*, to behold, *βιά-τής*, beholder; *ποιῶ*, to compose, *ποιητής*, poet; *πνίξω*, to found, *πνίκτης*, founder.

b. *-της* (G. *-της*, m.), or *-τωρ* (G. *-τορος*, m.); as, *δίδωμι* (r. *δο-*), to give, *δο-τής*, giver; *σώζω*, to save, *σωτήρ*, saviour; *ῥ. ῥι-*, to speak, *ῥή-τωρ*, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in *-τρια* or *-τρια* (proparoxytone, G. *-ῆς*), or in *-τρια* or *-τρια* (G. *-ιδος*); as, *ποίητρια*, poetess, *σώτρια*, female deliverer; *αὐλητής* and *-τής*, flute-player, *αὐλητρίς* and *-τρια*, flute-girl; *προφήτης*, prophet, *προφήτις*, prophetess.

c. *-ύς* (G. *-ίως*, m.); as, *γράφ-ω*, to paint, *γραφ-ύς*, painter; *φθίρω*, to corrupt, *φθορίύς*, corrupter; *κίρω*, to shave, *κουριύς*, barber.

d. *-ος* (G. *-ου*, m. f.); *τρέφ-ω*, to nourish, *τροφ-ίς*, nurse; *αἰδω*, to sing, *αἰοδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βαίω*, to beat, *βαιοτήρ*, beater, hammer, *ζωστήρ*, girdle, *ἀήτης*, wind (blower), *ἰμβολίύς*, toppler.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. *-τήριον* (G. *-ου*, n.), more frequently expressing place; as, *ἀκροά-μαι*, to hear, *ἀκροα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποτήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. a.

b. *-τρον* (G. *-ου*, n.), or *-τρα* (G. *-ῆς*, f.), more frequently expressing means; as, *ξύω*, to curry, *ξύστρον* and *ξύστρα*, currycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρα* (*ὀρχίζομαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with *σ* follow the analogy of *-σω* of the Fut. or *-σαι* of the Perf. pass.; those beginning with *μ* and *τ*, of *-μαι* and *-ται* of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

<i>πι-ποίη-μαι</i> ,	<i>πι-ποίη-σαι</i> ,	<i>πι-ποίη-ται</i> ,
<i>ποίη-μα</i> ,	<i>ποίη-σις</i> ,	<i>ποιη-τής</i> , poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. *-ία* (G. *-ίας*, f.), or, if the root ends in *σ* or *ς*, *-ιά* forming, with the final vowel of the root, *-ιῶ* or *-ιῶς*; as, *σοφ-ός*, wise, *σοφ-ία*, wisdom; *εὐδαίμων*, *-ος*, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, *-ίος*, true, *ἀλήθειᾶ*, truth; *εὖν-ος*, contr. *εὖνους*, kind, *εὖνοιᾶ*, kindness. See §§ 92. β, γ, 315. a.

b. -της (G. -τητος, f.), from adjectives in -ος and -υς; as, ἴσος, *equal*, ἰσότης *equality*; ταχύς, *swift*, ταχυτής, *swiftness*.

c. -σύνη (G. -νης, f.), from adjectives in -ος and -ων; as, δίκαιος, *just*, δικαιοσύνη, *justice*; σώφρων, *discreet*, σωφροσύνη, *discretion*.

d. -ος (G. -σος, n.), chiefly from adjectives in -υς; as, βαθύς, *deep*, βάθος, *depth*; ἐρύς, *broad*, εὄρος, *breadth*.

e. -άς (G. -άδος, f.), from numerals; as, δύο, *two*, δυάς, *duad*. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, *native land*), and similar words denoting *persons related to some object*. These end in,

a. -της (G. -του) masc., and -τις (§ 134. a; G. -τιδος) fem. (with the preceding vowel long in patrials; thus, ἴτης, ἡτης, ἄτης, ἰάτης, ἰώτης; and also in other nouns in -ιτης); as, Σύβαρις, *Sybaris*, Συβαρίτης, *a man of Sybaris*, a Sybarite, Συβαρίτις, *a woman of Sybaris*; Αἰγινήτης, Πισάτης, Σπαρτιάτης, Σικιλιώτης, *a man of Ægina, &c.*; πόλις, *city*, πολίτης, *citizen*, πολίτις, *female citizen*; τόξον, *bow*, τοξότης, *archer*, τοξότης, *archerness*.

b. -ίης (G. -ίης) masc., and -ίς (G. -ίδος) fem. (§ 118. 3); as, Μίγαρα, *Megara*, Μεγαρίης, *Megarian man*, Μεγαρίς, *M. woman*; φάρμακον, *drug*, φαρμακίης, *dealer in drugs*, σορκερ, φαρμακίς, *sorcerer*; ἵππος, *horse*, ἵππις, *horseman*, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, πατρὸς ὄνομα). These end in,

a. ἴδης (G. -ου) masc. (uniting with *s* or *o* preceding), and ἴς (G. ἴδος) fem.; ἄδης (G. -ου) masc., and ἄς (G. ἄδος) fem., from names of Dec. I.; and ἰάδης (G. -ου) masc., and ἰς (G. ἰάδος) fem., from names in -ιος, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, Πρίαμος, *Priam*, Πριαμίδης, *son of P.*, Πριαμίς, *daughter of P.*; Κίκροψ, Κικροπίδης, Κικροπίς, *P. Πηλεΐς, -ίως, Πηλεΐδης* · Ἡρακλῆς, -ίους, Ἡρακλίδης · Λητώ, -ίος, Λητοΐδης · Βορέας, Βορεΐδης, *son of B.*, Βορεΐς, -δος, *daughter of B.*; Θίστιος, Θιστιῶδης, Θιστιῶς · Φίρης, -ητος, Φιρητιῶδης · Πηλεΐς, Ep. G. -ῆος, Ep. Πηληϊάδης, A. 1.

b. ἰών (G. -ῶνος, rarely -ῶνος) masc., and ἰώνη or -ῆνη (G. -νης) fem., only poetic; as, Κρόνος, *Saturn*, Κρονίων, Ἴωνος or ἰόνος, *son of S.*, A. 397; Πηλεΐς, Πηλείων, A. 188; Ἀκρίσιος, Ἀκρισίῳνη, *daughter of A.*, H. 319; Ἀδρηστος, Ἀδρηστίη E. 412.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, Πριαμίδης, *little Priam*. See § 312. Akin to the above are a few words in -ίδιος, contr. -ιδεύς, — *son*, -ιδίᾱ, contr. -ιδῆ, — *daughter*; as, θυγατριδεύς, -ιδῆ, *daughter's son*, — *daughter*, ἀδελφιδεύς, -ιδῆ, *nephew*, *niece*.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. -ίς (G. -ίδος), chiefly from masculines of Dec. I., and from those in -ίης as, δισπότης, *master*, δισπίτις, *mistress* (also δισποινα, cf. b). See § 134. a.

b. -αιᾶ (G. -ης), chiefly from masculines in -ων; as, λίων, -ον υς, lion, λίσαινα, lioness; τέκτων, -ωνος, artisan, τέκταινα · Δάκων, -ωνος, Spartan, Δάκαινα. Also from some in -ες; as, θείος, god, θείαινα, goddess (§ 74. i), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιάς), from βασιλεύς, king, and ιερεύς, priest; thus, βασίλισσα, queen, ἱερεία, priestess.

d. -εᾶ (-εῖᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -πτος, sovereign, ἄνασσα, θής, -τίς, hireling, Θήσσα, Λίβυς, -υος, Libyan, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύδριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίσκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαριδίον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον · μῦραξ, youth, μισράκιον, μισρακιδιον, μισρακυλλιον, μισρακυλλίδιον, μισρακίσκος, μισρακίσκη · κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον · νῆσος, island, νησῦδριον · ζῶον, animal, (ζῴδιον) ζῴδιον, ζῴδαριον, ζῴυφιον. ὦ Σώκρατις, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ῖδος, f.); as, κρήνη, fountain, κρηνίς, -ῖδος · πίνυξ, table, πινυκίς, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · πῖθος, wine-jar, πιδάκη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτος, love, ἑρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force — thus, θήρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μίγαις, great), Ἀμαρυλλίς (ἀμάρεα, channel), Διονῦς, Μηνῆς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase, either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπειλος, vine, ἀμπειλῶν, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρῶν, γυναικῶν (ἀνήρ, γυνή), apartments for men, women, οἰνῶν (οἶνος), wine-cellar; χεῖλος, lip, χειλῶν, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάστος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλοῦτος, wealth, πλούταξ, a rich churl. So λάβρος, greedy, λάβραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.



## B. ADJECTIVES.

## § 314. I. FROM VERBS. These end in,

a. -ικός, -ή, -όν, active; as, ἄρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic. This ending is more frequently preceded by τ (cf. § 306. a, b); as, ποιητικός (ποιῶ), poetic. But see § 315. b.

b. -τήριος, -ᾶ, -ον, active; as, σώζω, to save, σωτήριος, saving (cf. § 306. b).

c. -μος, -ον (and -ος, -η, -ον), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns; as, τρέφω, τροφή (§ 305. b), τρέφωμος, fitted to impart or to receive nourishment, nutritious, vigorous, χρεΐσιμος (χρεάμαι, χρεΐσις), fit for use.

d. -μων, -μον (G. -μονος), active; as, λιλίω, to pity, λιλίμων, compassionate, μνήμων (μνέμηναι), mindful.

e. -τός, -ή, -όν, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, ἰδέω, to see, ἰδεός, seen, visible.

f. -τός, -ᾶ, -ον, passive, expressing necessity or obligation (like the Lat. Part. in -ndus); as, ποίω, to make, ποιητός, that which is to be made.

NOTE. Verbals in -τός and -τός commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, αἰρίω, to take, Pf. P. ἤρηναι, A. P. ἡρίσθην, αἰριστός, αἰριστός · παύω, to stop, Pf. P. πίπαυμαι, A. P. ἰπαύσθην, παυστός, παυστός.

g. -νός, -ή, -όν, passive (compare the Part. in -μιος); as, σίβω, to revere, (σιβ-νός) σιμνός, revered, ποδινός (ποδῖν), longed for.

h. -ἄρος (-ᾶ, -όν), -ᾶς (G. -ἄδος), &c.; as, χαλάω, to slacken, χαλαρός, slack; φέρω, to bear, φεράς, fruitful; λίγω, to choose, λογάς, chosen; λοιπός (λείπω), remaining.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -ιος, belonging to; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ιος, -οιος, -φος, -υιος), and often, without respect to this, assuming the form -ιιος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many patrials (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνιος (φόνος), of murder, murderous; ἀγορεύς (ἀγορεύ), pertaining to the forum, Ἀθηναίος (Ἀθήναι), Athenian, θεῖος (θεός), divine, Ἀργεῖος (Ἀργος, -ιος), Argive, ἡώς (ἥως), Ion. ἡῖος (ἥός, -ός), of the morning, πῆχυιος (πῆχυς), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμήρειος (Ὀμηρος), Homeric, θήρειος (θήρ), of wild beasts.

NOTES. a. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, Ἀθήναιον (Ἀθηνᾶ), Θεσπιον, Μουσειον, temple of Minerva, of Theseus, of the Muses, κουρείον (κουρεύς), barber's shop, γραμματεῖον (γραμματεῖς), writing-tablet, cf. § 307.

β. Before -ιος and -ᾶ (§ 308. a), τ often passes into σ; as, ἐνιαυτός, year, ἐνιαυσίος, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανασία (ἀθάνατος), immortality.

b. *-ῖός, -ή, -έν* (if *υ* precede, *-πός*; if simple *ι* or *υ*, *-ᾶός*; while *-αιος* commonly makes *-αῖός*), *relating to*. These adjectives in *-πός* are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, *τέχνη*, art, *τεχνικός*, relating to art, artistic; *δούλος*, slave, *δουλικός*, servile; *Λίβυς*, Libyan, *Λιβυκός*, pertaining to the Libyans or Libya; *Κορινθίος*, Corinthian, *Κορινθιακός*, spondee, *σπονδιακός*, spondaic; *Ἀχαιός*, Achaean, *Ἀχαιῖός*, and less Att. *Ἀχαιῖκός*, *ποιητής*, poet, *ποιητικός*, poetic, *ρητορικός*, (ρήτωρ), rhetorical, *στρατηγικός* (*στρατηγός*), fit for a general. See § 314, a.

c. *-ιος, -ᾶ, -ον*, and *-ῖνος, -η, -ον* (proparoxytone), denoting *material*, *-en*; as, *χρυσός*, gold, *χρυσῖνος* (§ 18), *golden*, *ξύλινος* (ξύλον), *wooden*.

d. *-ῖνός*, seldom *-ῖός*, expressing *time* or *prevalence*; as, *ἡμερινός* (ἡμέρα), *by day*, *πιδινός* (πίδον), *level*, *ἄρινός* (ἄρος, *-ιος*), *mountainous*.

e. *-ῖνος, -ηνός, -ᾶνός*, *patrials*, from names of cities and countries out of Greece; as, *Ταραντῖνος* (Τάρας, *-αντος*), *Tarentine*, *Κυζικηνός* (Κύζικος), *Cyzicene*, *Σαρδιᾶνός* (Σάρδις), *Sardian*.

f. *-ρός, -ερός, -ηρός, -αλός, -ηλός, -αλός, -ις* (*-ισσᾶ, -ιν, G. -ιντος*), *-ώδης* (*-ις, G. -ιος*; contr. from *-ο-ιδής*, from *ἰδος*, *form*), expressing *fulness* or *quality*; as, *αἰσχρός* (αἰσχος), *shameful*, *φοβρός* (φόβος), *fearful*, *πονηρός* (πόνος), *painful*, *δαρκαλός* (δάρος), *courageous*, *ἀπατηλός* (ἀπάτη), *deceitful*, *φιδωλός* (φιδώ), *parsimonious*, *ύλῆις* (ύλη), *woody*, *πυρός* (πῦρ, *-υρός*), *fiery*, *χαρίεις* (χάρις), *graceful*, *σφηκώδης* (σφήξ), *wasp-like*, *ψαμμώδης* (ψάμμος), *sandy*.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, *καθαρός*, *clean*, *καθάρως*, *cleanly*, *ἐλευθέριος* (ἐλεύθερος), *liberal*, *θηλυκός* (θηλυς), *feminine*, *χθесινός* (χθές), *of yesterday*.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* *είτερος*; *whether of the two*? *ποτέρος*, *ἑτερος* (formed from the 3d Pers. pron. as the positive, § 23, § 141, or, as some think, from the numeral *ἑξ*), *one of the two*, *οὐδέτερος*, *ἰσότης*, *ἰσότητος*, *ἀμφοτέρως* (see § 63, and compare the Lat. *uter*, *neuter*, *alter*, and the Eng. *whether*, *either*, *neither*, *other*); (b) the following implying a consideration of *two* objects or *properties*; *δεξιτερός* (poet.), Lat. *dexter*, *right* (rather than left), *ἀριστερός*, *sinister*, *left*, *διύτερος*, *second*, *ἡμίτερος*, *noster*, *our* (rather than yours, or any one's else), *ὕμίτερος*, *vester*, *your*, *σφίτερος*, *their*, &c. (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* *πόστος*; *which in order*? or, *one of how many*? *ἰσώστος*, *ἰσαστος* (§ 63); (d) all *ordinals* except *διύτερος* (see § 25).

### C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative*. (with a change of accent); with τ-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσοῦτος and τοσόσδε (§ 150. α), *so much*, ὅσος, *as much*, ὅπόσος, *how much soever*; πότε; *when?* ποτέ, *at some time*, τότε, *then*, ὅτε, *when*, ὁπότε, *whenever*.

## D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -εύω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλίω, *to be a friend*, to love, εὐδαιμονίω (εὐδαιμων, -ονος), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολέμιω (πόλεμος), *to wage war*; δουλείω (δούλος), *to be a slave*, to serve, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold*, to dare, τιμάω (τιμή), *to honor*.

b. -ίω (mostly from words of Dec. II.), -αίνω and -ύνω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δηλός, *evident*, δηλῶ, *to make evident*, δουλῶ (δούλος), *to make one a slave*, to enslave, χρυσῶ (χρυσός), *to make golden*, to gild, πτερόω (πτερόν), *to make winged*, to furnish with wings, στέφανῶ (στέφανος), *to crown*; λευκαίνω (λευκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. α, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μῆδος), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριζώ and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλώπηκιζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτης), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θερίζω (θῆρος), *to harvest*, ἱερίζω (ἱεῖς), *to contend*, ἱερτάζω (ἱερτή), *to make a feast*, δικάζω (δικη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθᾶρός, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλάκός), *to soften*.

## § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -σιώ, from the Fut.; as, γιλάω, *to laugh*, γιλασιώ, *to wish to laugh*, Pl. Phædo, 64 b, πολιμησιώ (πολιμίω), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάνω (rarely -άω), chiefly from verbal nouns; as, μαθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάνω (στρατηγός), *to desire military command*, vii. 1. 33, θανατάω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σκω, &c. (see §§ 265 – 300), some-

times *frequentative* or *intensive*, as, *βίπτω*, to throw, *βιπτάζω*, to throw to and fro, *σπίνω*, to sigh, *σπινάζω*, to sigh deeply; sometimes *inceptive*, as, *ἡβάνω*, to be at the age of puberty, *ἡβάσκω*, to come to the age of puberty; sometimes *causative*, as, *μυθύνω*, to be intoxicated, *μυθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἑξαπατάω*, to cheat, *ἑξαπατάλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq.* 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENITIVES, (a) in *-θιν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἑξῆς*, in order: (d) *πρῶτος* (*πρῶτῳ*), of a gift, *gratis*, &c.

2. DATIVES, (a) in *-σι*, *-θσι* of Dec. II. sing., and in *-ησι(ν)*, *-ᾱσι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-σι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνησι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ἰδίᾳ*] in this way, thus, [sc. *χάρι*], in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ιδίᾳ*, privately, *χαμῇ*, on the ground, *πάλαι*, in olden time, *ἑντι*, by the will of, *ἔρι* (§ 89. β. d), *ἄρχῃ*, near, *ἤρι*, early, *I.* 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *ι* subac., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἅμῃν*, at the moment, *χάρι*, on account of, *δίῃν*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *υ* of the Gen. pl. into *ι*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίων*, swift, *ταχίως*, swiftly, *σαφῶς* (*σαφής*, *-ίων*, *-ῶν*), Ion. *σαφίως*, evidently.

b. *-ῶδον* or *-δον* (perhaps kindred with *ἰδος*, *form*), chiefly from nouns; *-δην* or *-ᾶδην*, chiefly from verbs (those in *-ᾶδην* commonly conforming to other verbals); and *-δα*; as, *πλινθῶδον* (*πλίνθος*), in the form of bricks, *Hdt.* ii. 96, *βοτρυῶδον* (*βότρυς*), in clusters, *B.* 89, *ἀναφαιῶδον*, or *-δά* (*ἀναφαίνω*), openly, *πρύθην*, or *-δα* (*πρύπτω*), secretly, *σκορᾶδην* (*σπείρω*, *σκορᾶς*), scatteringly. These appear to be Acc. forms (cf. § 320. 9); thus, Sing. fem. *-δην*, neut. *-δον*, Pl. neut. *-δα*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *αὐτός*, and *αἶς*: as, *Μηδ'ιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμαχί* and

ἀμαχητιί, or -ί, *without battle*, ἀντοχειί (χείρ), *with one's own hand*, πανδημί (δήμος), *with the whole people*. These appear to be Dat. forms (cf. § 320. 2).

d. -ς added to a palatal; as, ἀνα-μίγνυμι (r. μιγ-, § 294), *to mix up*, ἀναμιξέ, *confusedly*, πελλμέλλ, παραλλάξ (παρ-αλλάσσω, § 274. γ), *alternately*.

(2.) TIME WHEN, in -τε (Dor. -κα), or, for more specific expression, in -ικᾶ; as, ἄλλοτε (ἄλλος), *at another time*, αὐτίκα (αὐτός), *at the very moment*. See ¶ 63.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, § 322. III., or at least kindred with it); as, οὐρανόσε, *to heaven*, ἐκέισε, *thither*, ἐτέρωσε, *to the other side*. See ¶ 63.

(4.) NUMBER, in -άκις. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (προῦργου) προῦργου, *before the work, to the purpose*, παραχρῆμα, *upon the affair, immediately*, (δι' ὃ) διό, *on account of which, wherefore*, (ἐν ποδῶν ὁδῷ) ἐμποδῶν, *in the way of the feet*, Ἀθήναζε (from Ἀθήνας, and -δε, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), *to Athens*.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, ἔξω (ἐξ), *without*, εἰσω (εἰς), *within*, πρὸς, *besides*.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, νομο-θέτης (νόμος, τίθημι), *law-maker*.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are φιλῶ, *to love*, and μισῶ, *to hate*; thus, φιλ-άνθρωπος, *man-loving*, μισο-πίστis, *Persian-hater*.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantive or adjective, is commonly -ο-, but sometimes -η-, -α-, or -ι-; and, after a verb, -ι-, -ι-, -ο-, -ου-, or -αι-; as, παιδ-ο-τρίτης (παις, -δός, τρέφω), *instructor*, δικ-ο-λόγος (δίκη, λίσσω), *advocate*, δημο-ο-εργός (Ion. δημο-ο-εργός, from δήμος and ἔργον), *artisan*, (γᾶ-ο-μετρία, from γᾶα, contr. γῆ, and μετρίω, §§ 35, 98. α) γωμμετρία, *geometry*, (να-ο-κόρος· νᾶός, νῆός, and κορίω) ναυκόρος, *keeper of a temple*, θανατο-ο-φόρος and -η-φόρος (θάνατος, φέρω), *death-bringing*, Æsch. Ag. 1176, Cho. 369, ξιφ-η-φόρος and -ο-φόρος (ξίφος, -ισ, φέρω), *sword-bearing*, ἀγορᾶ-νόμος (ἀγορᾶ, νόμος), *clerk of the market*, ποδ-ᾶ-νιπτήρ (πούς, νίττω), *foot-bath*, Hdt. ii. 172, πυρ-ι-γινής (πῦρ, γίγνομαι), *fire-born*, δδ-οι-πόρος (δδός, πόρος), *way-farer*, μισο-αι-πόλιος (μισος, πολίς), *half-gray*, N. 361; ἀρχ-ι-χορος (ἄρχω,

χορός), *chorus-leading*, τρεπ-ι-πέρωνες (τρέπω, πέρωνες), *delighting in thunder*, A. 419, λιπ-ο-ταξία (λείπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίψ-σ-ασπις) ῥίψασπις (ρίπτω, ἄσπις), *coward*, τιλι-σ-φάρος (τίλος, -ιος, φάρις), *fulfilling*, κερσφάρος, *horned*, φωςφάρος, *light-bringing*; λυ-σ-τιλής (λύω, τίλος), *income-paying*, *profitable*, ναυ-σί-πτερος (ναῦς, πτερος) *navigable*, (μυγ-σ-σ-ε.) μίξο-ζάρταρος (μίγνυμι, βάρταρος), *mixed with barbarians*; Στ-σ-εχθρία (Στῆς, ἐχθρός), *impiety*, φρε-ίς-βιος (φίρεω, βίος), *life-giving*; ταμ-ισι-χρως (τίμνω, χρώς), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, αἱμ-σ-βαφής (αἷμα, -ατος, βάπτω), *blood-bathed*, φιλ-ί-ππος (φιλί-ω from φίλος, πόνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, νυκτι-πέλος, *roaming by night*, Eur. Ion, 718, τειχισι-πλήτης, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. Ἀμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρὸ sometimes unites with a vowel following by crasis; as, περί-σπτος; προὔπτος, προ-ίχω προὔχω, π. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, ἀ-παις, *without children*, ἀ-σοφος, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, ἀ-δελφός (διδύς), *brother*, ἀ-τινής (τίνω), *strained*. Ἀ- privative (commonly ἀν- before a vowel) is akin to ἀνευ, *without*, to the Lat. in-, and to the Eng. and Germ. un-; ἀ- copulative appears to be akin to ἄμα, *together*. Akin to ἀ priv. is νη- (Lat. ne); thus, νηλεής (ἔλεος), *merciless*.

b.) δυσ-, *ill*, *mis*-, *un*-; as, δυσ-φημος, *ill-omened*, δυσ-τυχία, *mis-fortune*, δυσ-δαίμων, *un-happy*.

c.) The intensive ερι- (kindred with ἄρης, § 161. R.), ἔρι-, ζα-, and δα-; as, ερί-δακρυς, *very tearful*, ζά-πλουτος, *very rich*.

§ 326. B. The form of the LAST WORD depends upon the part of speech to which the compound belongs.

1. If the compound is a NOUN or ADJECTIVE, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιθο-βόλος (λίθος, βάλλω), *throwing stones*, λιθό-βολος, *thrown at with stones*.

b. -ης (-ας, G. -ιος); as, εὐ-πρεπής, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ηρ or -ωρ, denoting the *agent* (§ 306. a, b); as, νομο-θέτης, *legislator*, μυρο-πόλης (§ 92. 2), ὄρνιθο-θήρας, *bird-catcher*, μηλο-κόττηρ, *shepherd*, Σ. 529, παιδο-κίτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with *α*, *ι*, or *ο*, followed by a single consonant, this vowel is commonly lengthened to *η* or *ω*; as, στρατηγός (στράτος, ἄγω), *general*, δυσήλατος (δυσ-, ἑλαύνω), *hard to drive over*, ἀνώνυμος (ἄ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἔργο-λαβίω, derived from the compound verbal ἔργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφίω from ἵπποτρόφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from εἶτος and ποιίω, is formed εἶτο-ποιός, *bread-maker*, and from this again εἶτο-ποιίω, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tmesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The INDEFINITE PRONOUN τις · as, ὅστις, *whoever*, οὗτις, *no one*, εἴτις, *if any one*.

b. The PARTICLES,

ἄν (Ep. κί or κίν, Dor. καῖ), *contingent* or *indefinite*; as, ὅς ἄν, *whoever*, ὅταν or ὅτ' ἄν, *whenever*.

γά (Dor. γᾶ), *at least*, emphatic as, ἔγωγά, *I at least*, σὺγά, *you surely*, τοῦτό γα, *this certainly*, ἐπεὶ γα, *since at least*.

δή, *now* (shorter form of ἤδη); as, ὅστις δή, *whoever now*, νῦν δή, *just now*.

δήποτε (δή ποτε), *ever now*; as, ἑστιαδήποτε, *whosoever now*, τί δήποτε; *what in the world?*

οὕν (contr. from ἰόν, *it being so*, ¶ 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ἑστιαοῦν, *whoever then*, ὡς οὕν ποτε, *howsoever now then*.

τίς (shorter form of τίς), *very, particularly, just*; as, ὅστις, *who in particular*, ὡς τίς, *just as*.

ποτέ, *at any time, ever*, often added to interrogatives to strengthen the expression; as, τί ποτέ ἔστι τοῦτο; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

τί, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in ἄτι, and ὡςτι, as, εἰς τι, *able, possible*, and ἐφ' ὅτι, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*); as, ἐκ δὲ πηδῆσας, *and leaping forth*, Eur. Hec. 1172.



# BOOK III.

## SYNTAX.

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*Μῦθος ἰσχυίον.*

Homer.

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§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some circumstance respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, ELLIPSIS (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); PLEONASM (redundance), *periphrasis* or *circumlocution*; ENALLAGE (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision*, *change of number*; **HYPERBATON** (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of **VARIETY** in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. **RULE I.** An **APPOSITIVE** agrees in *case* with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρος ποταμὸς, *the river Maeander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν στλιγγίδες Ib. 10. Ὁ ποταμὸς λίγνται Μαρσύας Ib. 8. Ὅνομα αὐτῶ ἵνα Ἀγάθων Pl. Prot. 315 e. Ἡ αὐτὸν σατράπην ἱκόνει i. 1. 2. Λατῶν Τισσαφέρνην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύαξα, ἡ Συννέσιος γυνή, τοῦ Κιλίκων βασιλῆως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖν, ξίστευς ὄντας καὶ τούτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 20. Θεμιστοκλῆς ἦκεν παρὰ σὲ [sc. ἐγώ], *Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέραι, αἱ ἔχον σκιπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλάρεχον δὲ καὶ ἵδω παρικάλαις σύμβουλων i. 6. 5.

4. SYNTHESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὃν πόλις τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλις agrees with Ἀθηναῖον, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπίων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὲν τοῦ πρίστως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφρατα διὰ τὰ πρόθυρα αὐτῶν, φοίνικες μὲν αἱ θύραι πισσημέναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγητο, φοινίκαις καταπισπταμένοι οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ εὖρος δύο πλῆθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ εὖρὸς ἑστίν ἑκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλῆθρων Ib. 23; but, Τάφρος . . τὸ μὲν εὖρος ὀργυιαὶ πέντε i. 7. 14. Δίκα μναῖ εἰσφορὰ . . but, Δυσὶν μναῖν πρόσδοτον, Vect. iii. 9. 10. Ἔστι δὲ ἡ χώρα . . ὡς ἑκοσι σταδίοι v. 3. 11. Πασὼν Ἀθῆναι τιμωτάτη πόλις Soph. CEd. C. 108; but, Ἔστ' ἄρ' Ἀθηναίων ἔστ' ἀπέρητος πόλις Æsch. Pers. 348.

7. ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction; as, Μητρὶ τ', Ἐρίθειαν λίγω, *and to my mother, Eribæa I mean (for Μητρὶ τ' Ἐρίθειᾳ, and to my mother Eribæa)*, Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίνην πτόνωμεν, Μινίλειον λύπην σικράν, *let us slay*

*Helen*, [which would be] a bitter grief to *Menelæus*, Eur. Or. 1105. Στίφη μαίνεται πόλις τ' ὄνειδος καὶ θιῶν ἀτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν σὴν χώραν αὐξανομένην ἑρῆς, but the greatest thing of all, you see your own territory increasing, Cyt. v. 5. 24. Τὸ λείσθιον δὲ, θείγης ἀθλίων κακῶν, δούλη γυνὴ γεαῦς 'Ελλάδ' ἰσαφίζομαι Eur. Tro. 489. 'Ημῶν δὲ γινωσκόντων, τὸ τεῦ κωμῶδοποιεῦ, οὐδ' εἰ γύναιος σφῶδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply *divided* into its parts, or the parts *united* to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχήμα καθ' ὅλον καὶ μέρος*, construction by the whole and the part.

## II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν 'Ελληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πίμπλημ' εὐθύς ὄμμα δακρῶν Ib. 906.

REMARK. A *chorus*, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, ΧΟΡ. Ἐγὼ μὲν, ὦ σαι, καὶ τὸ ἐν σπύδον· ἄμα, καὶ τοῦ μὲν αὐτῆς, ἤλθον· εἰ δὲ μὴ καλῶς λίγω, σὺ νῖκα· σοὶ γὰρ ἐψόμισθ' ἄμα Soph. El. 251. Ὡ ξείνοι, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας Id. CEd. C. 174. Ἡμῖν μὲν ἦδη πᾶν τιτύχεται βίλος· μίνω δὲ Ἄεsch. Eum. 676. Ὅργας ξυνοίω σοι . . . Ὑμεῖς δὲ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλαππη καὶ πόνοισι φέειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ πτεῖρος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατὴρ ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συεννίσιος βασιλεία, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ξὺν τοῖσι δὲ τέξοις, with this bow, Soph. Ph. 1335; cf. Τέξον τοῖσι 288. Τῶν Διός τ' ἐχθρῶν ὕπαιρ στήναις, 'for the foes' (Prometheus), Ἄεsch. Pr. 67. Χάλα τοιούτων ἐκότας θυμουμένους, 'parents' (a mother), Eur. Hec. 403.

REMARKS. α. An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδοῦμαι γὰρ τὰ λελενῆκα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Σοῦ

γὰρ φθίμηνς οὐκίτ' ἔν εἴην· ἐν σοὶ δ' ἰσμεν καὶ ζῆν καὶ μή Id. Alc. 277. 'ΑΛΚ. 'Αρκοῦμαι ἡμῖς οἱ προνήσκοντες σίβην Ib. 383. ΜΗΔ. 'Ημῖς κτενοῦ-  
 μιν, ὅππερ ἔξιφύσαμεν Id. Med. 1241. 'ΗΛ. Πισοῦμιθ', εἰ χερὶ πατρὶ τιμω-  
 ροῦμαι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc.  
 sing. (if the text is correct), Κεύθων λείπομαι, . . λίσσων Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-  
 dressed is *associated with others*; as, 'Ιτ', ἴφη, ὑμῖς, ᾧ 'Ηοιπαῖδα, καὶ διδάσκει-  
 τι αὐτὸν βουλῆθηναι ἄπαρ ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδίδασκον H. Gr. iv. 1.  
 11. 'Ω τίκνον, ἡ πάριστοι; Soph. Œd. C. 1102. Προσίλβιτ', ᾧ παῖ, πατρὶ  
 Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the  
*DUAL* are used, the one as the *more generic*, and the other as  
the *more specific* form (§ 330. 1); thus, Παιῖδες δύο, *two children*;  
but, Τὼ παιῖδε, *the two children*, i. 1. 1. Compare Τῶν ἀνδρῶν  
vi. 6. 29, τὼ ἄνδρε 30, τοὺς ἄνδρας . . τούτων, . . τὼ ἄνδρε 31,  
τούτων 32, τῷ τε ἄνδρε 34.

Σφῶν δ' εὐδοίῃ Ζεὺς, σάδ' εἰ τελεῖται μοι  
 Θανόντ', ἵται εὖ μοι ζῶντί γ' αὖτις ἔξιστον.  
 Μίθισθε δ' ἔδην, χαίρειτόν τ'· οὐ γὰρ μ' ἴτι  
 Βλίποντ' ἐσόψισθ' αὖτις. Soph. Œd. C. 1435.

REMARKS. a. Hence, the *union of the Plur. and Du.* is not regarded as a  
violation of the laws of agreement; e. g. Προστρίχον δύο ναιῖσκα, *there ran*  
*up two young men*, iv. 3. 10. Δυνάμεις δι' ἀμφότεραις ἱστέν, δίζα τι καὶ ἰασσά-  
 μη Pl. Rep. 478 b. 'Εγελασάτην οὖν ἄμφω βλίψαντες εἰς ἀλλήλων Pl. Euthyd.  
273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is  
used of more than two (§§ 85, 172); as, Ξάνθε τι καὶ σύ, Πίδαργε, καὶ  
Δῖθων Δάμπε τι δι', οὖν μοι τὴν κομίδην ἀποστίνιστον . . ἄλλ' ἰφομαρτιῖ-  
τον καὶ σπιδύειτον ©. 185. Πίδισθε . . κάθειτον, λύσαντε βοῖας  
Hom. Ap. 486. Some think that the *Dual* is never thus used, except when  
*two pairs or sets* are spoken of.

### III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations  
of substantives. These relations are regarded, in  
Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as  
either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the  
*directness* with which the substantive is related to the *verb* of  
the sentence. The principal *DIRECT RELATIONS* are those of  
the *subject* and *direct object* of the verb, and that of *direct ad-*  
*dress*. Other relations are, for the most part, regarded as  
*INDIRECT*.

II. The second distinction is founded upon the *kind* or *char-*  
*acter* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion, action, or influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion, action, or influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE.
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

#### B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83-88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, *were not referred* to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective, objective, and residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ τελευτήσῃ Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαδάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, I. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent or absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρώτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory or descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλὸς τε καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκίται, . . . ἰπῖσι, *but the servants, . . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . . οὗτος Ἀπολλόδωρος, οὐ περιμνῆς; *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory or descriptive*, the Voc. and Nom. may be associated; as, ὦ φίλος ὦ φίλε Βάκχι Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, καὶ σὸν παῖδ' αἶρε, δίσποτα Eur. Hel. 1627. Ἀριά, καὶ οἱ ἄλλοι ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὀ μὲν δὲ, . . . νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν δὲ Κῦρος . . . ἰδοὺν αὐτῷ, *Cyrus desiring . . . it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἱπαστίων, ὅπως μὲν τῶν ἀμφὶ βασιλία ἐπίσθησκον i. 8. 27. Ὅπισθεν δὲ ἡ φάλαγξ ἱφισπομένη, . . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἱεμίσοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ὁ μέγας . . . Νεῖλος ἱεμψιν. Σουσισηπάνης, Πηγαστῆγών, κ. τ. λ., *and others the vast Nile hath sent; Susiakānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἰσχυρίζομαι. Ἀθηναῖοι μὲν . . . περιπλίνοντες . . . Πιλοπονήσεις δὲ . . . στρατοπεδυνόμενοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱρρόθουν κακοί, φύλαξ ἱλγῶν φύλακα Soph. Ant. 259. Θυγάτηρ μεγαλήτορος Ἡσιόωνος, Ἡσιόων, δεῖ εἶναι Z. 395.*



3.) In speaking of *names or words as such*; thus, Περσέλης τὴν τῶν πονηρῶν κοινὴν ἱπωνυμίαν εὐκοφάντης, *he has obtained the common appellation of the vile, EUCOPHANT*, Æschin. 41. 15. Παριγγύς ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγισμῶν, *Cyrus gave out as the pass-word, JOIN OUR ALLY AND LEADER*, Cyt. iii. 3. 58.

## B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

### 1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 192 c. Χωρὶς τῶν ἄλλων, *apart from the rest*, i. 4. 13. Σώματος δίχα Cyt. viii. 7. 20. Ὑποχωρῆ τοῦ πιδίου Ib. ii. 4. 24. Δίεσχει ἀλλήλων, *were distant from each other*, i. 10. 4. Πόρρω . . αὐτοῦ, *far from him*, i. 9. 12. Κωλύσεις τοῦ καίειν, *he would prevent them from burning*, i. 6. 2. Εἰ θαλάττης εἰργασίνο H. Gr. vii. 1. 8. Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *to*

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyt. viii. 6. 3. Βίον τελευτήσω Ib. 7. 17. Οὐτός μιν αὐτοῦ ἤμαρται, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἱλπίδος H. Gr. vii. 5. 24. Γυναικὸς ἰσθλῆς ἡμπλακίς Eur. Alc. 418. Ἐπίσχομεν τοῦ θανέμεν, *we refrained from weeping*, Pl. Phædo, 117 e. Καπῶν . . λυτήριον Soph. El. 1489. Σῶσαι κακοῦ Id. Ph. 919. Νέσου πεφηνύται, Ib. 1044. Ἀλύξειτον μέρον Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταπῦναι, *will keep two men from sinking*, iii. 5. 11. Ἐλιύθεις πόνων, ἱλιύθεις . . Εὐερσθίως Eur. Heracl. 873. Ἄνισ αἰσχύνης καὶ βλάβης ii. 6. 6. Γάμων τε ἀγνοὶ ζῶσιν Pl. Leg. 840 d. Καθαροὶ ἀδικίας, Pl. Rep. 496 d. Ἔως ἂν καθήρη σωφροσύνης Ib. 573 b. Νεοφίσις με τοῦδε διευτέρου νεοῦ, Eur. Alc. 43.

§ 348. REMARKS. α. Words of SPARING imply *refraining from*, and those of CONCESSING, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μιν ὑμειτέρων ἡδὺ μιν φείδισθαι, *it is my pleasure to spare your property*, Cyt. iii. 2. 28. Κάκιστος ὑπεχάρεται αὐτῇ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ἰργῆς ἀνίσσας, *but resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἱλιυθρίας . . παραχωρεῖσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς περισχυτέροις . . καὶ ὀδῶν καὶ θάλασσαν καὶ λόγων ὑπείκειν Cyt. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words *not in themselves expressing separation* by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δίμενον . . φέρουσιν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἱλᾶν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσαι πάρα βυθῶν Soph. Oed. T. 23. Τμιῖς μιν βάθρον ἵστασθαι Ib. 142. Τό σ' οὐρανοῦ πίσημα Eur. Iph. T. 1384. For adverbs in -θεν, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes *the time from which*, without a preposition; as, Μιστ' ἐλίγον δι τούτων, *and [after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῃ . . ἔτι τούτων, *in the third year [from] before these things*, Hdt. vi. 40. Διυτέρῃ δι ἔτι τούτων, '[from] after,' Ib. 46.

## 2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διόρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλίπετρον οὐδὲν διέφειρεν, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Miletus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλεων, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειφθέντες, *inferior to us in number*, vii. 7. 31. Τὰ δικάσια . . ἢ ἄλλα τῶν δικαίων, Mem. iv. 4. 25. Ἐτίρειν δι τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πότερόν ἐστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλοιόν ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλότριον ποιῶν οὔτι τῆς ἑαυτοῦ πατρὶδος οὔτι τοῦ τρέπου (cf. § 405) Dem. Cor. 289. 14. Οὔτω πλούτου ἀρετὴ διέστηκεν Pl. Rep. 550 e. Τῶν ἀρκούντων περιττά Cyt. viii. 2. 21.

REMARK. The verb *λείπωμαι* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λιλιμμένον δαρός, 'left

from [*or by*] the spear,' i. e. 'the relics of war' (§§ 347, 381), Æsch. Ag. 517. *Κίρποι πειλιῶν οὐ μακρὰν λειυμμένοι*, 'not left far behind,' i. e. 'closely pursuing,' Id. Pr. 857. *Γνώμη δ' ἀδελφῷ Μελιάρου λειυμμένος*, 'left behind by,' i. e. 'inferior to,' Eur. Suppl. 904. *Καὶ τίς βίος μοι σοῦ λειυμένη φίλος*, 'bereft of' (§ 357), Soph. Ant. 548. *Γνώμας λειπομένα*, *devoid of understanding*, Soph. El. 474. *Αἰλιμμαι τῶν ἐν Ἑλλήσιν νόμων*, 'am ignorant of,' Eur. Hel. 1246.

§ 350. Words of SUPERIORITY include, —

α.) Words of *authority, power, precedence, and preëminence*.  
Thus,

*Τισσαφέρνην ἄρχειν αὐτῶν*, *that Tissaphernes should govern them*, I. 1. 8. *Ἐγκρατεῖς . . πάντων*, *sovereign over all*, v. 4. 15. *Ἡγίετο τοῦ στρατεύματος*, *led the army*, iv. 1. 6. *Πρεσβύειν τῶν πολλῶν πόλεων*, *to take rank of most cities*, Pl. Leg. 752 e. *Ἐκράτησαν τῶν Ἑλλήνων* iii. 4. 26. *Ὅς κραινίσι στρατοῦ* Soph. Aj. 1050. *Ὅς αἰσυμένῃ χθονί* Eur. Med. 19. *Βασιλεύων αὐτῶν* v. 6. 37. *Δισπύζειν δόμων* Eur. Ion, 1036. See also § 389.

*Οὐκ αὐτὸς ἐξίπλισιν, ὡς αὐτοῦ κρατῶν;*  
*Πῶ οὐ στρατηγίῃς τοῦδε; πῶ δὲ σοὶ λιῶν*  
*Ἐξίστ' ἀνάσσειν ὦν δδ' ἡγίετ' οἰκοῖν;*  
*Σπάρτης ἀνάσσειν ἦλθις, οὐχ ἡμῶν κρατῶν.* Soph. Aj. 1099

REMARK. The primitive sense of the verb *ἄρχω* appears to have been *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule*, and *to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, *Ἀνθρώπων ἄρχειν*, *to rule men*, Cyr. i. 1. 3. *Φυγῆς ἄρχειν*, *to begin flight*, iii. 2. 17. *Τοῦ λόγου δὲ ἤρχετο ὧδε* iii. 2. 7. *Καινοῦ λόγου κατήρχεν* Symp. 8. 1.

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

*Κρείττονι ἑαυτοῦ*, *more powerful than himself*, i. 2. 26. *Τῶν ἵππων ἵταρχον θᾶττον*, *they ran faster than the horses*, i. 5. 2. *Τούτου δειότερον* Pl. Leg. 894 d. *Ἀνωτίεω τῶν μασθῶν* i. 4. 17. *Ἵμῆς οὐ πολὺ ἱμῶ ὀσπερον* i. 5. 16. *Ἀβροκόμας δὲ ὀσπείρησι τῆς μάχης*, *but Abrocomas came after the battle*, i. 7. 12. *Τῇ ὀσπειραίᾳ τῆς μάχης* Pl. Menex. 240 c. *Ἡττώμεθα αὐτοῦ* Cyr. v. 3. 33. *Τιμαῖς τούτων ἱπλοεικτεῖται* iii. 1. 37.

§ 352. γ.) *Multiple and proportional words* (§ 138).  
Thus,

*Πολλαπλασίους ὑμῶν αὐτῶν*, *many times your own number*, iii. 2. 14. *ἤρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφίλις τοσπεῶτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ*

ταύτην, ἀφ' ἧς διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς διυτίρας, τριπλασίαν δὲ τῆς πρώτης· τιστάρτην δὲ, τῆς διυτίρας διπλῆν· σίμπτην δὲ, τριπλῆν τῆς τρίτης· τὴν δ' ἑκτὴν, τῆς πρώτης ὀκταπλασίαν· ἰσδόμην δὲ, ἑξαπλασίαν ποσάπλασίαν τῆς πρώτης ( $a.b = 2a$ .  $c = 1\frac{1}{2}b = 3a$ .  $d = 2b$ .  $e = 3c$ .  $f = 8a$ .  $g = 27a$ ) Pl. Tim. 35, b, c. Δις τίσω μὲν κτίνας ἀδελφῆς ζῶσαν Eur. El. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*; or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο, of Darius and Parysatis are born two children, i. 1. 1. Φοίνικος μὲν αἱ θύραι πειοιημίναι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῆς μητρὸς . . φύντις Pl. Menex. 239 a. Ὡν δ' ἱελασταιν Soph. Tr. 401. Οὔτε τῆς προζύγου νόμφης τινώσει παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἐν τῇ ἀρχῇ; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται Ib. 81. Χρημάτων ἡνέσομαι Eur. Hel. 935. Εὐνοῦ τοῦ λόγου Pl. Rep. 352 b Τῆς κίθαρός ἐξω Ar.

Eccl. 524. Οἶνος φοινίκων πολὺς ii. 3. 14 (cf. Οἶνον τι κ. τ. λ. i. 5. 10). Παισιτιφῇ . . ἀνθίων Soph. El. 895. Λίμνην . . ζέουσιν ὕδατος καὶ πη-  
λοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μίσθους τοῦ νίκταρος Pl  
Conv. 203 b. Τῶν λόγων ὑμᾶς Λυσίας εἰστία; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πεῖρα. διὰ πυρὸς δητῖο θύεσθαι, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μιλισσέμιν H. 410. Χίρας νιφέμινος πολὺς ἄλός, having washed his hands [with water from] in the foaming sea, β. 261. Δεῦ-  
σθαι ὑπὲρ ποντομοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαβιάμινος αὐτῶν, ἔση μὲν χώραν καὶ οἶαν ἔχουσιν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς διὰ γυναίκας, εἰ . . παροποιῇ, but in respect to the wife, if she manages ill, CEC. 3. 11. Τοῦ πασιγνήτου τί φής; Soph. El. 317. Κλύου-  
σα παίδος, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . ἀ τοῦδ' ἰχρήσθη σώματος Id. CEd. C. 354. Καταμαθὼν δὲ τοῦ Κύρου δοκοῦμαι, ὥς . . ἐνόμεζι Cyr. viii. 1. 40. Τοῦ δι' οἰκαδὶ πλοῦ μᾶλλον δισπόουσι, ἔση πο-  
μισθῆσονται Th. i. 52. Οἶσθα γὰρ ποὺ τῶν γυναικῶν κυνῶν, ὅτι ταῦτα φύσι αὐ-  
τῶν τὸ ἦθος Pl. Rep. 375 e. Τὸ Μεγαρίων ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μεγαρίων ψήφισμα καθιλοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων, ἢ ἰματίων, . . ἄρα κατὰ τὰ αὐτὰ ἔχει; But what of, &c.? Pl. Phædo, 78 d. Τῆς δι' εἰς φρενὸς, ἐν σου δίδουκα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the Nom., in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ πα-  
ροποιῇ, but if the wife manages ill.

### 3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Διφθίρας . . ἐπέμπλασαν χόρτου, they filled the skins with hay, i. 5. 10. Τούτων ἄλλας, enough of these things, v. 7, 12. Κώμας πολλῶν καὶ ἀγαθῶν γεμούσας iv. 6, 27. Μιστὴ γὰρ πολλῆς ἀπορίας ἴσται ii. 5. 9. Τῶν δι' ἱππίων ὁ λόφος ἐνισπλήσθη i. 10. 12. Παραδίδου . . δασίος παντοίων δύν-

δραν ii. 4. 14. Κορίσαι στίμα . . ἰμῶς σαρκός Soph. Ph. 1156. 'Ο δαίμων δ' ἴς μί πλούσιος παῶν Eur. Or. 394. Πλουσιῖ . . φίλων vii. 7. 42. Τρίτης . . σισαγμίνη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν ἱππηδίων σπανισῖ, *he will want provisions*, ii. 2. 12. Σφιγδοντῶν . . διῖ, *there is need of slingers*, iii. 9. 16. Οἶων ἄν ἐλπίδων ἑμαυτὸν στερήσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 9. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωτός δὲ πάντων Pl. Rep. 361 b. 'Ολίγου διήσαντος καταλιυθῆναι i. 5. 14. Πολλῶν ἰνίδει αὐτῷ, *δισσι* vii. 1. 41. 'Υμῶν δ' ἰρημωθεῖ i. 3. 6. 'Αρματα . . πινὰ ἡνίοχων i. 8. 20. Οἶμαι, τί δέσσω δῆτα σοῦ με νούμενος; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνηται Ib. 37. 'Εψιλοῦτο δ' ἐλόφος τῶν ἰσπίων i. 10. 13.

NOTE. The Gen. which belongs to *δίομαι* and *χρηζῶ* as verbs of want may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*. Thus, 'Ἄλλου εὖτινος ἄν διησθε, *whatever else you may desire*, i. 4. 15. 'Εμοὶ χάρισαι ὧν ἄν σοῦ διηθῶ, *grant me what I would entreat of you* (§ 380), Cyt. v. 5. 35. Ἀισχρὴν γὰρ ἄνδρα τοῦ μακροῦ χρηζῶν βίου Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

Ἡμισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of the Gen. of the whole, and the Gen. partitive; the former from its denoting the whole, and the latter from its denoting this whole in a state of division (*partio* or *partior*, *to divide*, from *para*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity*, *degree*, *condition*, *place*, *time*, &c. considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχόν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. 'Εν τσιούτῃ . . τοῦ κινδύνου προσιόντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦτ' ὕβριως ἐλήλυθι, *'to such a pitch of insolence'*, Dem. 51. 1. Καὶ εἰ μὴν ἐν τούτῃ παρασκευῇς ἦσαν, *'in this state of preparation'*, Th. ii. 17. Συνίπαιον ἐς τοῦτο ἀνάγκης Th. i. 49. 'Επὶ μίγα ἰχώρησαν δυνάμεις Ib. 118. 'Εμβαλὶν που τῆς ἰσίωνος χώρας, *to make an incursion somewhere upon their territory*, or *upon some part of*, &c., Cyt. vi. 1. 42. Ἦν μίρον ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ἐπὶ ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦτ' ἡμέρας, *to this day*, Eur. Alc. 9, Phoen. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Εν τοῖς ἀγαθοῖς δὲ πάντ' ἵπστι σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὲ ἀδύμιας ἦσαν Th. vii. 55. 'Εν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

'Ακούομαι ὑμᾶς . . ἰνίους σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὑμῶν ἰνίους, κ. τ. λ. v. 5. 11. Πιλοπονήσιοι καὶ οἱ ἔνυμμαχοι τὰ δύο μέρη . . ἰσίδεalon, for Πιλοπονησίων καὶ τῶν ζυμμάχων, κ. τ. λ. Th. ii. 47. Δίδυμα τίκια πότιρες ἄρα πότιρον αἰμάζει Eur. Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλαὶ ἱσιπτάκισαν, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου ἦν τὸ κασιγνήτω Κρίων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει, Soph. Ant. 21. In the following example, the second part has three subdivisions; Καὶ οἱ ξίνοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . ., ἰσὶ δ' ὅ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἴπ' οὖν θείας, ἵτις βροτῶν ἢ ὁ ταῦτα πρέσσω, 'a god, or one of mortals,' Soph. El. 199. Ποῦ τις θείων ἢ δαίμων ἐπαργός; Eur. Hec. 164. Οἷδε . . φαίνουσι τινὲς δαίμονες, ἢ θείων τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν σιლταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ἰπλίστας ἀνίκη τριακοσίου i. 1. 2. Τριάκοντα μυριάδας στρατιᾶς i. 4. 5. Εἴπ' ἀνὴρ τῶν βητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμισαντο τῆς Χερρόνησου ἐν Ἐλεῦντι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πιλοπονήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίωζι ἰσβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πιλοπονησίων προῖον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὸν πρῶτον, 'came upon Attica first at Cenoë,' Id. ii. 18.

β. The Gen. in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινίς [sc. ἄνδρες]. Ἐξικυμινίσι [sc. μέρες] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοί τινες], οὓς οὐδ' ἂν παντάπασι διαβαίηται. Περίμου, καὶ μάχης οὐ μιτῆν [sc. μέρες] αὐτῇ (§ 364). Γῆς γι εὐδαμοῦ, i. e. ἐν οὐδινὶ μίρμυ τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed—and that denoting the whole is a form of the same word, the latter is commonly omitted; as, Τρεῖς ἄνδρες τῶν γραιτίων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν πρεσβυτάτων στρατηγῶν, iii. 2. 37. Εἰσιφέρειτο τῇ ὀρχηστρείδι τραχὺς τῶν κεραιμυκῶν Symp. 7. 2.

## § 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίκνυνται, τοὺς δ' ἐξίκαλιν, *some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινείς, *some of the other Greeks*, i. 7. 8. Ὅσους . . τῶν παρὰ βασιλείας i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολέμιων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τοῖς τοιούτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δὲ τι καὶ ἄλλο ἐνὶ ὕλης ἢ καλὰ μου i. 5. 1. Ἐξικύμαινέ τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ξυμφορᾷ διφθέρῃ; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἐν μοίρᾳ Eur. Andr. 1172. Ὅποσοι μὲν τῶν ἀμφὶ βασιλίᾳ ἀπίθνησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κέρου σκηπτούχων Ib. 11. Ἐπὶ πλεῖστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καὶ ἑαυτοὺς ἀνθρώπων ἀριστίστατοις [= ἀριστογινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ἡ καλλιστίσταις τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐ δευτέρῳ πρωτίουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦξει δὲ τις ἢ τῶν προβάτων λιλυκωμένα φέρον, ἢ τῶν βοῶν κατακρημνισμένα Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡς τάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαία δειλαῖν κυρίῃ, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔστιμον τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡς φίλα γυναικῶν Eur. Alc. 460. Δὲ Πιλασγῶν Æsch. Suppl. 967. Ἀνεία μεγάλη λίσπιν ἰχθρὸς ἰχθρῶν Eur. Andr. 521. Τῶν ἄλλων ἐκιστῶν τὰ περιττά iii. 2. 28.

## § 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἰσμὲν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἰ φεινών; Soph. El. 390. Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεται Mem. iv. 3. 8. Ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Δεῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἐρᾷς ἵν' εἰ κακοῦ; Soph. Aj. 386. Οἱ προελήλυθεν ἀσιλγίας ἄνθρωποι Dem. 42. 24. Πότε τις φροντὶδες ἔλθῃ; Soph. GEd. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκἀπυδὸν μίχρηι πάρῳ τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅπηνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἴσθιν ἔρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖα ἴστατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.



β. Of STATE or CONDITION (§ 359. α; especially with the verbs *ἔχω* and *ἵκνω*). Τῆς τύχης γὰρ ὧδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τι τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἵκαντες ἔχιν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἐργῆς ἔχω Soph. Œd. T. 345. Πῶς ἀγῶνες ἤκομιν *how do we come on in the strife?* Eur. El. 751. Οἷτω τρέπου . . ἔχουσ Cyr. vii. 5. 56. Γίνους μὲν ἥκεις ὧδε τοῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εὖ σώματος ἔχουσ Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχῃ αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Προτιμηθῆναι μέλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πολέμιων ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) Of a Finite Verb. Εἰσι δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διακρίνῃς, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πᾶν μακροῦς ἤλανιν, i. 5. 7. Τῶν δὲ Σαρμίων . . ζυθίμνοι . . διέκησαν Th. i. 115. Πολέμου, καὶ μάχης οὐ μιστῇ αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὧς ἡμῖν νῦν προσήκει οὔτε πλεονεμονῆς πω οὔτε μείσθης Cyr. iv. 2. 20.

(2.) Of an Infinitive. Καὶ ἱσιμυγνύμαι σφῶν τι πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτοὺς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μιστῆναι Rep. Ath. 1. 2.

### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὼ τούτων ἐμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλάτων ἐμειγ' ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐπύγχανι γὰρ καὶ βουλῇς ἂν Th. iii. 70. Καὶ ἐμὶ τοῖσιν . . θῆς τῶν πεπεισμένων Pl. Rep. 424 c. Τούς δούλους . . τῶν περὶ ἱαυτὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ἰσημάζεσθαι Isocr. 380 d.

### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

I.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἴφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίει; δι τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλί-σαντες λοχᾶγους καὶ πιλταστὰς καὶ τῶν ἰπλιτῶν iv. 1. 26. Χιρίσφορος πίμπαι τῶν ἐκ τῆς κόμης ἐκφυγόντων iv. 5. 22. Καὶ τῆς τοῦ γῆς ἱταμον Th. ii. 56. Μαντικῆς ἔχον τίχνης Soph. Œd T. 709. Συνελίγοντο τῶν λίθων Ar. Ach. 184. Τῶν κρητῶν ἱκλιστοι Ar. Eq. 420. Παροίξας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

**RULE X.** Words of **SHARING** and **TOUCH** govern the Genitive.

1. Words of **SHARING** include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετίχουσιν, *to share in the dangers*, ii. 4. 9. Τῇδε κοινωνῶ τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν ὑφροσυνῶν μεταδίδοντες, *imparting our joys*, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες οἱ ξυναράμεινοι τοῦδε τοῦ κινδύνου Th. iv. 10. Συνελήφομαι δι τοῦδε σοὶ κἀγὼ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν ὑφροσυνῶν ἰτύρανος, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. i. 6. 25. Πᾶσιν ἀφθόνως ἰσῆρκει τῶν ἱαντοῦ Mem. i. 2. 60. Τοῦ λόγου προσδοῦς Eur. Suppl. 350. Συνεβάλλισται . . τοῦδε δέματος Eur. Med. 284. Ἀγαθὴ δι συλλήπτρια τῶν ἐν ἐρήνῃ πόνων, βέλεια δι τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δι φιλίας κοινωνικός Mem. ii. 1. 32.

§ 368. 2. **TOUCH** may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵτας, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφινδονητῶν, *to reach the slingers*, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παίδες ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δι τούτων τοῖς θύγῃς Cyr. i. 3. 5. Τούς τε τῆς τραγικῆς ποιήσεως ἀπτομένους Pl. Rep. 602 b. Δυσχιεὺς ψαύειν νοεῦντος ἀνδρὸς Eur. Or. 793. Αὐτὸς δι λαζίμους τῆς διζῆας τοῦ Κουζάρου Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξέμειθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχισθαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενοι δι τούτων, *and following these*, i. 8. 9. Τῆς ἱλπίδος γὰρ ἔρχομαι διδραγμίνος Soph. Ant. 235. Λίγισται τῆς τελευτῆς τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅσων τινῶν ἡμῶν ἴτυχον, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

Ἔλαβον τῆς ξώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παιδάρ' εὐθύς ἀνίλκει . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ πιχιρωμένας ἄγισθαι . . παλοκάμων Æsch. Theb. 326. Νῖν . . ψαύειν χειρὸς Eur. Herc. 968. Τὴν μὲν περιμαστὴν ἀύχινος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατίσγει, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυντριβὴ τῆς κεφαλῆς Ar. Pax, 71. Ἡσιῶντο τὸν Κρατῖνον συντριβῆαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἴτα κατὰξίει τις αὐτοῦ μὲν τῆς κεφαλῆς Ar. Ach. 1166. Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

\*Ἴνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομίῃν οὐδινός, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἔΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ Isocr. 22 b. Κίσιθιν, οὔτε τοῦ τάφου ἀντιτάσας, οὔτε γέων παρ' ἡμῶν Soph. El. 868. Οἷας ἀμοιβῆς ἐξ Ἰάσονος πυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an **EXCITEMENT, OCCASION, or CONDITION**. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

### 1. Genitive of Motive, &c.

§ 372. RULE XI. The **MOTIVE, REASON, and END IN VIEW** are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

a. WITH VERBS. Τούτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ ὑπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μηδὲν αὐτῶν κατατίει, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἔκπτεριν αὐτόν Ib. v. 4. 32. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φίλου διέτας . . ἡ χαύτου Id. Ed. T. 234. Ταύτης ἰκνού-

μαί σε, *I beseech you for her sake*, Eur. Or. 671. 'Ἰκτινύω σε τῶνδε γονάτων καὶ σοῦ γινεῖου διζιάς τ' ὑδαίμονος, 'by these knees,' &c., Eur. Hec. 752. Σπύσσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μνᾶς Πασίης For what do I [owe] Pasias twelve minæ? Ar. Nub. 23. Προσίσταται τῆς παρσυντικᾶς ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφούσι, τοῦ . . μὴ λυσίται λιὼν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρέπου Pl. Phædo, 58 e. Ὁ μακάριος τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. Ὁ τάλαιν' ἰγὼ σείειν Soph. El. 1209. Ὁ δυστάλαινα τῆς ἰμῆς ἀθάδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνακα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγειν ἵνακα, *lest they should escape*, iii. 4. 35. Πίμπαι μ' ἱκίνη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πανθικῶς δι' ἔχουσαν τοῦ ἀδελφοῦ τιθνηκότες Cyr. v. 2. 7. Χαλιπῶς φέρειν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσκαλὼν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γινεῖου τοῦδ' ἐν ἱκτινύαι λιτάς, 'by this beard,' Eur. Or. 290. Οἷαζ, τὸ Τροίας μῖσος ἀμφίρων πατρί Ib. 432.

ε. WITH INTERJECTIONS. Φιῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἶμοι δ' ἀμαρτος καὶ τίκνων, οἶμοι δ' ἱμοῦ Ib. 1374. Ὅα Περσικοῦ στρατεύματος τοῦδε Æsch. Pers. 116. Ἰατταταιαῖζ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μωρίας, *What folly!* Ar. Nub. 818. Ὁ Ζεῦ βασιλεῦ, τῆς λισπότητος τῶν φρονῶν Ib. 153. Ἀπολλὼν ἀποτρέπαι, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμάδας . . ἑρρίπτειν, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πιελλήνης πίτισθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἰσὺν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. Ὡστε τοξόται σκοποῦ, τοξοῦσι τ' ἀνδρὲς τοῦδε Soph. Ant. 1033. Ὡὖ, ῥίψω πῖτρον τάχα σου Eur. Cycl. 51. Ἰίναί τοῦ πρόσω, *to go towards that which is farther on*, i. e. to go farther, to proceed, i. 3. 1. Λήγου δ' ἔρις δραμοῦσα τοῦ προσωτάτω Soph. Aj. 731. Οὐδοὶ ἀντισποιοῦντο ἄριστῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εὖ . . ἀμφιθεῖται Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵκμαι, and, more commonly, ἰφίμαι, *to send one's self to*, *to rush to*, *to strive for*, *to seek*, *to desire*; ἐρίγομαι, *to reach after*, *to strive for*, *to court*, *to desire*; as, Ἰέμιναι λιχίων Soph. Tr. 514. Τεῖς δόξης ἰφιμίνους Cyr. iii. 3. 10. Ὁρίεσθαι τῆς ὀμιλίας αὐτοῦ Mem. i. 2. 15. Σωκράτους ἐριχθήτην Ib. 16. Τιμῆς ἐρίγισθαι Hier. 7.3

## 2. Genitive of Price, &amp;c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE. Ἰσπον, δι . . ἀπιδου πινθήκοντα δαρικῶν, the horse, which he had sold for fifty darics, vii. 8. 6. Ὀνίσθαι . . μικρὰ μίτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλαις ἐπώλουν Mem. i. 2. 60. Τῶν δ' ἱμῶν παίδων φουγὰς ψυχῆς; ἂν ἀλλαξίμωδ', οὐ χρεοσὺ μόνον Eur. Med. 967 Δῖκα δὲ χρημάτων οὐκ ὠνητή Isocr. 21 b. Ἀμφίλοχον . . ἀπιλύτρως τάλαντων ἰνία Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξις τῇ στρατιᾷ, worth much to the army, iv. 1. 28. Ἄνδρες ἄξις τῆς ἐλευθερίας i. 7. 9. Τῶν καλλίστων ἑαυτὸν ἐζώνοντα iii. 2. 7. Τὸ μῆμα πολλοὶ χάσκουσιν ἄξις ὑμῶν Cyr. vii. 3. 11. Παιδὰ . . ἀνάξιν μὲν σοῦ, κατάξιν δ' ἱμοῦ Soph. Ph. 1008. Ἐκαστον δίντος τῆς ἰσῆς ἄξιας Pl. Pol. 257 b. Μείζονες αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἐμὲ κατὰ τὸ δίκαιον τῆς ἄξιας τιμᾶσθαι, τοῦτο τιμῶμαι τῆς ἐν Περτυανίᾳ σιτήσεως Pl. Apol. 96 e. Πρίπον γὰρ τὰν ἦν δαίμονος τοῦμοῦ τάδε Soph. Aj. 534. Περσίντως τῶν πρᾶξάντων Pl. Menex. 239 c (for the common construction of πρίπω, see § 403).

γ. CRIME. Ἀσεβείας φιδύοντα, accused of impiety, Pl. Apol. 35 d. Δι' ἐκείνου δὲ καὶ ἐγκλήματος, . . ἀχαριστίας Cyr. i. 2. 7. Διώξωμαί σε διελίας Ar. Eq. 368. Καλοῦμαι Πισθίναιον ὕβριος Ar. Av. 1046. Τῷ πατρὶ φόνου ἐπιτίερχομαι Pl. Euthyph. 4 d. Ἐπασιταμίανός με φόνου Dem. 552. 1. Οὐδὲς ἱσοχός ἐστι λειποταξίου οὐδὲ διελίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπεύθυνος ᾧ τοῖς ἄλλαις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the punishment; as, Θανάτου δι' οὗτοι κρίνουσιν, and these pronounce sentence of death, Cyr. i. 2. 14. Σουλ' ἀμβλάνοντες ἀπῆγον θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισίντων θανάτου ἢ φουγῆς Pl. Rep. 558 a. Ὄντ' ἱσοχὸν δισμοῦ γιγνέσθαι Dem. 1229. 11. — In this construction (which is rare except with θάνατον), the punishment appears to be regarded either as the desert of the crime, or as the end in view (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its exciting cause, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE OR ACTION govern the Genitive; as,

a. OF SENSATION. Σίτου ἐγύσαντο, tasted of food, iii. 1. 3. Γίψαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοὺς παῖδας . . γυστίειν αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνου . . ἐσφραίνεσθαι, to catch the scent of wine, v. 8. 3. Θερέου ἤκουσι διὰ τῶν τάξιν ἰόντες, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σταντῆς, ἀτήκοος δὲ Mem. ii. 1. 31. Οὐκ ἀπρωάμενοι δὲ τοῦ ἔδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδὲς δὲ πάποτε Σωκράτους οὐδὲν ἀσέβης οὐδὲ ἀνέσιος οὐτὶ πρᾶττοντος εἶδεν, οὐτὶ λίγοντος ἤκουσι Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT  
 Τῆς . . ἐπισουλῆς οὐκ ἤσθαιτο, *he did not perceive the plot*, i. 1. 8. 'Ὅσκι  
 ἀλλήλων ζυνίσταν Th. i. 3. 'Ενθ' αὖτοῦ δὲ τῶν ἰδόντων Mem. iii. 6. 17  
 'Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεσι ii. 1. 7. Θίλω δ' αἰδῆσαι μάλλω ἢ  
 σκοφὸς κακῶν εἶναι Æsch. Sup. 453. 'Ἰδιότης . . τοῦτο τοῦ ἔργου, 'un-  
 skilled in,' Ec. 3. 9. Τῆς ἀρετῆς . . οὐδὲνα δι' ἰδιωτείας Pl. Prot. 326 e.  
 Κύρου . . ἐν πίστει γινώσκειν, *to have been well acquainted with Cyrus* [in the  
 knowledge of Cyrus by proof], i. 9. 1. Πιστεύωμεν ταύτης τῆς τάξεως,  
 'making trial of,' iii. 2. 38. Τῶν τοιχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii.  
 12. 'Ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. 'Ἀπειροὶ οὖντα αὐτῶν  
 iii. 2. 16. Τῶν ἐμπείρων αὐτοῦ ἰχόντων ii. 6. 1. Ξίως ἔχω τῆς ἐνθάδε  
 λίξης Pl. Apol. 17 d. Οὐ τρίβων ἂν ἰσπανῆς Ar. Vesp. 1429. 'Ἡθὰς εἰμί  
 πως τῶν τῆδε μύθων Soph. El. 372. 'Ἀθήεις τοῦ κατακοῦν Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδὲς μίμνηται, *these things no  
 one remembers*, v. 8. 25. Οὐδὲν ἐστὶ τούτων ἐμίμητο, 'made mention of,'  
 vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοῦ ὅπο  
 μιν ἡσέκεις Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσεις κακῶν Eur. Alc. 1045.  
 Βίου δὲ τοῦ παρόντος ὁ μνηστὴν ἔχεις, Soph. El. 392. Τῶν πάροιθε μὲν λόγων  
 λαθώμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. 'Ἦσαν τι, λήθη τῶν καθ'  
 ἡμῶν Eur. Bacch. 282.

δ. OF CARE. Κηδίσθαι Σεύθου, *to care for Seuthes*, vii. 5. 5. Τούτου  
 σοὶ δι' μίλλιν, *of this there must be to you a care*, i. e. *you must take care of*  
 this, Cyr. i. 6. 16. Τῶν παρ' ἐαυτῶν δὲ βαρεῶν ἐπιμιλιῖτο i. 1. 5.  
 'Ἀμυλεῖν ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect,' i. 3. 11. 'Ἐπιμιλῆς  
 ἀγαθῶν, ἀμυλῆς κακῶν Pl. Conv. 197 d. 'Ἡ τῆς ὑγιείας ἐπιμίλεια Cyr.  
 i. 6. 16. Μὴ μεταμίλλιν σοι τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32.  
 Εἰ νομίζομαι θείους ἀνθρώπων τι φροντίζεις, οὐκ ἂν ἀμυλοῖσθαι αὐτῶν Mem.  
 i. 4. 11. Φυλασσομένους τῶν νῶν Th. iv. 11. 'Ὅπως αὐτῶν ἀνακῶς  
 ἔχουσιν Id. viii. 102.

ε. OF DESIRE. 'Ἐρῶντας τοῦτο, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρη-  
 μάτων ἐπιθυμῇ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39.  
 Γλιχόμεναι τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo,  
 117 a. Πεινῆσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39.  
 Πόλις ἐλευθερίας διψήσασα Pl. Rep. 562 c. Κιττῶντας τῆς σιότητος Ar.  
 Pax, 497.

ζ. OF VARIOUS EMOTION. 'Ἀγαμαι λήμματος, *I admire the spirit*, Eur.  
 Rhes. 244. Οὐδὲ οὐκ ἂν ἀνασχίσθαι αὐτοῦ βασιλεύοντες, *who would not en-  
 dure him as their king*, ii. 2. 1. 'Ὡς ἐγὼ σοὶ οὐ φθονῶ, *which I shall not  
 grudge to you*, Cyr. viii. 4. 16. Αἰσχρὸν ἐσίγης γε φθονῆσαι, *it is mean to  
 grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι  
 φθονῆσαι εὐγμάτων, 'deny,' or 'reject,' Æsch. Pr. 583. 'Ἀλλ' οὐ μεγαίρω  
 τοῦδ' ἐμοὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy tran-  
 sition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey, from ob*  
 and *audio, to hear*). Hence, *words of obedience govern the Gen.* (cf. § 405. η);  
 as, Τούτους . . βασιλῆας οὐκ ἀκούειν, *that these did not obey* [or *were not subject*  
*to*] *the king*, iii. 5. 16. Οἱ δὲ Καρδούχοι οὗτοι καλούντων ὑπήκουον, 'regarded  
 their invitations [listened to them calling],' iv. 1. 9. 'Ἐτήκοι τῶν Μοσσυνοί-  
 κων, *subject to the Mossynaci*. Κατήκοοι τι ἦσαν τῶν νόμων Pl. Criti. 120 e.  
 Ἀπηκουσάμεν δὲ τῶν πατρὸς λόγων οἷον τι πῶς, Æsch. Prom. 40. Σφῶν πεί-  
 θεται Th. vii. 73. Πῶς χρεὶ καλοῦντες ἀπειθεῖν Cyr. iv. 5. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδον τοὺς πολέμιους* vi. 5. 10. *Αἰσθάνονται ἴκαστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

**RULE XIV.** The *TIME* and *PLACE* IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. *TIME*. *Ὡχιστο τῆς νυκτός*, he went in the night, vii. 2. 17. *Ταῦτα μὲν τῆς ἡμέρας ἰγίνετο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς διήκειν*, 'in the evening,' vii. 2. 16. *Ὡστε τῆς ἡμέρας ὅλης διήλθεν* . . , ἀλλὰ δειλῆς ἀφίκοντο iii. 3. 11. *Εἴτε νυκτὸς δίοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχίται δικά ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅτι οὖπω δὴ πολλοῦ χρόνου . . ἵπτιύχοι*, 'now for a long time,' i. 9. 25. *Ἐξόντις δ' ἰκάσταις ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποῦ δὲ τοῦτα πολλάκις τοῦ μηνός* Cyr. i. 2. 9. *Τρία ἡμιδαρικὰ τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τῷ δ' αὐτοῦ θίρου* Th. ii. 28, 79, 80. *Τῷ δ' ἱππιγγομένου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἱσῶν ἄλλυτος* Ar. Lys. 280. *Ὅστις τις ξίνος ἀφίκεται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μίτισιν* . . οὐ μακροῦ χρόνου Soph. El. 477. *Οὐκίτι τοῦ λοιποῦ* [sc. χρόνου] πάσχοιμεν ἂν κακῶς Dem. 44. 12.

§ 379. 2. *PLACE*. *Ἀντοῦ* [sc. τόπου] μέναντις, remaining in that place, i. 10. 17. *Τόνδ' εἰσιδέξω τειχίων*, 'within the walls,' Eur. Ph. 451. *Ἐργίων* . . ἱγκιπλημένους Soph. Aj. 1274. *Κατίκλυσαν* . . Μακεδονίας Ἀθηναῖοι Περίεκαν Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοις πολλαχοῦ αἰσχερὸν νομίσαι* Pl. Conv. 182 b. *Μήτ' ἱμωσύνειν πατριδος* Soph. CEd. T. 825. *Γῆς δὲ μὴ μεδαίης ὄρων* Id. CEd. C. 400. *Πεδίον ἱπνίσσεται* Ib. 689. *Ἐσχάτης δ' ὄρῳ πυρᾶς νωρῇ βόστροχον* Soph. El. 900. *Ἐστίας μισομφάλου ἴστηκεν ἥδη μῆλα* Æsch. Ag. 1056. *Λαῖᾶς δὲ χειρὸς οἱ σιδηροπίκτονις οἰκοῦσι Χάλυβις* Id. Pr. 714. *ΚΥΚΛΑ. Ποτίρας τῆς χειρὸς; ΧΟΡ. Ἐν δεξιᾷ σου* Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, *οἷ* [sc. τόπου], in which place, where, αὐτοῦ, there, ἐμοῦ, in the same place, οὐδαμοῦ, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, *Ἐρχονται πιδίῳ*, they advance upon the plain, B. 801. *Ἐκαμον πολίης πιδίῳ θύουσαι* Δ. 244. *Ἐλπίμιναι νιοῖο βαθείης πηκτὸν ἄροτρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *diurnus*, from *dies*, *day*); *Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἱγγυτάτω οὐδὲν εἴχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμειρύνοντας* . . μακρᾶς κλειθούς Æsch. Cho. 710.

δ. In the phrase *μῆς χεῖρες*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξὼν μῆς μοι χεῖρες εὖ θίσθαι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demanded*, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

#### Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

a. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σου τυχόντις, and obtaining this of you, vi. 6. 32. Ὡς δὲ σου τυχεῖν ἰθίμην, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀκούων Κύρου ἔξω ὄντα . . βασιλία i. 8. 13. Τῶν καταλειμμένων ἰπυρθάνοντο, ὅτι οἱ μὲν Ὀρεῖς . . ἄρχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἰπυρθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξινοφῶντα, τί τὰ πρὸς κατασφίσσιαν, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δίονται δὲ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρισαι ὧν ἂν σοῦ διηθῶ (§ 357. N.) Cyr. v. 5. 35. Σεῦ γὰρ . . βραχύνειν αἰτεί μῦθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικῶμενος Ib. 1353. Πείας μερίμνης τοῦδ' ὀποσσερα φῖς λίγυς; Soph. Œd. T. 728. Τοῦ κακοῦ πότμου φυτυθείς Id. Œd. C. 1323. Ἀθικτος ἡγητῆρος Ib. 1521. Γήρως ἄλυστα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδὲς Ib. 1722. Φίλων ἄπλευτος Soph. Ant. 847. Κρίνην διδακτά Id. El. 343.—This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξινοφῶντος Κύρου Ἀνάστασις, Xenophon's Expedition of Cyrus. Οἱ μὲν νῆοι τοῖς τῶν πρεσβυτέρων ἱπταῖς χαίρουσιν, οἱ δὲ γειραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἦρας ἀλατρίαις, wanderings caused by Juno, Æsch. Pr. 900. Νότου ἢ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*



erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

**RULE XVI.** AN ADJUNCT DEFINING A THING OR PROPERTY IS put in the Genitive ; as,

Τὸ Μένωνος στρατιῦμα, the army of Meno, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βασιλεύς in βασιλεύω, σατράπης in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394, 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with α- privative (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, he was [a man] of about thirty years (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *νῖος*, son, *οἶκος*, house, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμῶ, Glus, the son of Tamos, ii. 1. 3. Ὡ Διὸς [sc. θύγατρί] Ἀρτεμις Eur. Iph. A. 1570. Βυρσίης τῆς Ἰπταίου [sc. γυναικός] Ar. Eq. 449. Θύμαζι μ' ἐξινίγκατ' ἐς τοῦ Πιστάλου [sc. οἴκου], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάποτε φοιτήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου πατρὶ Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδοῦ Soph. Ant. 654 (cf. Εἰς Αἰδοῦ δόμοις 1241). Ἐν Ἀσκληπιοῦ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc. ἀντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, thing, and, by the poets, with *δίμας*, form, body, *κῆρα*, head, *ὄνομα*, name, and similar words. Thus, Δίμας Ἀγαμῖμονος = Ἀγαμῖμονα Eur. Hec. 723. Ὡ φίλτατοι γυναῖκες Ἰοκάστης κῆρα Soph. CEd. T. 950. Ὡ ποθυὸν ὄνομ' ὀμιλίας ἱμῶς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective ; as, Χρυσὸν . . ἰσῶν, the gold of words, for Ἐπὶ χρυσῷ, golden words, Ar. Plut. 268. Ὡ μητρὸς ἱμῶς εἰβας Æsch. Pr. 1091. Πολυνείκους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦν ἱερῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ ὕδρος πλεῖθρον i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ ὕδρος πλεθραῖον i. 5. 4, and see § 333. 6). [Τιχῶς] ὕδρος ἔκασσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἱλίστατο ἵνα ἔκασσι παρασαγγῶν ii. 4. 12. Ὁ δὲ τῆς ἡσυχίας βίωτος, *but a life of quiet* [= *βίωτος ἡσυχος, a quiet life*], Eur. Bac. 388. Στελῖδα . . τερυφᾶς [= *τερυφιδᾶς*] Eur. Ph. 1491. Τονδὶ ἱχθίς τόλμης πρίσσωπον [= *οὕτω τολμηρόν*], Soph. Oed. T. 533. Τὸ δὲ συμπανῖσαι . . χρένου πολλοῦ [ἴσται], καὶ παγχάλιπον Pl. Leg. 708 d. Ἔστιν ὁ πόλιμος οὐχ ὅπλων τοπλίον, ἀλλὰ δαπάνης Th. i. 83. Ὅσοι τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τούτ' ἐγὼ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*; (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

## § 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλίδος γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλία vii. 3. 16. Δούλους τούτων i. 9. 15. Ἦς αὐτὸν σατράπην ἱστίησι i. 1. 2. Βασιλεύων [= *Βασιλεὺς ὢν*] § 383. α] αὐτῶν v. 6. 37. Τῇ σατραπίῳντι [= *σατράπῃ ὄντι*] τῆς χώρας iii. 4. 31. (See also § 350.) Γείτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλιος ἰχθῆος Ven. 13. 12. Τοὺς ἐκείνου ἰχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς ἰαυτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying intimate connection; as, Ὁ δὲ φήσας ποτὶ συγγενὴς τοῦ Κύρου ἵνα, *and he who once said that he was related to Cyrus*, or *a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνεικος τῶν κάτω θεῶν Δίκη Soph. Ant. 451. Λακιδάιμονες δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάνκων υἱόν, Μαινάδων ἰμόστολον Soph. Oed. T. 212. Τὸν Σωκράτους μὲν ἰμόνυμον Pl. Soph. 218 b. Γῆς ἰσόμερις ἀήρ Soph. El. 87. Ἀκίλουθα ταῦτα πάντα ἀλλήλων Ec. 11. 12. Ὡ φίγγος ὕπνου διάδοχον Soph. Ph. 867. Ὁ κυβερνήτης τὸ τῆς νῆος καὶ ναυτῶν ἀνὴρ ξυμφέρον παραφυλάττει

Pl. Pol. 296 a. Τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

#### b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συγνέσις βασιλεια, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικῶντων τὸ καταπαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἔστι, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ ἵπαι φησιν, ἰστίπτε Κόρου ἦσαν ii. 5. 38. Τούτου τὸ εὖρος δύο πλίθρα i. 2. 5. Τῶν γὰρ νικῶντων ἔστι καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὁμῶν αὐτῶν ἰδιότης ἡγίεσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. "Ὡς οὐ Κρίοντες προστάτου γιγνέσθωμι Soph. Ced. T. 411. Ἄλλ' ἔστι τοῦ λίγοντος, ἢ φόβου λίγη, 'at the mercy of the speaker,' Ib 917. Μὴδ' ἂ μὴ "Ὀργὴ πτωῶ σεαυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. a. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἑαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κίδνυσι τῶν ἱριστημάτων ἴδιοι Dem. 26. 11. Τὸ οἰκίῳ ἱκατίου σημύῳ Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πότιρα κοινὸν οἷσι εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἐπιχώριον Ib. 189 b.

β. A *neuter adjective used substantively* takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱκανῶς Ἀγесилаίου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. "Ὁ μίμφομαι μάλιστα ἡμῶν Th. i. 84. Ἀλλὰ τί σου πολλὰ ἀγαμαι Symp. 8. 12. Ἐδύμασα αὐτοῦ πρώτων μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς πνεὶ κατέψυ, ὁ καὶ ἄξιον θαυμάσαι τοῦ Θηρίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἐκείνῳ [= τοῖς ἐκείνου ἅρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. [Ἀρματα] ὅμοια τοῖς Κύρου 2. 7). Ὁμοίαν ταῖς δούλαις ἔχει τὴν ἰσθμῶν Cyr. v. 1. 4. Ὀπισθίμῳ . . τοῖς αὐτοῖς Κύρῳ ἑσλας Cyr. vii. 1. 2. Ἐχομαι σώματα ἱκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μὴδ' ἐξωσῆς τάσδε [= τὰ τῶνδε πακὰ] τοῖς ἰμοῖς πακῶς Soph. Ced. T. 1507. Ἀρχοντες μῖνον ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεὺς δὲ τότε μῖνον ἔχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ἔχω, *to smell*, πνίω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs (§ 383. α) or understood with them; thus, Ὀἶσμι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ἔχω μύρου (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ἔξῃ διξιόγητος, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἂν μοι προσπίπῃ χειρὶν κριῶν Ar. Ran. 338. Πόθεν βροστοῦ μοι προσέβαλε; Ar. Pax, 180.

α. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

### C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φερούραρχος τὰς φυλακὰς ἱξιστάζει, *the commander of a garrison reviews his troops*, Ec. 9. 15; but, Κύρος ἱξίτασιν ποιῶναι τῶν Ἑλλήνων, *Cyrus makes a review of the Greeks*, i. 7. 1; Τῶν τοιούτων ἔργων ἱξισταστικόν, *fitted to review such matters*, Mem. i. 1. 7. Τὸν ὀλίγον τῶν συστρατιωτῶν i. 2. 26. Ἰὼ γάμοι . . ὀλίγοις φίλων Æsch. Ag. 1156 (cf. Σπύργος ὀλίγοις γραφῇ 1329). Τῇ ὑπερβολῇ τοῦ ὄρους iv. 4. 18 (cf. Ὑπερβόλη τὰ ὄρη 20). Καρδίας δηκτικῆς Eur. Hec. 235 (cf. Δάκρυ φρίκα Id. Heracl. 483). Διδασκαλικόν . . σοφίας Pl. Euthyph. 3 c. Μαιητῆς ἰατρικῆς Pl. Rep. 599 c. Ἄλλους τοιοῦτων τινῶν μαθητικῶν Ib. 475 e. Ἀρτιμαθῆς κακῶς Eur. Hec. 686. Ὁ ψιμαθῆς . . τῶν πλινθίων Cyt. i. 6. 35. Τεξικῆς τι καὶ ἀπεντίσις φιλομαθίστατον i. 9. 5 (cf. Σωφροσύνη καταμάθει 3). Λάθρα δὲ τῶν στρατιωτῶν, *but without the knowledge of the soldiers*, i. 3. 8 (cf. Λαθὺν αὐτὸν ἀπιδιδόν 17). Κεῖφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθῆ κακῶν vii. 7. 33. Ἀπαιδύτους μουσικῆς Cyt. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὐχίσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13; but, Θεῶν εὐχάς, *prayers to the gods*, Pl. Phædr. 244 e. Τὰ τῆς θεοῦ σύμματα Eur. Iph. T. 329 (cf. Θεῶν θεῶν 1035). Τῇ τῶν κρισσόνων δουλίᾳ Th. i. 8 (cf. Ταῖς ἡδοναῖς δουλιῶν Mem. i. 5. 5). Ἐπιβουλίου τοῦ στρατοῦ, *of a plotter against the host*, Soph. Aj. 726 (cf. Ἐπιβουλίου αὐτῷ i. 1. 3). Συγγνώμων τῶν ἀνθρώπων ἀμαρτημάτων Cyt. vi. 1. 37 (cf. Ἐγὼ σοι συνιγίγνωσκον Ib. vii. 5. 50).

§ 393. REMARKS. α. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, *from good-will to the Greeks*, iv. 7. 20 (cf. Εὖνοος δὲ σοι ὦν vii. 3. 20). Τίς δὴτ' ὦν ἀνδρὲς εὐμνίας ἐκβάλει τοιοῦτοι Soph. CEd. C. 631 (cf. Τὸν εὐμνῆ πόλει Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, *in a descent upon the land*, Th. i. 108 (cf. Ἀπίκη ἰς τὴν γῆν H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, *the cause of the haste* [that which was causative of, &c.], iv. 1. 17. Τούτων οὐδ' αἰτία, *you are not responsible for* [the cause of] *these things*, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, *the principal authors of the war*, H. Gr. iv. 4. 2. Τούτου Σωκράτην ὁ κατήγορος αἰτιῶται, *for this the accuser blames Socrates* [makes S. the author of this], Mem. i. 2. 26. See § 374.

δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. The following passages contain examples of both kinds: Τὴν Πίλοπος μὴ ἀπάσης Πελοποννήσου κατάληψιν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκείων προσηλακίαις τοῦ γέροντος Pl. Rep. 829 b. Τὴν ἐκείνων μίλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

\**Ἀγχι γῆς*, *near the land*, Soph. CEd. C. 399. \**Ἀντίον τῆς Λαμφάνου* H. Gr. ii. 1. 21. *Τούτου ἱκαντίον*, vii. 6. 23. \**Ἀντιπείρας τῶν πλαγίων* Cyr. vii. 1. 7. \**Ἀπὸ τῶν ἰσπίων* iv. 3. 3. \**Ἀχρὶ τοῦ μὴ πυρῆς* Symp. 4. 37. \**Ἐγγὺς παραδίσκου* ii. 4. 14. \**Ἐγγὺς μυρίων*, *nearly ten thousand*, v. 7. 9. *Εἴσω τῶν ὀρίων* i. 2. 21. \**Ἐπὶ τὸ τοῦ τείχους* Mag. Eq. 7. 4. \**Ἐπὶ δλίγων*, *except a few* (§ 349), H. Gr. i. 6. 35. *Σπυρῆς Ἰνδῶν* Soph. Aj. 218. \**Ἐννεβίς γῆς* Æsch. Pers. 229. \**Ἐνθιν καὶ ἰνθιν σφῶν* iv. 3. 28. *Ποταμῶν ἱερός* ii. 1. 11. *Τοῦ Πλούτωνος ἑξῆς* Ar. Ran. 765. \**Ἐξ τῶν πυλῶν* i. 4. 5. *Κεῖθεν πάτω δὴ γῆς* Soph. CEd. T. 968. *Κύκλῳ τοῦ στρατοειδίου* Cyr. iv. 5. 5. *Τὸ μίσον τῶν τοιχῶν*, *the distance between the walls*, i. 4. 4. \**Ἐν μίση ἡμῶν καὶ βασιλείας* ii. 2. 3. *Μισοῦσι . . τῆς πορείας* Pl. Pol. 265 b. *Μισαζὺ τοῦ ποταμοῦ καὶ τῆς τάφρου* i. 7. 15. *Μίχρὶ τοῦ Μηδίας τείχους* Ib. \**Οπισθεν ἑαυτῶν* i. 7. 9. *Δούλης πιδῶν πάρεσθιν* Eur. Hec. 43. *Βωμοῦ πείλας* Æsch. Ag. 210. *Πλησίον ἑταίρου τοῦ τείχους* vii. 1. 39. \**Ἐπλησιάζον . . τῶν ἄκρων* Cyr. iii. 2. 8. *Πίρην τοῦ ποταμοῦ* ii. 4. 28. *Πέρσθιν τῶν ἰσπίων* iii. 1. 33. \**Τερεθί βωμοῦ* Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between two expressions for the same thing, than between two different things. In such cases, an *appositive* might be substituted for it (§ 393. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-privative, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With SUBSTANTIVES. *Πρόφασις . . τοῦ ἀθροίζειν*, *pretext for assembling*, i. 1. 7. *Τριῶν μηνῶν μισθόν*, *three months' pay*, i. 1. 10. *Θανάτου τίλος*, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. *Θανάτου τιλιυτάς* Eur. Med. 152 (cf. *Βίου τιλιυτάς* Soph. CEd. C. 1473). *Τίμα τῆς σωτηρίας* Soph. CEd. C. 725. *Εἰ πείρας μὴδὲν ἴσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου* Th. vii. 42. *Μίγα . . χεῖμα* . . τῆς ἑμπίδος, *a monster of a giant* (§ 385. δ), Ar. Lys. 1031. *Συὺς μίγιστον χεῖμα* Soph. Fr. 357 (cf. *Καταβάλλου τὴν ἱλαφον, καλόν τι χεῖμα καὶ μίγα* Cyr. i. 4. 8). *Τὸ χεῖμα τῶν*

νυκτῶν Ar. Nub. 2. Σφινδοητῶν πάμπολύ τι χεῖμα Cyr. ii. 1. 5. Διὰ τῆς τῆς ἀδελφῆς ἀτιμίαν τῆς κληρονομίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. "Ἀπαις δὲ εἰμι ἄρρῖνων παίδων, and I am childless as to male children, Cyr. iv. 6. 2. "Ὡς τίςτις πατὴρ ἀπάταρα Eur. Herc. 114. "Ἀφίλος φίλων Id. Hel. 524. "Ἀπειλος φαρίων λιυκῶν Id. Ph. 324. Πληγῶν ἀδῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρίτατος Th. ii. 65. "Ἀπεινον . . ἀσπίδων Soph. El. 36. "Ἀνέριμος ἄδῃ θρήνων Ib. 232. "Ἀφωνι τῆσδε τῆς ἀρῆς Id. Ed. C. 865. "Ἐν ἀσφαλίᾳ εἶσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θρασύς ἐστι πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτρη . . γάμου ἤδη ὡραία Cyr. iv. 6. 9. Τίλιον εἶναι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. "Ἐξίσταί ἡμῖν, ἐκείνου ἵκεα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. "Ὅμοιοι τοῖς τυφλοῖς ἂν ἡμῖν, ἵκεά γε τῶν ἡμίστρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παράπλου κῦται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδέκει ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θερπῆς παρῶν χρησίμους ἔξιν Ib. (See also § 363. β.) "Τμᾶς αἰστανται ἱμπεδῶν γινίσθαι τοῦ ἀρεῖαι αὐτοὺς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἰσχυρίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίνας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίνας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέχομαι (§§ 357. N., 380), with πλοιοποτεῖν (§§ 351, 367), with περιεργάζομαι (§§ 349, 362. ζ), with πείρω and πρέσω (§§ 347, 363). — The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάστασις (§ 381. γ), ἔζω (§ 391. δ), τυγχάνω and δέχομαι (§ 380. α). See § 393. δ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

### (I.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKENESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

#### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πιλάσαι . . τῇ εισόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνον κρείσας αὐτῇ, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πίμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλεσιαίτατῳ διφῶν Σούθῃ καθήμενος vii. 3. 29. Σοὶ φίλος θρόνος ἔχων Esch. Sup. 208. Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σκόπου δὲ, ἔφθ, τὰ ἐξῆς ἐκείνους Pl. Phædo, 100 c. (Cf. § 394.) Γείτων οἰκῷ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπαρεύετο . . ἄμα Τισσαφέρνην ii. 4. 9. Ἄμα τῇ ἐπιούσῃ ἡμεῖς ἤκοντες, 'at daybreak,' i. 7. 2. Ὅμοῦ . . τοῖς Ἑλλήσιν στρατοπεδιδυσμένῳ H. Gr. iii. 2. 5. Ἀναμιμνήσκοντες τοῖς Ἑλλήσιν iv. 8. 8. Εἰ ἐμιλησαίτην ἐκείνῳ Mem. i. 2. 15. Σωκράτης ἐμιλητὰ γινόμενον Ib. 12 (cf. Ib. 48, and § 389). Ἀερίῳ . . οἰκισιότατος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχύου (§ 367) Pl. Rep. 370 d. Κοινωνεῖν ἀλλήλους Pl. Leg. 844 c. Ἐχῃ κοινωνίαν ἀλλήλους ἢ τῶν γινῶν φύσιν Pl. Soph. 257 a. Ἀπαντῶ τῇ Ἐπιφῶντι Εὐκλείδῃ vii. 8. 1. Οὗτοι τότε Κύρῳ ἵναί ἦδιν i. 2. 26. Αὐτῷ ἀφίκοντο Ib. 4. Ἀμεινοκλῆς Σαρμῖος ἦλθε Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἄριστος Cyr. vi. 3. 15. Ἠκί μοι γένει, *it belonged [came] to me by birth*, Soph. CEd. C. 738. Τὰ ἔμοι προσήκοντα Cyr. v. 1. 15 (see § 364). Πίπτοντες πύδῳ Soph. El. 747. Τὰ τούτοις ἀπέλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀπολυθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμεριῷ ἀγγέλῳ τὸν νεκτιρινὸν διαδίχασθαι Cyr. viii. 6. 18. Διάδοχος

Κλειάνδρῳ vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρόσθιν φυλακῇ Cyr. i. 4. 17. Δῶρα ἄγοις αὐτῷ vii. 3. 16. Αὐτῷ τὸ κίβας ἐρείξει Ib. 29.

REMARKS. α. *Traffic* is a species of intercourse; hence, Πόσου πρίωμαι σοι τὰ χοιρίδια; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 374). Ὀρήσεμαι σοι, *I will buy of you*, Ib. 815. Ἐγὼ πρίωμαι τῷδε; Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*; as, Ἀλλὰ φόνος Οἰδιπόδ᾽ ὄμον ὄλισεν, *but slaughter upon slaughter* [slaughter following slaughter] *has destroyed the house of Œdipus*, Eur. Ph. 1496. Μὴ τίπτειν εἴ ἄταν ἄταις Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Ἐμὲ δὲ θεῶν μὲν οὐκ εἴκασιν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ἐνόμεζι τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. Ἴσους . . τούτοις ἐριθμὸν, *equal to these in number*, Mag. Eq. ii. 3. Ὅμοιος τοῖς ἄλλοις Mem. iv. 7. 8. Ὅμοιοι αὐτὸν ἄλλῳ Pl. Rep. 393 c. Ὅμοιως εἰς θεῶν Pl. Theat. 176 b. Τὸ τῷ καλῷ ἀνέμοιοι Mem. iii. 8. 4. Ὅμοιοι μοι εἶμι σοι καὶ τούτῳ Mem. iv. 3. 10. Ὅμοῖος μοι ἡλίῳ Pl. Epin. 987 b. Σάκαι γὰρ μὴν ἴσσοροι ἡμῖν Cyr. v. 2. 25. Ἀλλήλοισι ἰσοσκεπτοῦντες Ib. ii. 1. 25. Κλειάνδρῳ καὶ ἰσοστράτιδος γινόμενος iii. 2. 4. Ὅμοιοι μοι Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ἰσοισπαθῆ τοῖς ποτηροῖς Ib. 409 b. Περσέφδης ἡ τύχη τῷ μὲν πάθει Eur. Ion. 359. Σφῆξιν ἰσοφροσύνῃς Ar. Vesp. 1102. Τὰ δὲ κίβας . . ἢ παραπλήσια τοῖς ἰαφροῖς i. 5. 2. Ἀλλὰ φιλοσόφῳ μὲν ἴσοι καὶ ii. 1. 13. Ποταμοῦ βῆθ' ἀπεικάζον τὰ ὄντα Pl. Crat. 402 a. Περσέφδης εἰς ταύτῃ [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φουλοτάτοις αἰμεροῦμαι Th. vii. 77. Ὅς ἡμὸς μῖα εἰς ἡμῶν Eur. Ph. 151. Οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἡμῖν; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν εἶμι, 'on an equality with us,' Hier. 8. 5. Ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ισχυροῖς Cyr. vii. 5. 65. Διὶ ψυχὰς ἰσαριθμοῦς τοῖς ἀστροῖς Pl. Tim. 41 d. Ἰσότητις τοῖς ἀνθρώποις θεοῖς Symp. 8. 1.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.



**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρῳ εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλισάρχῳ ἰβόα, *called out to Clearchus*, i. 8. 12. Διαλιχθίντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπειπεῖς μὴ διάγειν vii. 2. 12. Δίγεις τὴν μαντίαν τῷ Σωκράτῃ iii. 1. 7. Τῷ Ἐνυαλίῳ ἱλιλίζουσι i. 8. 18. Τοῖς ναύισκοις ἔγχεῖν ἐπίλυσιν iv. 3. 13. Ἡ παρακίλισις τῷ ἱρῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκλιεύοντο iv. 8. 3. Ἀφήγησαι τούτῳ, τί σοι ἀπεικρινάμεν vii. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὑπισχνοῦμαι σοὶ δίκαια τάλατα i. 7. 18. Οὐ μίμφομαι, ἴφη, τούτους Mem. iii. 5. 20. Εἰ δὲ τις αὐτῷ . . ἐνεδίδίξῃ Ib. ii. 9. 8. Ἡπίλουν αὐτῷ v. 6. 34. Ἐπέρυξεν τοῖς Ἑλλήσι συνεκινάσασθαι iii. 4. 36. Ὅπότεν πλάτανος πετιλίῃ ψιθυρίζῃ Ar. Nub. 1008. Ἀνείλιν αὐτῷ ὁ Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῷ μαντεύοντες ἦν vi. 1. 22. Ὁ Θρηξὶ μάστιγι, *the prophet to the Thracians*, i. e. the Thracian prophet, Eur. Hec. 1267. Ἀλλ' ἦνις ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσαςις . . ὑπῆρχεν τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅσῃ ἂν πῇ στρατιῇ συμφέρῃ iii. 2. 27. Πρέσφορά θ' ὑμῖν Soph. Œd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω ἑαυτῷ iii. 1. 4. Χιτῶν ἔστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μισρακίοις Ar. Nub. 928. Οὕτως ἰσοήθουν ἀλλήλοις iv. 2. 26. Τούτους ἱστικουρεῖται v. 8. 21. Οἱ σοὶ ὑπηρετοῦμεν ii. 5. 14. Τοῖς θανοῦσι πλοῦτος οὖδ' ἀφίλειτ' Æsch. Pers. 842. Ἀνδρώσουσιν ὠφελήματα Id. Pr. 501. Τοῖς φίλοις ἀρέγγειν Cyr. i. 5. 13. Ὅς ἡβίλησι τιμωρεῖται πατρί Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πίστοι ὄντες Κύρῳ ii. 4. 16. Δι' ἱσισάξαι τὸν ἴσπον Πίερην ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοὶ διήσει (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρεκίτ' περὶ τούτων τὰ ἰερήμια v. 7. 11. Χωρίον ἱκανὸν μυρίοις ἀνδράσιν οἰκῆσαι vi. 4. 3. Ἐνοχλοῦντα αἰὲ τῇ ὑμίστρεϊ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τοι ἱμποδῶν εἰμι; v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεὺς vii. 8. 4. Τῇ ἡλιπιάῃ ἱπερῶς i. 9. 6. Εὖ ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἀλλὰ γὰρ ἢ μοὶ χερεῖ γι τῆσδ' ἀρχίνον χθονός; Soph. Ant. 736. Ἐτοίμους εἶναι αὐτῷ τοὺς ἱππίας i. 6. 3. Ὅδ' . . ἀμήχανος ἐνισθῆναι στρατιώματι i. 2. 21. Ἡ τραχίεια τοῖς ποσὶ ἀμαχὶ ἰούσιν ἐμνίστρα iv. 6. 12. Ἀσφαπίσσειρόν γ' ἔσσι σοὶ εἶδα ὅν vii. 7. 51. Ἐπικίνδυνον μοὶ ἔστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δὴλον ἰγίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δὴ λῶσω ὅτι ἐγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελον μὲν παντὶ ἀνθρώπῳ ὅση τὸ μέλλον ἔξει vi. 1. 21. Αἰσχύνοσθαι μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ παισὶν ἰδείκνυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μυθριδάτης iii. 4. 2. Λαμβάνουν τοὺς πολέμιους . . φανεροὺς σοὶ ὄντας, ἀφανὴς ὡν αὐτὸς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρυκοὺς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῇ δ' οὖν στρατιᾷ τότε ἀπιδώσει Κύρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δαρεῖν Ib. 3. Τοῖς λοχαγῶσι πατιμερίσθῃ Ib. 4. Ἐπεὶ ἐμοὶ ἐτίλει τι Σιῦθης, οὐχ οὕτως ἐτίλει ἄλλου, ὥς ὃν τι ἐμοὶ δοίη σπειρίτω, καὶ ἄλλα ὑμῖν ἀποτίσεις vii. 6. 16. Θωράκεις αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Σιῦθ' ὁδὸν ὑμῖν Pl. Apol. 30 d. Σὺν Ἑρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμὸς iv. 5. 34. Οὕτε ἐκείνος ἐτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὥφειλτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ δὲ πολλοὺ ἄξιοι γίνοντο (§ 374), '*worth much to the king*,' ii. 1. 14. Ἀξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἄξιον εἶν βασιλεῖ ἀφῆναι, '*unworthy of the king*,' or '*disgraceful to the king*,' ii. 3. 25. Ὑμῖν ἴσται χάρις i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡρὰ Παλλὰδι τ' ἱερὴ Eur. Iph. A. 183. Ἀντίοι ἵνασι τοῖς πολέμοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἄσπας ἰχθρὸς ἰλιυθιρία καὶ νόμοις ἱναντὸς Dem. 72. 2. Ἡμῖν ἱναντιώσεται vii. 6. 5. Ἀντίπαρον λόφον τῷ μαστῷ iv. 2. 18. Οὕτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτριωτάτας ταύτη Dem. 72. 1 (cf. § 349). Ὑποστῆναι αὐτοῖς Ἀθηναῖοι πολέμῳ vii. 6. 11. Τῷ ἱμῷ ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνη . . πολεμοῦντα i. 1. 8. Οὐδὲς αὐτῷ ἰμάχιστο i. 8. 23. Φαμὲν γὰρ Μακεδωνί τι μόνον θροπινδυνεύσαι τῷ βαρβάρῳ Th. i. 73. Ὡςτιοῦνται . . ἀλλήλοισι Ar. Ach. 24. Ὡς ἐπιβουλιῶσι αὐτῷ i. 1. 3. Ἐπιβουλή ἐμοὶ v. 6. 29. Δικαζόμενος τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς ὑποχῶ, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλεις πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεισθῇτε, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοὶ ὑφείτω vi. 6. 31. Ὑποχωρεῖσαι τὸν ποταμὸν Εὐφρῇ i. 4. 18. Εἰ ὑποχίρειος ἔσται Λακεδαιμονίῳ vii. 6. 43.

Οἱ νῦν σοι ὑπήκοοι vii. 7. 29 (cf. § 377. 1). Κύρη καλῶς πειθαρχεῖν i. 9. 17. Ἀπιστεῖν ἐκείνῳ ii. 6. 19. Ἔθυσ τῷ Διὶ vii. 6. 44. Θυσίαν ἱκίοις τῇ θιῇ v. 3. 9. Σφαγιάσασθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρχησάμενοι θοοῖσιν Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OR FEELING which is regarded as *going out towards an object*; as those of *friendship* and *hatred*, *pleasure* and *displeasure*, *joy* and *sorrow*, *contentment* and *envy*, *belief* and *unbelief*, *trust* and *distrust*, &c. Thus,

Κύρη φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοικῶς ἔχουσιν αὐτῷ i. 1. 5. Καρόνους τοῖς Ἕλλησιν ii. 5. 27. Τούτοις ἦσθη Κύρης i. 9. 26. Μίσων ἡγάλλιστο τῷ ἱξασπατῆρι ii. 6. 26. Οὐδὲν ἔδωχαιρίαις ὡς φίλοις ἀγαθοῖς Mem. ii. 6. 95. Ἐἴ τινα ἔδωκεν καὶ ὑμῖν καὶ ἡμεῖς ἀχθόμενον vi. 1. 29. Ὁργίζοντο. ἰσχυρῶς τῷ Κλιάρχῳ i. 5. 11. Χαλιπῶς φέρω τοῖς παροῦσι πράγμασιν i. 3. 3. Στίργειν τοῖς παροῦσιν, *'to be content with'* Isocr. 159 e. Ἀγαπήσας τοῖς πισπραγμένοις Dem. 13. 11. Φθονῶν τοὺς φανερώς πλουτοῦσιν i. 9. 19. Ὡν ἰγνώσκει οὐ φθονήσω (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἰλασίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀθῦμῶν τοῖς γεννημένοις vi. 2. 14. Θυμμάζω δὲ σὴ τι ἀποκλίσαι μου τῶν πυλῶν Th. iv. 85. Ἰπίσπτησσαν οἱ ἥλικας αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure*, *displeasure*, *care*, *fear*, &c. Thus,

Ἀπὸ χθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοῦ μελήσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μέλοι, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλιν ἀπᾶσι, *through the interest which all felt*, vi. 4. 20. Ζηλὶ τῶν σῶν, εἰδ' ἰγὼ, μέλις πόνου (§ 376. δ) Eur. Heracl. 717. Ὡ φίλτατον μέλημα δόμασιν πατρὸς Æsch. Cho. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμέλιν τί σοι ἴφθησθα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡδὺν συμβάλλοντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μουσούς λυπηροὺς ὄντας ii. 5. 13. Φοβερῶτατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστὸν πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . οἶμαι πάντα ποιησία, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν ἰκαδὲ βουλόμενον ἀπείναι, τοῖς οἰκοῖς ζηλωτὸν ποιῆσαι ἀπειθεῖν, *'an object of envy to his countrymen'*, i. 7. 4. Ἰνα μοι εὐπρεπτότερον ᾖ ii. 3. 20. Οἱ ποταμοὶ . . προεῖναι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend]'*, iii. 2. 22. Εὐεπίθετον ἦν ἰνταῦθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἴσται διαβατός, *'for us to pass [to be passed by us]'*, ii. 4. 6.

§ 408. λ. SUBSTANTIVE VERBS, when employed to denote possession. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρῳ βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρόμος ἰγίνετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὅσπερ πᾶσιν αἰσχύνῃ εἶναι, *so that all were ashamed*, ii. 3. 11. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν ii. 2. 11. Ὡς ὁμος αὐτοῖς εἰς μάχην [sc. ἵστί] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἵστί], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἡ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγίνετο καὶ Ἕλληνας καὶ βαρβάρους . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀλλοίους περιστῆναι iv. 7. 2. Νῦν σοι ἔξιςτιν . . ἀνδρὶ γινέσθαι vii. 1. 21. Οὐδινὸς ἡμῖν μετρίῃ iii. 1. 20 (see § 364). Τί γὰρ ἔστί' Ἐρεχθίδι καὶ κολοίσι; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιλείᾳ; Id. 855. 5. Ἐκείνῳ βουλομένῳ ταῦτ' ἵστί, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γε σοὶ βουλομένῳ ἵστίν ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδόμενῳ ἵστίν, *if it is your pleasure*, Pl. Phædo. 78 b. Θίλοντι καὶ μοι τοῦτ' εἶναι Soph. Oed. T. 1356. Ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένῳ ταῦτα, *'displeasing to Agesilaus'*, H. Gr. v. 3. 13. Νικίᾳ προσδοχόμενῳ ἦν τὰ περὶ τῶν Ἐγισταίων, *'were as Nicias had expected'*, Th. vi. 46.

§ 409. μ. And, in general, words expressing any action, property, &c., which is represented as being to or for some person or thing. Thus,

Προσίνω σοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ποιήσαν, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὄρα ἢ ἀπίναι τοῖς πολεμίοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στράτευμα αὐτῷ συνελίγναι i. 1. 9. Ὅς Χειροδόφῳ ὑπιστρατήγι v. 6. 36. Βασίλειον εἶχε τῷ σατραπῇ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖσθαι vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπράζει Ib. 40. Ἐγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Εἴργων τίνουση μητρί πολέμιον δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μέμνη σχισμὸς ἀμφόκλι δορί, *'awaits me* [is waiting for me], Id. Ag. 1149. Νόμιμον ἔρα ὑμῖν ἵστίν iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Λοιπὸν μοι εἰπῆν iii. 2. 29. Ἀγαθὸν . . αἴτιος τῇ στρατιᾷ vi. 1. 20. Ἡ . . πατρία ὑμῖν οἰκία Pl. Charm. 157 e. Ξίνος δὲν ἰνύγχανεν αὐτῷ i. 1. 10. Ὑμᾶς ἱμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τρίημι . . κλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ ταῖς μὲν ὑποζυγίοις ἱερικταί iv. 5. 25. Ἡ δὲ [sc. ὁδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἰγὰ γυναικας οὖσις στυγῶ Soph. Ant. 571. Λύπη τε φρενῶν χερσὶν τε πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὥς*. Thus,

Ἡ Θράκη αὕτη ἵσταιν . . ἐπὶ διζὶα σὺς τὸν Πόντον εἰς πλῆοντι [sc. *τινὶ* or *οὐ*], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἦν δ' ἡμαρ ἥδη διῦτιρον πλῆοντί μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Οὐνομίην οἱ . . ὁ ἥλιος ἀμυυρώθη, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρόνος τοῦτοδ' ἵσταιν οὐζήληλυθώς; 'since this event,' Soph. Œd. T. 735. Τὸ μὲν ἔξωθεν ἀπτομαίην σῶμα οὐκ ἄγαν θερμὸν ἦν, 'to the external touch,' Th. ii. 49. Εἴ γιναιῶς, ὥς ἰδόντι [sc. φαίνι], 'as you appear to one beholding,' 'in appearance,' Soph. Œd. C. 75. Ἐμοὶ γὰρ, ὅστις ἄδικος ὢν σοφὸς λίγην σίφῳκι, πλείστην ζημίαν ὀφλισκάνει, 'according to my judgment,' Eur. Med. 580. Καίτοι δ' ἰγὰρ τίμησα τοῖς φρονεῶσιν ἐν Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὸς, ὥς ἐμοὶ [sc. ἰδόμην], ποτὶ, 'as it seemed to me,' 'in my opinion,' Ib. 1161. Οὐ μὰ τὸν Δί', ἴφην, οὐ ποῦν, ὥς γ' ἐμοὶ ἀπροᾶτῃ. Ἄλλ' ὥς ἐμοὶ, ἦν δ' ἰγὰρ, ῥήτορι, Pl. Rep. 536 c. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιπύοντι . . , τοιοῦτον ἦν Th. ii. 51. Θιδὲ γὰρ ἐκωζέει με, τῷδε δ' οἴχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὥς γέροντι, προῦστάλας ἰδόν, 'for an old man [as journeys are to an old man],' Id. Œd. C. 20. Τόδε δὲ μάλιστα πάντων μνησέ μοι, μηδίστοι ἀναμίνιν, *but this most of all remember [for me]*, *I pray you, never to defer*, Cyr. i. 6. 10. Ἐς τί μοι βλίψασα θάλαππιν Soph. El. 887. Οἴμαί σοι ἐκλείους τοὺς ἀγαθοὺς τὰ πιζικὰ ῥαδίως νικῆσθαι Cyr. i. 3. 15. Οὕτως ἰγὰρ σοι . . τάχιστα δίκαια παντάπασιν ἤδη ἀπερίω Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἡ γιγίτο δ' αὐτοῖς ὁ κωμάρχης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλίσκοντες τοῖς τυφλοῖς ἡγοῦμίθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγοῦμίνοις Soph. Œd. C. 1589. Ἀνάσσει βαρβάροις βάρβαρος Θόας Eur. Iph. T. 31. Ὡς Θήβαισιν εὐίπποις ἄναξ Id. Ph. 17. Δαρεὶν γὰρ οὐκ ἄρξει, Διοῖς Æsch. Prom. 940. Μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βίβηκεν ἡμῖν ὁ ξένος; Soph. Œd. C. 81. Πίφει γινεῖν ἱλπίς τῷδε μοι σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν i. 3. 16. Τυράννοις ἐκποδὼν μισίστασο Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵπποι αὐτοῖς δίδινται, *the horses are tied for them*, = οἱ ἵπποι αὐτῶν δίδινται, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἰναυθὰ κατιλύθη vi. 2. 12 (cf. Ἡ τοῦ Χειρισόφου ἀρχὴ τοῦ παντὸς κατιλύθη vi. 3. 1). Διὰ τὸ δισσάρεθαι αὐτῷ τὸ στεράτιμα ii. 4. 3. Τοῖς βερβάροις τῶν τοῦ πιζῶν ἀπίθαιον πολλοὶ, καὶ τῶν ἱππίων . . ἐλήφθησαν iii. 4. 5. Οἷους ἡμῖν γνώσιςθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους [= ἐν τῇ ἡμῶν χώρᾳ]

i. 7. 4. Ἀθηναίων . . , ἐπειδὴ αὐτοῖς οἱ βάρελοι ἐν τῇ χώρᾳ ἀπῆλθον Th. i. 89. Οὐκίτι σοι τίνα λίσσῃ φάος Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, Ἀνέλιπε . . πρὸς τὴν νίαν ἡμῶν πόλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βίης . . οὐ παρεγίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the Σχήμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Σθένος ἔμβαλ' ἐκάστῳ καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδανε θυμῷ A. 24. Cf. § 438. β.

## D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

### (I.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass. Thus,

Αὐτὸν ἀκοντίζι τις παλῶ, *one shoots him with a dart*, i. 8. 27. Ἐφείπον το . . ἰπτικῶ, *purged with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punish with death*, Cyr. vi. 3. 27. Σχιδίαις διαβαίνοντες i. 5. 10. Ἰησι τῇ ἀξίῃ Ib. 12. Λίθοις σφινδονᾶν iii. 3. 17. Δώροις τίμα i. 9. 14. Λόγοις ἴπποις ii. 6. 4. Τικμαίρεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳ δὲ ἰπῶν ἰζυγμῆν πλοίοις ἰπτά i. 2. 5. Ὀπλισμένοι θάραξι i. 8. 6. Ὀλιποδομῆν πλίνθοις ii. 4. 12. Κῦρος ἀνίκη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἰλθόντες, *τὴν γῆν ἰδόντων* Th. ii. 12. Ἐίχον δινῶς τῇ ἰνδία vi. 4. 23. Ἀποθήσκυ νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἱστομένους ii. 6. 13. Οἷ δὲ μὴ παρῆς, *τούτους ἡγήτο ἢ ἀκρατεῖα τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπύται* Cyr. viii. 1. 16. Προνοῖν μὲν γὰρ ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, *ταῖς δὲ χερσὶν ὁπλοφορήσω, διώξομαι δὲ τῷ ἴππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἴππου βίῳ* Cyr. iv. 3. 18. Πάσας κινήσεις τῷ σώματι Pl. Leg. 691 c. Ἡ τοῖς βίλεις ἴπποις Ib. 717 a. Τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται Soph. Oed. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place; as,

Πάντ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τι καλὸν . . ἐπίπραπτο ὑμῖν vii. 6. 32. Τὰ πρὸς κικαυμῖνα εἶη τῷ Σεύθῳ vii. 2. 18. Ταῖς δὲ Κερκυραίοις . . οὐχ ἰωρῶντων Th. i. 51. 539. Ἑλλήσι μισοῖντο Id. iii. 64. Πρὸς πόλοις φυλάσσεται Soph. Aj. 709. Ὡς σοι δύσφορ' εἰργασται κατὰ Eur. Hec. 1085. Τίνι γὰρ ποτ' ἂν . . πρόσφορον ἀκούσαιμ' ἴσως, *'through whom,' i. e. 'from whom,'* Soph. El. 226. Δίχατό εἰ σκῆπτρον, *received from him the sceptre*, B. 186 (the Dat. following δίχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμισσι . . δίκτω δίκας O. 87.

NOTE. This use of the Dat. is most frequent with *verbs in the Perf. and Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παριλθὼν οὐκ ἦν βίαι i. 4. 4. Ὡς περ δαγῇ κίλισσι i. 5. 8. Ἐλάνων ἀνὰ κράτος ἰδρυνντι τῷ ἴππῳ i. 8. 1. Ψιλαῖς ταῖς κίφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρόμῳ θῦν Ib. 18. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τιτταρας iii. 4. 23. Πορεύομαι . . τῇ ἰδῶ Ib. 30. Τὰς βίαις πράξεις Pl. Pol. 280 d.

REMARK. The pronoun αὐτός is sometimes joined to the Dat. of an associated object to give emphasis; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Παλλοὺς γὰρ ἦδη αὐτοῖς τοῖς ἴπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεις αὐτοῖς πληρώμασι διφθάρησαν Isocr. 176 b. — The preposition εὖν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, "Ὅπως . . . ζῶν αὐτοῖσι τοῖς κηρίοις ἐκτισμῆσθον Pl. Rep. 564 c. Cf. *Ξ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf § 437). Thus,

Παλῆσι γὰρ ἡμῶν λιφθίντις, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πόλις . . . Θάψακος ὀνόματι i. 4. 11. Τῇ ἱππιμασίᾳ περιῖναι τῶν φίλων i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρήμασι καὶ τιμαῖς τούτων ἱπλιονικτιῖς (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἡρώμινιστρις Ib. 42. 'Ενὶ δὲ μόῳ προέχουσιν οἱ ἰπτιῖς ἡμᾶς iii. 2. 19. Τῷ βελτίστῳ τοῦ ἰπλιτικῷ βλαφθῆναι Th. iv. 73. 'Ρίζῃ μὲν μίλαν ἔκει κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συγχῶ ὕστερον, *and sometime after* [later by a considerable time], i. 8. 8. Πολλῷ δὲ ὕστερον ii. 5. 32. Νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι, τοσοῦτῳ ἀπαρσκιναστοτέρῳ βασιλεῖ μάχισθαι, ὅσῳ δὲ σχολαιότερον, τοσοῦτῳ πλὴον συναγίρεισθαι βασιλεῖ στρατιῦμα, *thinking that* [by how much] *the more rapidly he should advance*, [by so much] *the more unprepared he should find the king for battle, &c.*, i. 5. 9. 'Ενιαυτῷ περισώτερος, *a year older*, Ar. Ran. 18. Περούλας πολλῷ Th. vii. 80. Χρόνῳ μετίσπυτα πολλῷ Hdt. ii. 110.

5.) The Dative with *χράομαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρώμενος, *using divination*, Mem. i. 1. 2. 'Εχεῖτο τοῖς ξίνοις, 'employed,' i. 3. 18. Τοῖς ἰπτοις ἄριστα χρεῖσθαι, 'manage,' i. 9. 5. Χιμῶνι χρεσάμενος, 'having met with,' Dem. 293. 3. Τοὺς χρωμένους ἑαυτῷ, 'associating with,' Mem. iv. 8. 11. 'Ἡ Κῦρος πολέμιᾳ χρεῖτο, *which was hostile to Cyrus*, ii. 5. 11. Σρόδρα κυδομένοισι ἐχεῖτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χράομαι* . . . as, *Θυσίαις διατηροῖς νομίζοντες*, 'observing,' Th. ii. 38. *Εὐσεβείᾳ μὲν οὐδίσταροι ἐνόμιζον* Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὕστεραίᾳ [sc. ἡμέρᾳ] ἦεν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. "Ὅμοιο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλείᾳ i. 7. 14. Τῇ ὕστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ . . . τῇ δὲ τετάρτῃ, *νυκτὸς προσελθόντις, καταλαμβάνουσι χωρεῖν ὑπερδιέξιν*, 'but on the fourth, having passed them in the night (§ 378),' iii. 4. 37. Λύσανδρος δὲ τῇ ἰαυούῃ νυκτὶ, ἰσὺ ἔθερος ἦν, ἰσήμενις H. Gr. ii. 1. 22. Τρίτῃ μηνὶ ἀνήχθη ἰπ' Ἀθῶν Ib. i. 4. 21. Τῷ δ' ἰπτόντι ἴπτι, ᾧ ἦν Ὀλυμπιάς, ἡ τὸ στάδιον ἐνέκα Κρεονίνας Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. 'Ὅ δὲ Ἀγηνόιλῶς χρόνῳ ποτὶ ἴπτιν, 'at length,' Ib. iv. 1. 34. 'Ὡς διασπύρεθ' χρόνῳ ἀλόχους τι καὶ τίν' εἰσίδωσιν Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. Τὰ τρέπανα τά τε Μαρεθῶνι καὶ Σαλαμῖνι καὶ Πλαται-



αἵ, *the victories at Marathon and Salamis and Plataea*, Pl. Menex. 245 a. Τῶν τε Μαραθῶν μαχισαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποτὶ Δωδῶνι Soph. Tr. 171. Θύραις κυμίνου Id. Œd. C. 401. Σοῖς ὅταν στῶσιν τάφοις Ib. 411. Ὅδοις πυκλῶν ἱμαυτὸν Id. Ant. 226. Κσίμινεν πίδῳ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote *persons among whom, or in whom any thing occurs*; as, Δύναμιν ἀνθρώποις ἔχειν, ‘among men,’ Eur. Bac. 310. Εὐδοκίμῃσι τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἐν ἐξέυροις ἱμοὶ ἀμαρτίας ὄνιδος οἶδιν, ‘in me,’ Soph. Œd. C. 966. Οἷα καὶ Ὀμήρῳ Διομήδης λέγει, ‘in Homer,’ Pl. Rep. 389 e. Ὀδυσσεὺς γὰρ αὐτῷ [Ὀμήρῳ] λαϊδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστερίᾳ Τρώεσσι Z. 477. Ὅου πρῶτος ἐστὶ μίγιστον πᾶσιν Κυκλώπιδας a. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those *ad-verbs of place* which are properly datives; as, ταύτῃ [sc. χώρᾳ], *in this region, here* (iv. 5. 36), ἐνθάδε, *here* (vii. 2. 13), ἧ and ἧκε, *where* (ii. 2. 21), ἄλλῃ, *elsewhere* (ii. 6. 4), πύκλῳ, *in a circuit, around* (i. 5. 4; iii. 5. 14), οἶκῳ (= οἷκῳ), *at home* (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), *at Athens* (vii. 7. 57). See §§ 320. 2, 379. α.

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION or LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these *indirect cases* are used interchangeably with the *Acc.* See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case *of direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπώπτεται τελευτήν i. 1. 1. Διαβάλλει τὸν Κύρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλίξας στρατεύματα ἐπολιόρευε Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὲ φύγω σι; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyt. iii. 3. 9. Ἐξάρσθ' ἵναι τὰ ἰσχυρώμενα Pl. Charm. 158 c. Τὰ σι μισῶμεν φροντιστής Pl. Apol. 18 b (cf. Τῶν μισῶμεν φροντιστής Symp. 6. 6). Χρᾶς προσηγορίας Æsch. Cho. 23. Τῆς Συμβόρου φρίκα λύπης Id. Ag. 103. Συνίστορα . . κακὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὀφελιστὶν μὲν τοὺς φίλους, . . βλάπτειν δὲ τοὺς ἰχθεύς Pl. Rep. 334 b (cf. § 403). Προϊχουσιν οἱ ἰππεῖς ἡμᾶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατήρχε λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὕτως σι αἰσθίσθαι ii. 5. 4 (cf. § 375. β). Μισταδοῖν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Λέγειν σι ἐκίλειν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾤδ' αἰὶ λόγοις ἔπλεχε [ = μοι λόγους or λόγων ], *if you had always begun your addresses to me thus*, Soph. El. 556. Δισπῶσαι γόοις . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδυν αὐτὸν, ὅτι μίσην ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ὀρίων ἰδιδόκεισαν, μὴ προκαταληφθεῖν iii. 5. 18. Ἠλισχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκείνη ἦν Ib. 14. Οἶνον ἔφρασαν, ἵνα ἦν κατωρυγμίνος iv. 5. 29. Ὡς ἐρεῖ τὸν Καλλιμάχον, εἰ ἰππίου iv. 7. 11.

5. PERIPHRAISIS. The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as *ποιῶ* (or more frequently *ποιέμαι*), *ἄγω*, *ἵχω*, *τίθημι*, &c.; thus, *Κῦρος ἐξίτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ποιεῖσιν* [= *ἐξήτασε καὶ ἀριθμήσει τοὺς Ἕλληνας*], *Cyrus made a review and numbering of* [= *reviewed and numbered*] *the Greeks*, i. 2. 9. *Ἐξίτασιν ποιεῖται* Ib. 14. *Τὴν πορίαν ποιεῖτο* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, *Σπύη μὲν καὶ ἀνδράποδα ἀρπαγὴν ποιοσάμενος* [= *ἀρπάσας*], Th. viii. 62. *Τὴν χώραν καταδρομαῖς λίσαν ποιεῖτο* [= *ἰληλάττι*] Ib. 41. *Ἄχρῃν σε μυρρίως . . σπουδὴν ἵχυν* [= *σπυῖδιν*] Eur. Herc. 709. *Τὰ δ' ἐν μίσσῃ ἢ λῆσιν ἵσχυις* Soph. (Ed. C. 583. *Τίν' αἰὶ τάπεις ὦδ' ἀπόριστον οἰμωγὰν . . Ἀγαμῖμονα* [= *τί ὦδ' ἀπορίστως οἰμώξεις Ἀγαμῖμονα*] Id. El. 122. In like manner, *Τοῦτο καὶ ἵχμι πόθος* [= *τοῦτο καὶ ἰγὰ πόθῳ*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSIS. The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In EMPHATIC ADDRESS; as, *Ὅστος, ὦ σί τοι* [sc. *λίγω* or *καλῶ*], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). *Σὺ δὲ, εἰ τὴν νύουσαν ἐς πῖδον κέρα, φῆς, ἢ καταρῖναι μὴ διδρακίνας τάδε*; Soph. Ant. 441.

β.) In ENTREATY; as, *Μὴ, πρὸς σε θεῶν* [sc. *ἱκετεύω*], *τλῆς μὲ προδοῦνας, I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION; as, *Μὴ τριβᾶς ἵτι* [sc. *ποιεῖτε*], *No more delays!* Soph. Ant. 577. *Μὴ μοι μυρρίως, μηδὲ δισμυρρίως ξίνους* [sc. *λίγι*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μὴ μοι πρέφασιν* Ar. Ach. 345.

δ.) In SWEARING; as, *Οὐ, τόνδ' Ὀλυμπον* [sc. *ἔμνυμι*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Οὐ τὰν Διὸς ἀστραπαὶν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *ναί*, and *μά* (of which the two first are affirmative, and the last, unless preceded by *ναί*, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative; as, *Νὴ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τῷ Σίῳ* vi. 6. 34. *Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγ' αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅσῳτις ἢ πρὸς ὕδαρ βούλοιντο διατιλίσαι* [sc. *τὴν ἰδὴν*] i. 5. 7. Cf. iv. 5. 11. *Λύκιος ἦλασε* [sc. *τὸν ἵππον*] i. 10. 15. Compare *Παριλαύνοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἵππον* Ib. 29; and *Παριλαύνων τὸν ἵππον*, with *Προελαύνων αὐτοῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐκμυρῇ* [= *κίρων ἱπποῖς*] *πολύκτερον φόνον* Soph. Aj. 55. *Αἶψ' ἴδυσα* [= *αἶψα τὴν γῆν διῶον ἵχια*, or *αἶψατι τὴν γῆν ἴδυσα*] Ib. 376. *Τίγγει δακρυῶν ἄχραν* Id. Tr. 849. *Τρώσῃς φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

"Ομνυμι θεούς και θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὔτοι μιν γὰρ αὐτοὺς ἰσιωρήκασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιών, *doing well to us*, i. e. *treating us well*, ii. 3. 23. 'Ο δὲ σίγλος δύναται ἰππὰ δόλοῦς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δύναμιν ii. 2. 13. Μάχας θαρρύνει, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενοι . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδίδρα κότες πατέρας, *having run away from their fathers*, vi. 4. 8. . 'Ο κολοῖός μ' εἵχεται, *the juckdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχυθήσῃν καὶ θεοῖς καὶ ἀνθρώποις προδόναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρῶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ ἐνσιβίς θεοὶ θνήσκοντας εὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἶ σε χορεύουσι, τὸν ταμίαν Ἰακχον, *'dance in honor of,' Soph. Ant. 1153. 'Ελίσσει' . . Ἀρτεμιν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

Ἀφίξεται τόπον ὑλῶδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμίων μολῶν Soph. Œd. T. 35. Ἦλθον πατὴρ ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἱπλυσ' Ἰωλκίας Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τῆνδε ναυστολῆς χθόνα Ib. 682. Ἦες τίλος μολόντας Ib. 920. Χεῖρα τίς σε Θισσαλῶν χθόνα πίμπει; Id. Alc. 479. Κνίσση δ' εὐρανόν ἱκναι A. 317. Ἐσαν τίνας γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing*, *sitting*, or *lying* (as implying *occupation*); thus, Στῆθ' αἰ μιν ὑμῶν τόνδ' ἀμαξήρη τρίβον, αἰ δ' ἐνθάδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φωῖτος Ib. 956. Τόπον . . ὄντινα κῆται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς παλῶν, *do not remind me of [cause me to remember] my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . παλῶνους iii. 2. 11 (§ 424. 2). Βούλι σε γένωσω πρῶτον ἄκρῶτον μῖθον; Eur. Cycl. 149. Τοὺς παῖδας . . γένωστιον αἵματος Pl. Rep. 537 a (§ 975. α). Πολλὰ καὶ ὀδία καὶ παντοδαπὰ εὐώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διῷ and χεῖ are sometimes construed by the poets as *causatives*; thus, Σὶ διῷ Πελοπητίως, *you have need of [it needs you of] a Pro-metheus*, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ με διῷ Eur. Hipp. 23. Τί γὰρ μ' ἴδου παίδων; Eur. Suppl. 789 (cf. Σοί τε γὰρ παίδων σί διῷ Id. Med. 565, and § 403). Τί χεῖ φιλῶν; Id. Or. 667 (but Porson reads Τί διῷ φιλῶν, denying that this use of χεῖ is Attic). Σὶ χεῖ . . αἰδοῦς γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

*α.* KINDRED NOUN.

Οἱ δὲ Θράκες ἰσὶ ἐντύχσαν τοῦτο τὸ ἐντύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκινδύνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἑμὶ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῖν γάμον τόνδε Eur. Med. 587. Τί προσγίλῃται τὸν πανύστατον γίλων; Ib. 1041. Ἐπιμιλούνται πᾶσαν ἱσιμίλιαν Pl. Prot. 325 c. Βασιλίαν πασῶν δικαιοσύτην βασιλευμένω Pl. Leg. 680 a. Φιγίτω αἰφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πόλιμον ἱστέρευσαν Th. i. 112. Ἦξαν δρόμημα διπλόν Eur. Ph. 1379. Πήδημα κοῦφον ἐκ νιῶς ἀφάλατο Æsch. Pers. 305. Λύσαν φονίου δίεγμα δράκοντος Ib. 79. Τήνδ' ὁ προσθάκων ἴδραν Sôph. CEd. C. 1166. Ὀρχεύοντο τὴν παρῳαίαν vi. 1. 7. Περιεῦσι δ' ἡμῖν τοὺς πρῶτους σταθμούς ii. 2. 12. Ἐλθοι τὴν ἰδὸν iii. 1. 6. Ἐφ' ἡγήσασθαι . . ἰδὸν iv. 1. 24. Τρί- πταις τριφασίας ἰδοὺς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτι τι σοφὴς ὦν τὴν ἐκείνου σοφίαν, μῆτι ἀμα- θὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their fol- ly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλος τὰς μι- γίστας Σωπίας καὶ δουλίᾳς Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκινδύνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This ad- jective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περιπλὸν ὥρχετο [sc. ὄρχημα] vi. 1. 10. Hence appears to have arisen the construc- tion in § 432.

§ 432. *β.* NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιεῖται, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λέγει οὐκ ἀχάριστα ii. 1. 13. Ταῦτα χαρίζονται Ib. 10. Τὰ Δύκαια ἴδου i. 2. 10. Μηδὲν ψεύδεται i. 9. 7. Μίγα φρονήσας iii. 1. 27. Ἀνι- κρωγί τι πολιμικόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χεῖρη; what would you do with him? Ib. i. 4. 13. Τί σιμὸν καὶ πεφροντιστὸς βλίπεις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίπω Id. Cycl. 553. Κλίπτον βλίπω Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely al- lied with the adverbial use of the neuter adjective (§ 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μίντοι πλοισιπῶν οὐκ ἤσχυντο, in μὲν τῷ θίρει τοῦ ἡλίου, in δὲ τῷ

χυμῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνε τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that *on account of which* any thing is done (viewed originally as the *effect* or *result* of the action); as, "Α δ' ἦλθεν, *but what I came for*, Soph. CEd. C. 1291. Ταῦτ' ἰγὼ ἵσπεινεν, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πυρὰ κατασβέσιναι, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμεν Id. CEd. T. 1005. Ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νιώτατος δ' ἦν Περικλῆδων· ὁ καὶ με γῆς ὑπεξίτιμψεν Eur. Hec. 13. Ἐπεῖτο δὲ ἀθύρῳ, ὅτι μοι δοκῶ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κῖσαι; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φόβον βλίπων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἔβλισψε τῷ πυ, *the senate looked mustard*, Ar. Eq. 629. Ἀρῇ διδρακότων Æsch. Sept. 53. Ἀλφειὸν ἀνίαν Ar. Av. 1121. Αἰδῶν τὸν Σιτάλλαν vi. 1. 6. Ἐλπίδας λίγαν i. 2. 11. Ὀλύμπια νικηκότα, *having conquered in the Olympic games*, Th. i. 126. Νικηκῆκατε ναυμαχίας Id. vii. 66. Νικηκῆκα αὐτὸν παγκράτιον Symp. i. 2. Ἐγωνίζοντο δὲ παῖδες μὲν στάδιον, . . σάλην δὲ καὶ πυγμαῖαν καὶ παγκράτιον Ἴτιροι iv. 8. 27. Πολλὰς μάχας ἤσσηται Isocr. 71 e. Χερηγούντα παιεῖ Διοιόυσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs TWO ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλίᾳ σε ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπείδειξε, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ καλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἑαυτὸν ἔλῃται στρατηγόν v. 7. 28. Οὓς οἱ Σῦροι θιοὺς ἐνόμιζον i. 4. 9. Ὅν ἀνόμαζε Διομήδην πατὴρ Eur. Sup. 1218. Ὀνομα σὶ σε καλεῖν ἡμᾶς χερῶν; Id. Ion. 259. Θεμιστοκλῆς Κλειφόντων τὸν υἱὸν ἰσπία μὲν ἰδιδάξατο ἀγαθὸν Pl. Meno. 93 d. Οὓς ἡγμένους πύλιον ἐπαίδευσαςθε Pl. Rep. 546 b. Κύρος τὸ στρατιῦμα κατίνειμι δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive *εἶναι* is often used with these verbs; as, Νομίζω γὰρ ὁμᾶς ἐμὲ εἶναι καὶ πατέρα καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃ αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἐδικήσαμεν τοῦτον οὐδὲν vii. 6. 22. Ἠλίκα ταῦτ' ἐφίλησιν ἄπαντας Dem. 255. 7. Ἀποτίσασθα δίκην ἰχθυόεσσι Eur. Heracl. 852.

Ταῦτα καὶ καθύβρις' αὐτόν Id. Bac. 616. "Ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἴσχυα λίγωσιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς μὲν δὲ ἐξεῖπας Soph. El. 520. Τὰ σίμιν' ἔση λάζ' ἱκίνουσ Id. Aj. 1107. Ἐπεὶ πλύνω, ἂν οὖν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. Ἐψευδάμην οὐδὲν σε Id. CEd. C. 1145. Τί . . γράψουσιν ἂν σε μουσικοί; ἐν τάφῳ; Eur. Tro. 1188. Τοσοῦτον ἔχθρος ἰχθαίρω σ' ἰγῶ Soph. El. 1034. Ὁρῶσιν πάντας τοὺς στρατιώτας τοὺς μινύσσους ὄρνεις Th. viii. 75. Μίλιτός μιν ἰγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῖτ' ἐμὲ δυστυχίστην γάμον Eur. Tro. 357. Κτύπησιν πρῶτα μίλιν πλαγὰν Id. Or. 1467. Ἄλλ' ἄγνόν ὄρνειν σὸν κῆρα κατὰ μοῖρα Id. Hel. 835. Ἀναδῆσαι βούλομαι εὐαγγέλιά σε Ar. Plut. 764. Μιλτιάδης δ' ἐπὶ ἐν Μαραθῶνι μάχῃ τοὺς βαρβάρους νικήσας Æschin. 79. 36.

§ 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κύρον αἰτῶν πλοῖα, to ask vessels of Cyrus, or to ask Cyrus for vessels, i. 3. 14. Μίνοι μιν κρύψῃς ταῦτα, do not hide this from me, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστρεῖν τὸν μισθόν, but us he robs of our pay, vii. 6. 9. Σὺ διδάσκεις τὴν στρατηγίαν, to teach you the military art, Mem. iii. 1. 5. Πρὸς τί μιν ταῦτα ἱρωτάς; Mem. iii. 7. 2. Ἀνῆρσθ' ἡμᾶς τοὺς σ' ἐν Ἰλίου πύλοις, . . ἀνῆρτά σ' ἰμὶ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ', ὦ Ζεῦ, προσστρίπω Soph. Aj. 831. Ἐμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ ii. 5. 38. Ἐὰν πρέσβητες αὐτὸν τὰ χρήματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λακεῖ . . τίλη τοὺς καταπλίοντας ἐξίλιγον Æschin. 69. 29. Ταῦτα προὔκαλῖτε τοὺς εὐνύτας Cyr. i. 4. 4. Τοῦτο μὲν δὲ μὴ ἀνάγκαζέ μιν Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἱκίνοιν ἡμφίσει Cyr. i. 3. 17. Τὸν δὲ μὲν ὅμων χλαῖναν ἡμπτισχον Ar. Lys. 1156. Ἐκδύων ἰμὶ χρηστορίαν ἰσθῆτα Æsch. Ag. 1269. Ἀφαιρῆσθαι τοὺς ἡοικούντας Ἕλληνας τὴν γῆν i. 3. 4 (cf. § 411). Ὅς μιν . . ψιλὸν ἔμμ' ἀποσπάσας Soph. CEd. C. 866. Τὴν μὲν γὰρ θῖνόν τοὺς στιφάνους σισυλήπας Dem. 616. 19. Σὺ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τε γὰρ μιν εὐθὺς τοῦτο . . ἐπαίδους Cyr. i. 6. 20. Οὐκ ἴσσεις τοῦτό γ' ἢ δίκην σε Soph. Ant. 538. Ὅς σε κωλύσει τὸ δρᾶν Id. Phil. 1241. Γυναῖν' ἀρίστην λίμαν' Ἀχιρυντίαν πορεύσας Eur. Alc. 442. Ποῦ μ' ὑπεξάγεις πῶδα; Eur. Hec. 812 (cf. Ὁ κολοῖς μ' οἴχεται, § 428). Χρόα νίξιστο . . ἄλμην ζ. 224. Διατρίβῃσιν Ἀχαιοὺς ἐν γάμον β. 204. See also § 430.

## (II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὰ χεῖρες διδμήνους, [bound as to the hands] with his hands bound, vi. 1. 8. Ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλῆθρον, a river, Cydnus by name, two plethra in breadth, i. 2. 23. Πάντα κράτιστος, best in every thing, i. 9. 2 (cf. § 359. β). Ἀποσμηθέντες τὰς κεφαλὰς, beheaded, ii. 6. 1, 29. Τὰ ὄντα τετραπλημένοι iii. 1. 31. Θανμάσκει τὸ πᾶλλος καὶ τὸ μίγιθος ii. 3. 15.

Παῖδες ὡς δισχίλιοι iv. 2. 2. Παῖδας . . οὐ πολλοῦ δύναντος ἴσους τὸ μῆκος καὶ τὸ πλάτος ἔναι, ποικίλους δὲ τὰ γῶτα, καὶ τὰ ἔμπροσθεν πάντα ἰσχυμένους ἀνέμιον v. 4. 32. Διόνος εἰμι ταύτην τὴν τέχνην Cyr. viii. 4. 18. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δέ μοι χρέσιμα ἴσσι ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχῆμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Ποῖόν σε ἴπος φύγιν ἕρεος ἰδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τόν γε . . λίπ' ὀσσία θυμός γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μίντοι Ἕλληνας, τοὺς ἰν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν πω σαφὲς λίγεται, εἰ ἴπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χράμενοι διτετίλισαμεν, ἔξαρκούντως διδήλωται Isocr. 264 c. Τὸν δὲ πόρον τὸν κατὰ τὸν πόλεμον, μὴ γίνηταί τι πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ἐνὶ δὴ φερίσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in exclamations, to specify the object of emotion (cf. §§ 343. 2, 372. ε, ζ); as, Ἰὼ, ἰὼ λυγρίας μέρον ἀηδόνος, *oh, oh for the fate of the melodious nightingale*, Æsch. Ag. 1146. Διόνιν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδὲ ποτε νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμῖνεν ἡμέρας ἑπτὰ, *he remained seven days*, i. 2. 6. Ἐδάκρυς πολλὸν χρόνον i. 3. 2. Ζῶν αἰκισθεὶς ἱκαντόν ii. 6. 29. Ἐπλιν ἡμέραν καὶ νύκτα vi. 1. 14. Πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ πύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδάσκει, τὰς δὲ νύκτας ἀφῖαισι· τοῦτον δὲ, ἦν σωφρονῆτι, τὴν νύκτα μὲν δῆσιτε, τὴν δὲ ἡμέραν ἀφῆσιτε v. 8. 24. Οἱ τριάκοντα ἔτη γιγονότες, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ κομάρχου ἰάστην ἡμέραν γυγαμημῖνον iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἥκοντος Th. viii. 23. Διάκονον αἰχμαῖς ἴσος Eur. Rhes. 444. Ὅς τίθηται ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελάυνει διὰ Φρυγίας σταθμὸν ἑνα, *parasangas*, i. 2. 6. Ἀπίχουσα τοῦ ποταμοῦ σταδίου πεντηκαίδεκα ii. 4. 13. Μυρίας ἑμί γε κατὰ γῆς ἐργυνίας γινίσθαι vii. 1. 30. Τὸ βίλος αὐτῶν καὶ διαπλάσιον [sc. διάστημα] φέρεσθαι τῶν Περσικῶν σφινδοῶν iii. 3. 16. Ὅπως δὲ προδιῶξιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἰσπανοχωρεῖν μαχομένους ἴδω iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.



## (IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τίλος δὲ εἶπεν, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν δίδειν iv. 3. 26. Τοῦτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ρ' ἐν δ' ἰφίππῳ, 'opportunistically,' Soph. Aj. 34. Ἀωρίαν ἡκοντες Ar. Ach. 23. Τὴν δὲν ἱπαγνύειν Hdt. ii. 2. Συντάσσονται τὴν ταχίστην [sc. δὲν] i. 3. 14 (cf. i. 2. 20). Οὐκ οὖν, ἴφην, καὶ περὶ πολέμου συμβουλεύειν τὴν γὰρ πρόωπην ἱπποχόρῳ, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μισρὸν ἐξίθουσι τὸ μὴ καταπιστρωθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τις μίγῃ ἢ τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τσοῦτον γὰρ πλῆθι περιῇ βασιλεύς i. 8. 13. Θυμοειδίστεραι δὲ πολὺ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

## F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίερχε καὶ Πρόξενε, . . οὐκ ἴσσι τί τι ποιῇτε, *Clarchus and Prozenus, you know not what you do*, i. 5. 16. Ὁ θαυμασιώτατε ἀνθρώπε, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly δ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅρατε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶνται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. Ὁ ἄνδρες Ἕλληνας ii. 3. 18. Ὁ ἄνδρες στρατηγοὶ καὶ λοχαγοί iii. 1. 34.

## CHAPTER II.

## SYNTAX OF THE ADJECTIVE.

## I. AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παρά-  
δυσος μίγας ἀγρίων θηρίων πλήρης, a large park full of wild beasts, i. 2.  
7. Τῶ παῖδι ἀμφοτέρω, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις  
.. διδομένας Ib. 6. Τίνδ' ἐδὲ τρέπον Ib. 9. Ἐχον ἑπλίστας χιλίους  
καὶ πελταστὰς Θερῆκας ἰπταποσίους i. 2. 9. Θεοὺς πάντας καὶ πά-  
σας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (*ἐπιθετον*, from *ἐπιτίθημι*, to add); in the latter, as an *attribute* (*attributus*, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐθεὶς εἴη ἠγμένα αἰτεῖν, it would be foolish to ask a guide, i. 3. 16. Δὴ  
λαὸν ἦν ὅτι ἐγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐ τὸ ζῆν περὶ πολιτείας ποιε-  
σίαν, ἀλλὰ τὸ εἶ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ'  
'ΥΜΕΙΣ ὅταν εἶπω, τὴν πόλιν λέγω, Ὑου, men of Athens; and when I say you,  
I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα, the NOT  
and the NO prefixed, Pl. Soph. 257 b. Χεῖρταί .. τῷ καὶ αὐτό, to use the  
phrase καὶ αὐτό Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ὁ [sc. συνδισμοί] ἀλλὰ ἀντὶ τοῦ δι, the [conjunction] ἀλλὰ is instead of δι Soph. Œd. C. 237, Schol. Λίσσι ἡ [sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

'Ος δὲ ἰδὲ πατέρα τι καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γιγνημένους Cyt. iii. 1. 6. Λίθοι τι καὶ πλίνθοι καὶ ξύλα καὶ κίραμος ἀτάκτως μὴν ἱρμιμένα οὐδὲν χρήσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

'Επτά ὀβολούς καὶ ἡμιόβολιον Ἀττικούς, seven Attic oboli and a half, i. 5. 6. Πυθόμενος . . τὸν Στρομφιχίδην καὶ τὰς ταῦς ἀπειληθείσας Th. viii. 63. Παῖδας ἢ γυναῖκας συναρμολούσας Cyt. vii. 5. 60. Μητρίς τι καὶ τοῦ σοῦ πατρός Soph. Ed. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

a. MASCULINE, ἀνὴρ or ἄνθρωπος, man, χρόνος, time; as, Συντάξει δὲ ἑαυτον τοὺς ἑαυτοῦ [sc. ἀνδρας], and that each one should arrange his own [men], i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φυύγοντας, the exiles, Ib. 7. Τοὺς κακούργους καὶ ἀδίκους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἱμῖναν ἡμέρας τρεῖς ἢ ᾧ [sc. χρόνῳ] Κύρος ἀπέκτινεν i. 2. 20. Ἐν ταύτῃ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. Ἐν ταύτῃ τῇ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, δός, way, ἡμέρα, day, χεῖρ, hand, γνώμη, opinion, μοῖρα, portion, θρα, sea; as, Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Περιεῖσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξει i. 3. 14). Εἰς τὴν φιλίαν ἰλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοντο v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. δὲν] πορευσόμεθα iii. 4. 46. Καὶ αὐτοὶ μὴν ἂν ἰσχυροῦντο ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐπέηται iv. 2. 10. Ἰέντες μακρὰν iii. 4. 17. Τῇ δεξιῇ [sc. ἡμέρᾳ] οὐκ ἰφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ δεξιᾷ [sc. χειρὶ] v. 4. 12. Ἐν δεξιᾷ, on the right, i. 5. 1. Ἐν ἀριστερᾷ vi. 1. 14. Ἐκ τῆς νικᾶσης [sc. γνώμης] ἰσραττον πάντα, 'according to the vote of the majority,' vi. 1. 18. Ἀπὸ τῆς ἰσῆς [sc. μοίρας], on equal terms, Th. i. 15. Ἐπὶ τῇ ἰσῇ καὶ μοίᾳ Id. i. 27. Ἡ πιστωμένη, destiny, Eur. Hec. 43. Ἀπὸ πρώτης [sc. θρας], from the first, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection, body, στρατιῦμα, military force, κίρας, wing of an army, χωρίον, place, ground; as, Τὰ μὴν δὴ Κόρου [sc. πράγματα] . . , τὰ ἡμίτερον i. 3. 9 (cf. Τὰ Ὀδυσσῶν πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἰσιπῆδια, the necessities of life, i. 5. 10. Τῇ ὄντι, really, v. 4. 20. Ξεινοφῶντος Ἑλληνικά, Xenophon's Affairs of Greece, or Greek History. Ἐξικύμαίνε τι [sc. μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κίρατος Ib. 4. Τοῦ . . ξεινοῦ [sc. πλῆθους or στρατιώματος], the mercenary force [= τῶν ξινον, the mercenaries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνιστάς (cf. τοῖς ξυνιστάσι) Th. viii. 66. Τὸ Σῆλυ γὰρ πως μάλλον εἰσπρὸς ἀρείων Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ εὐάνυμον i. 2. 15 (cf. Τὸ εὐάνυμον κίρας i. 8. 4). Ἐν τῇ ὁμαλῇ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ τοῦ ὕψηλῳ εἰς τὸ περὶ τῆς ἡκαλλον iii. 4. 25. See also § 379. a.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τοῖς μὴν ἡμετέροις δυσμενέσι, 'your foes,' H. Gr. v. 2. 33; Ὁ ἐ' ἐπίονε τιανόν, 'his father,' Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυγδάλινον ἔκ τῶν

πικρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γιωργεῖν τὸν μὲν πολλὴν [sc. γῆν] Ar. Eccl. 592. Καλοῦσι δ' Ἰουάσσην μὲν τοῦτο [sc. ὄνομα] γὰρ πατρὴς ἴδιον Eur. Ph. 12. (c.) In the phrase ἐν ἡμιστέρῳ, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμιστέρῳ οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμιστέρῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνθρωπος στρατιῶται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νειανίαν Cyr. ii. 2. 6. Νειανίας λόγους Eur. Alc. 670. Ἐλλήν τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλήν' ἐς οἶκον Eur. Med. 1331. Στελὴν γ' Ἐλλῆτα Id. Heracl. 130. Ἐλλάδος γῆς Soph. Phil. 256. Στρατιᾶς Ἐλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονὶς Id. El. 1001. Σκύθην ἐς οἶμον Æsch. Prom. 2. Τύχῃ δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμειζεν τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μιστὰ ἀδικίας) Ib. 18. Τὸ χαλίστον [= ἡ χαλίστοτης] τοῦ πνεύματος iv. 5. 4. Οὐ γὰρ ἀριθμὸς ἐστὶν ἐρίζων τὸ πολὺ καὶ τὸ ὀλίγον, *'the much and the little'*, vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἐναίσθητον ὁμῶν Ib. 69. Ὅτι γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τὸ γ' ἱμὲν πρόθυμον Eur. Med. 178. Τῷ διαλλάσσειν τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδὸς αὐτοῦ . . , τὸ δὲ θαρσεῖν, *his [being afraid] fear* . . , *but his confidence*, Id. i. 36. Ἐν τῷ μὴ μελιτῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γι τῷ φανεῷ, *openly*, i. 3. 21. Διὰ ταχίως, *rapidly*, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 25. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Ἐπὶ διὰ vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατος δ' ἰσημία, and *solitude is the most terrible thing of all*, ii. 5. 9 (cf. Συμβουλὴ ἱερὸν χρεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τοῖς δὲ ποταμοῖς ἄπορος νομίζεται εἶναι iii. 2. 22. Μικρῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐτοῖς . . πάντα ἦν, *for Eubœa was every thing to them*, Ib. viii. 95. Ἀσθίνεστοι γυνὴ ἀνδρός Pl. Rep. 455 e. Ἄνδρες οἱ ἡμέτεροι πλοῦσιοι εἰσὶν οὐδὲν Ib. 556 d. Ἐκτορα τὸ μὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. οὐτα] Ib. Ph. 598. Τὴν μὲν εἰς τὸ μὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον εἶναι, *'an impossibility'*, Pl. Parm. 160 a.

Λύρα καλὴ εὐ καλόν; Id. Hipp. Maj. 288 c. Ἐμοιγε φίλτατον πόλις Eur. Med. 329. Οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἴσθαι Ib. 916. Κρίνασα δ' ἄστρων ἦναι ἱμῶν τὰ βίλατα Esch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters *πλῆον* or *πλίον*, *μῖον* or *ἴλαττον*, *ἴσον*, *μῆδιν*, and *τι* are sometimes used as indeclinable adjectives or substantives; thus, *Μυριάδας πλείον ἢ δωδεκά*, *myriads more than twelve in number*, v. 6. 9 (cf. *Κρήτις πλείους ἢ ἱξήκοντα* iv. 8. 27). *Μισθὸς πλίον ἢ τριῶν μηνῶν* i. 2. 11. *Οὔσης αὐτῆς ἴτων πλίον ἢ τετραράκοντα* H. Gr. iii. 1. 14. *Ἄλυν, εὐ μῖον δυοῖν σταδίων*, *the Halys, not less than two stadia in breadth*, v. 6. 9. *Φοινίξ, διμυλιαῖος εὐ μῖον ἢ πλεθριαῖος* Cyr. vii. 5. 11. *Ἀποκτείνουσι τῶν ἀνδρῶν εὐ μῖον πιντακσίους* vi. 4. 24. *Φρουροὺς παρ' αὐτῶν οὐκ ἴλαττον τετρακισχίλιον* H. Gr. iv. 2. 5 (cf. *Σφιδονῆται . . . οὐκ ἱλάττους τετρακισίον* Ib. 16). *Πιλτασταὶ ἴσον [= τοσούτοι ἴσοι] διακίσιοι*, *targeteers as many as two hundred*, vii. 2. 20 (cf. *Ἡμῖς τοσούτοι ὄντις ἴσους σὺ ἐρέῃ* ii. 1. 16). *Λίθων . . . ὄσον μυακίων* Eq. 4. 4. *Λίδους . . . ὄσον μυακίους καὶ πλείον καὶ μῖον* Mag. Eq. 1. 16 (cf. *Ὀλοιστρέχους ἀμαξίαίους καὶ μίζους καὶ ἱλάττους* iv. 2. 3). *Ὅτ' οὐδὲν ὦν τοῦ μῆδιν ἀντίστης ὑπὲρ* Soph. Aj. 1231. *Γέροντες . . . τὸ μῆδιν ὄντες* Eur. Heracl. 166. *Κρίσσω τῶν τὸ μῆδιν* Id. Tro. 412. *Δακύντων εἶναι τί, ἀρρεαριν* *to be something*, i. e. *of some consequence*, Pl. Gorg. 472 a. (If *μῆδιν* and *τι* did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., *Παραμῖνι ἡμίρας πλείω ἢ τριῖς* Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, *Εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθήν, ἢ εἰ ταῦτά τι ὀφείλοιντο*, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. *Οὐ τοῦτο λίξον ἔρχομαι . . . εἰ γὰρ ταῦτα λίγοιμι* Ages. 2. 7. *Ὅταν μὲν τι ἀγαθὸν ἴχωσι, παρακαλοῦσι με ἰὼ ταῦτα* Symp. 4. 50. *Σὺ μὲν τοσαῦτα χερεῖ ποιεῖν, κλαίειν ἱλινώς* Ar. Thesm. 1062. *Ἀε' οὐχ ὕβρις τάδε;* Soph. Ecl. C. 883. *Ἀπόλλων τάδ' ἦν . . . ἰ κακὰ κακὰ τιλῶν*, *'it was Apollo'*, Id. Ecl. T. 1329. *Οὐκ Ἴωνες τάδε σίσιν*, *there are here no Ionians*, Th. vi. 77. *Ἀδύνατα ἦν ἱσχυρεῖν* Id. i. 125. *Διδόγημιν', ὡς ἱοικι, τήνδε κακθανεῖν* Soph. Ant. 576. *Ὅς εὐ παραδοσία τοῖς Ἀθηναίοις ἐστίν* Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in *-τός* and *-τός*.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

*Μηδὲ τὰ σοφάδια τῶν πραγμάτων* [for *πράγματα*], *μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων* [for *ἀνθρώπους*], *neither virtuous actions* [the virtuous of actions], *nor wise men* [the wise of men] Isocr. 24 d. *Λαμπερότητις* *τι* [for *λαμπρό-*

της τις], *some distinction* [something of distinction], Th. vii. 69. Ἀζρά παρηίδος [for ἀζράν παρηίδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. Ἄσσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358—362.

§ 453. 7. SYNOPSIS. The adjective often agrees in *gender and number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντες, *and the senate, not ignorant*, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακλινομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Δίσχος . . ἀπίστη ἀπ' Ἀθηναίων, βουλευθίεντες Ib. 2. Ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἱπὶ τι Ἀλκιβιάδην, ὡς κλιύσονται Id. vi. 53. Οὐδ' ἔρως ἐσήμενος ἀπορροῖσθαι βοᾶς, ἀνδροφθόρου βεβρωῦντας αἵματος λίπος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, Ἰκτινύομαι . . προσπίπνων, *we* [= I] *beseech you, falling down*, Eur. Herc. 1206. Ἥλιον μαρτυρούμεσθα δρῶς ἃ δρᾶν οὐ βούλομαι Ib. 858. Διωκόμεσθα . . κρατηθῆσθα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, Ὡ φίλτατ', ὃ περιεσὰ τιμηθεὶς τέκνον, *O dearest, O most fondly cherished son*, Eur. Tro. 735. Τὸδ' ἔρως . . κατθανόντα Id. Bac. 1307. Τίτεια θαμί' ἱκαναζοῶντας; Ar. Plut. 292. Καλλινοφάγῃ Βιωτιδίῳ Ar. Ach. 872. Τὰ τέλη καταζάναται Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γίνεσθαι τοῖς Ἀθηναίοις, λεγόμενον Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γίγνα [= λαίς] Φρυγῶν . . δώσω Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender and number*; as, Φίλτατ' Αἰγίσθου βία, *dearest majesty of Ægisthus*, Æsch. Cho. 893. Τροίαν ἰλόντες δήπου' Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν πρεσβυτέρων . . διαρροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούε φέγγον ἱερίων, παπῶν κλάζοντας ὀστρεῶν Id. Ant. 1001.—In these expressions, the Gen. and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνος δῶρημα, *the gift of you alone*, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends* (§ 505. 3), vii. 1. 29. Τὰ ὀμίστε' αὐτῶν ἀνηλίσκειται Dem. 25. 5. Θερῆον . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαίπωρου . . βίον Ar. Plut. 33. Τὰ μὰ δυστήνους πακά Soph. Œd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀνακαίνοντες Pl. Conv. 194 a. Cf. §§ 332. 4, 383. α.—In like manner, as the Dat. may be used for the Gen. (§ 412), Ἐμοῖσιν [= ἐμοί] ἔσσης ἐμίχλα προσῆξε . . εἰσιδούσῃ Æsch. Pr. 144.

§ 455. 9. *Attraction*. An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject; as,

α. Τοῦμιν αἷμα . . πατέρις, *the blood of my father*, Soph. Œd. T. 1400 Οὔμης . . καίς παίδες Eur. Andr. 584. Ξίνων πρὸς ἄλλην ἰστίαν πορεύσομαι Id. Alc. 538. Μίλανα στολμὸν πίπλων Ib. 215. Νήϊκος ἀνδρῶν ζύγαιμο Soph. Ant. 793. Πολιῶς πόντου θινός Id. Ph. 1123. 'Η τίκωνι δῆτ' ὄψις . . βλαστούσα Id. Œd. T. 1375. — In most of these cases, the Gen. with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν [for ὄντις], *for the eyes, being the most beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοὺς γὰρ μίγιστα ἰξημαρτηκότες, ἀνιάτους δὲ ὄντας, μινίστην δὲ οὖσαν [for ὄντας] βλάβην πόλει, ἀπαλλάττειν ἴσθιν Pl. Leg. 735 e. Πάντα δ' ἡ δὴ ὡς ἰδίως αὐτὰς οὖσας [for αὐτὰ ὄντα] ὑπολαμβάνομεν Pl. Parm. 153 a. "Ἠλίας . . πάντων λαμπρότατος, *the sun, the most splendid [sc. thing] of all things*, Mem. iv. 7. 8 (this is the common construction when the *superlative* is followed by a *Gen. partitive* of different gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc.; as, "Ολῆσι κῆρι γίναιο [for ἔλαιο, κῆρι, γ.], *may you be happy, boy*, Theoc. 17. 66. 'Ἦ δὲ δύστηνι σὺ, δύστηνι [for -ος] . . φανίσι Soph. Ph. 759. Cf. *Sic venias ho-dierne* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the *Gen. partitive* (§§ 358–360); as,

Πιε) μίνας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. 'Εν μίση νυκτῶν Cyt. v. 3. 52). Διὰ μίσης δὲ τῆς πόλεως, *and through the midst of the city*, i. 2. 23. Τὸ ἄλλο στρατιῦμα, *the rest of the army*, Ib. 25. 'Εν δ' ἀκροῖσι βᾶς ποδί, *and going on* [the extremities of the feet] *tiptoe*, Eur. Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. *TIME*; as, Ἀφικνουῦνται . . τριταῖος [= εἴη τρίτη ἡμέρα], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σποταῖος προσιώντις ii. 2. 17. Πεσείρα Κύρου . . ἀφίπτετο i. 2. 25. Τελυσιῶν ἰχθυήσαντιν, *at last he became angry*, iv. 5. 16.

β. *PLACE*; as, Σκηνοῦμι ἐπαίθεροι, *we encamp in the open air*, v. 5. 21 (cf. 'Τὰ δὲ τῆς αἰθέρας iv. 4. 14). Διξιδὶ φθιγγίμοισι vi. 1. 23. 'Εξίμεσθ' ἰφίεττις Soph. Œd. T. 32. Θαλάσσιον ἐκρίψασι Ib. 1411. Φαιτᾶς δ' ὀπιρπέντις Id. Ant. 785. Θυρῶν εἰχνῖν Id. El. 313. Μισταπύμοις ἄται, *amid the waves of war*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ἰρῶ ταῦτα [= ταῦτα or τῆς, § 421. β] *πρόβατα, and I see here many sheep*, iii. 5. 9. 'Ἡρόμην ὅπου αὐτὸς ἐστὶν. Οὗτος, ἴφην, ὅπισθεν προσέρχεται, *'here he comes,' Pl. Rep. 327 b. 'Ὁς ἀνὴρ ὅδε, as the man is here*, Soph. Œd. C. 32. Πορεύονται γὰρ εἶδε δὴ τινες Ib. 111. 'Ἄλλ' ἢ δ' ὁπαδῶν ἐκ δόμων τις ἐρχεται Eur. Alc. 137. 'Ὅδ' εἴμ' Ὀρίστης Id. Or. 380. Ἴρος ἐκίτινος . . ἵσταται, *'sits there,' c. 239.*

γ. MANNER; as, Συνεβάλλοντο . . αἱ Ἑλλησποντικαὶ πόλεις ἰκνοῦσαι, *the Hellespontic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἰκὼν πεινῶν (cf. Ὁ μὲν ἰκονοσίως ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδίζαντο ἡδίας καὶ εὐθὺς ἵποντο ἄσμενοι vii. 2. 9. Κατήνουν τὰδ' ἔρξιος δαείων Soph. Oed. C. 1637. Ἀνύσας τρέχει, *run with all speed*, Ar. Plut. 229. Τοὺς νεκροὺς ὑποσπίνδους ἀπιδίδουσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν σῶν ἀδίκρων ὁμμάτων στυγόμενος, [deprived of your sightless eyes] *rendered sightless by the loss of your eyes*, Soph. Oed. C. 1200. Σὺ καὶ δικαίως ἀδίκους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἱκτινῶ λόγον Id. Tr. 679. Χίρα ταξήρη . . ὁπλίσας Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱεραπισχίλοι ἱππίς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χόρτος οὐδὲ ἕλλο οὐδὲν δίον i. 5. 5. Ξύλιναί πεισινημίαι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρίντος] . . αἷματος, *homicidal blood*, Soph. Ant. 1022. Ματρικτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρύων] ἁδοιάν Id. El. 126. Μισλαμπίπλους στολμούς Id. Alc. 819. Ἀριστόχιιρ . . ἁγών Soph. Aj. 935. Ὁξύχιιρ [= ἰξύχιων] εὐν πτόση Æsch. Cho. 23. Παμμήτορ [= πάντων μητῆρ] τι γῆ Id. Pr. 90. Τοῦδ' παμμήτωρ [= πάντως ὁ πατὴρ πάντα μητῆρ] νεκροῦ Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two adjectives agreeing with the governing substantive; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἱπ' ἀπὰν ἀλίμινον, and upon the harbourless coast of the *Ægean Sea*, Eur. Alc. 595. Ποταμίᾳ νετῖρα τι [for ποταμοῦ νετῖρου] κώπη, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονάμπυκας [= μόνους] πῶλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνόμοις [= βοῶν] Soph. Oed. T. 26. — The poets often repeat a noun in composition with *ἀ-* *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰνόπατερ Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξένια . . ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγέλλει σὴ τι Κλιάρχη λαβόντι ἤκειν), i. 2. 1. Διαβαινόντων μίντοι ὁ Γλοῦς αὐτοῖς ὑποφάνη ii. 4. 24. Ἀποβλήσας . . ἰδοξί μοι Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.



NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155–163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 885. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείοντα μῶρος Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχιστοῦς ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰνδικώτερος; Æsch. Sept. 673. Πολλοὶ οὖν κρείττονες . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα διονότατος Th. vii. 42. Τὴν πλείοντον ἡδίστην Θιῶν Κύστιν Eur. Alc. 790. Ὡς μίγιστον ἰχθίστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς πᾶσιν κίονα πλείον ἁμίστα ἰλθεῖν ἰχθίστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξίεζην, *loving him more than Artaxerxes*, l. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. a); as, Κάλιον . . πρὸ τοῦ φύγειν, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἄντ' τοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύματα, *more frequent [beyond] than the recollections*, Th. i. 23. Περὶ πάντας . . πλείω, *more [in comparison with all] than all*, Id. vii. 58. Πίρα τοῦ διοντος σφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὥστων τὸ πλείον, ἀλλὰ δαπάνης, [*war is not of arms the more, but of expenditure*] *war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πιστεῖν, '*better [but not to fall] than to fall*,' Eur. Heracl. 231. Ἀποδνήσκουσι πρότερον πρὶν δὴλοι γίνεσθαι οἷσι ἦσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρήσαν Ib. vii. 5. 41). Οὐ πρότερον ἰπαύσαντο, ἥως . . κατίστησαν Lys. 174. 6. Ἐπὶ γαστέρι κύντερον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἔστι πλείων χρόνος, ὃν δι' μ' ἀρίσκω τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp.,—(a) When a numeral, or other word of quantity, follows πλείον, πλείω, ἱλαττον, or μῖον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀσπακτινέουσι τῶν ἀνδρῶν οὐ μῖον πιντακασίους, '*not less than 500*,' vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10.—

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with *ἢ*; as, *τί τοῦδ' ἔν εὐρημ' εὐρον εὐτυχίστην, ἢ παῖδα γῆμαι βασιλῆος*; Eur. Med. 553. *τὸν νῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέροι* Soph. Ant. 1090. *Ὁ δ' τί ἔν μᾶλλον σπουδαίει τις . . ἢ τοῦτο*; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows *ἢ*, instead of the appropriate case; as, *Ὁ πρόμῃ πάλιν τῆς ἡμέρας, ἢ δίκῃ ἢ δώδεκα σταδίων* H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

Ἦ κακῶν κάκιστι, *O vilest of the vile*, Soph. CEd. T. 334. Ἀγαθῶν ἰσπίων κρείστος ὢν ἰσπίς Cyr. i. 3. 15.

ἜPM. Ἦ βδελυρὶ καὶ τολμηρὶ κἀναίσχυντι σὺ,  
Καὶ μισρὶ, καὶ παμμίαις, καὶ μισρώτατι,  
Πῶς διῦρ' ἀνῆλθις, ὦ μισρῶν μισρώτατι;  
Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἔρις; TP. Μισρώτατος. Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἀρρήτ' ἀρρήτων, *horrible of the horrible*, i. e. *most horrible*, Soph. CEd. T. 465. Διλαία διλαίων Id. El. 849 (§ 362. ζ). Ἔσχατ' ἐσχάτων κακά, *the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). Ὁ δὲ δοκῇ ἐν τοῖς μίγιστοις μίγιστον εἶναι Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, *first [among the first] of all*, Th. i. 6. Ἐν τοῖς πρώτοι Id. iii. 81. Ἐν τοῖς πλείστοις δὲ νῆις Ib. 17. Ἐν τοῖς χαλιπώτατοις διῆγον Id. vii. 71. Ἐν τοῖς μάλιστα, *most of all*, Pl. Crito, 52 a.

γ. The numeral εἷς is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλείστα . . εἷς γὰρ ὢν ἀνὴρ, ἱλάμβανι, *he received the most presents, [at least being one man] for a single individual*, i. e. *more than any one man beside*, i. 9. 22. Πλείστα εἷς ἀνὴρ . . δυνάμειος ὠφέλει Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* *negatively*; as, Οὐχ ἥκιστα [= μάλιστα], *not the least, especially*, Mem. i. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνάτωτάτων Th. i. 5. Μίγιστον δὲ καὶ οὐχ ἥκιστα Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, Μείζον ἐλπίδος, *greater than could have been hoped, above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δίνοντος, *more than is proper, too much*, Mem. iv. 3. 8. Κρείσσον λόγου, *beyond description*, Th. ii. 50.

2.) The Comp. followed by ἢ κατὰ, or sometimes ἢ πρὸς; as, Μείζω, ἢ κατὰ δάκρυα [sc. ἵστιν], [*greater than is in accordance with tears*] *too great for tears*, Th. vii. 75. Βελτίσιμος ἢ κατ' ἀνθρώπων Mem. iv. 4. 24. Μείζω . . ἢ κατ' ἐμὲ καὶ σὺ ἐξευρίν, *too great for me and you to discover*, Pl. Crat. 392 b. Ἐυδυστήριος . . ἢ πρὸς τὴν ἱευσίαν Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥστε (or ὥς) and the Infinitive; as, Βραχύτι-  
ρα ἡκόντιζον ἢ ὥς ἱκύνισθαι, *they shot [a shorter distance than they must in  
order to reach] too short a distance to reach*, iii. 3. 7. Μιζόν ἢ ὥστε φέρειν  
δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥστε or  
ὥς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μίζον ἢ φέρειν, *for the  
malady is too great to bear*, Soph. CEd. T. 1293. Ταπεινὴ ὑμῶν ἢ διάνοια ἱκαρ-  
τεῖσιν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἴφην, ὥστε λού-  
σασθαι ἱστίῃ Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀδελφιώτερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. "Ὅσα δυνατώτεροι αὐτοὶ αὐτῶν ἱγίγοντο Th. iii. 11. "Ὅτι διονότατος σαυτοῦ ταῦτα ἦστα, *when you were the most skilled in these matters that you ever were, i. e. when your skill in these matters was at its highest point*, Mem. i. 2. 46. "Ἴν' αὐτὸς αὐτοῦ τυγχάνει βίλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἰαυτῶν [Θαύραλιώτεροί εἰσιν], ἰαυδὰν μάθωσιν, ἢ πρὶν μάθειν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τί γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀπείριστον αὐτὸ ἰαυτοῦ ἴσται, ἢ εἰ μὴδ' ᾗθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγὸν πλείονες ἢ βελτίονες, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογιγράφοι ξυνίθεσαν ἐπὶ τὸ πρὸς αὐτοῦ τῶν τῇ ἀρεσῇ, ἢ ἀληθίστην Th. i. 21. Πρὸς ὅμοιους μᾶλλον ἢ σφωτέρω Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

\*Ὁ θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. \*Ὁ θαυμασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δόντος] λίλιπται, *[more than is proper] too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δόντος, § 463. 1). Νιώτερος ὦν ἐς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσασθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερόν τί τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐπαινον, ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τῶν δὲ ἰστέρον καὶ ἀλογώτερον, *'quite confounding'*, Th. vi. 46. Τίς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σίε . . μακάρεστος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βίλτιστι τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προτέρων φάσι Soph. Ant. 100. Ἡμῶν ὁ γειραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τίθησκιν [sc. μᾶλλον, § 460], ἢ κίσις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ἰλίγας [sc. πληγὰς] παίσουσιν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, O [beloved of] *dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείους Ib. 11 ; Τοῖς πλείοσι H. Gr. ii. 3. 34). Ὀλίγους . . , τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γειραίτεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νῦν τοῖς τῶν πρεσβυτέρων ἱππίοις χαίρουσιν Mem. ii. 1. 33. Ἰσπὸν . . παλαιότερον iv. 5. 35. Τί νῦν τινον, ὦ Σώκρατες, γίγονιν, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νωτίτερον τίς ἰπθυμοῦντις πραγμάτων, ‘a revolution,’ H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰκις ἀκούειν Ib. 105 a. Πολλὰ δὲ οὐ βέλτερον αὐτοῖς στίρισθαι, ‘not well for them,’ Cyr. v. 1. 12. Τί μοι ζῆν δῆτα κῦδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ’ ἰμοὶ ζῆν κέρδες Æsch. Pr. 747). Φαιήκων ἀνδρῶν προγενέστερος, ‘oldest,’ η. 156.

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τά τ’ ἰόντα, τὰ τ’ ἰσόμενα A. 70. Τά τ’ ἄποινα διχίσθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως ὁ ταῦτ’ ὤρμαινι A. 193. Τὸν, *whom*, A. 36. Τὰ μὲν πολλὰ ἐξ ἱεράβεομιν, τὰ διδασται, ‘those things which,’ A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., “That man whom you see,” and “The man whom you see.” — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., “Those that love me,” and “Them that love me”; “Those that seek me,” and “They that hate me,” Prov. viii. 17, 21, 36. (The per-

sonal pron., like the art., is commonly *less emphatic* than the demonstrative (usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ Ἰσμήνη Παλλὰς Ἀθήνη*, and *she, Pallas Minerva, followed*, *a.* 125. *Αἱ δ’ ἰσμήνουν Ἀθηναίη τι καὶ Ἥρη Δ.* 20. Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, ‘*Ἀποσίμωσιν ἄνδρα τὸν, ὃς κε θνήσκιν ἀπὶ χθονος κ.* 73. *Συνθισσάν τῶν, ὃς ἰσμήνουν* *E.* 319. — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, ‘*Ὁς γὰρ διύτατος ἦλθεν*, for *he returned last*, *a.* 286. *Μηδ’ ὃς φύγει* *Z.* 59. ‘*Ὁ γὰρ γίρας ἰσὶ θανόντων*, ‘for this,’ *Υ.* 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. *E. g.* in Hdt., the relative has in the Nom. sing. and pl. the forms *ὃς, ἥ, τό, οἷ, αἷ, τὰ* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οὗ, ἐν ᾧ, ἐς ᾧ, μέχρι οὗ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## 1. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often *omitted* in translation, especially with *proper names, abstract nouns, nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often *supplied* in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θησαυρὸς, παρ’ ἀνδρὶ σπουδαίῳ χεῖρις ἐφιλομένη*, a *favor due from a good man is an excellent treasure*, Isocr. 8 b. See § 518. a.

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a *whole class*; as, ὁ ἄνθρωπος, man (referring to the whole race), ἡ γυνή, woman, οἱ ἄνθρωποι, men, οἱ Ἀθηναῖοι, the Athenians (the whole nation). Thus, Ὁ ἄνθρωπος "ἄνθρωπος" ἀνομάσθη, man was named ἄνθρωπος, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνεφάντης . . ἐν τούτῳ πλείστον ἀλλήλων διαφέρειν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχον ἰσλίτας . . τριακασίους, 'of Greeks,' i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑπισχνίεται . . τρία ἡμιδαρικά τοῦ μηνὸς τῇ στρατιῷτῃ, Cyrus promises three half-darics [the month to the soldier] a month to each soldier, i. 3. 21. — Even with ἕκαστος. as, Ἐκαστον τὸ ἔθνος, each nation, i. 8. 9. Κατὰ τὸν ἰσλίτην ἕκαστον δύο μναὶ Th. v. 49 (cf. Ἐκαστον ἄσπὸν iii. 5. 10. For the position of ἕκαστος, see § 472. α.

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, virtue, ἡ παιδεία, vice, ἡ σοφία, wisdom, τὸ καλόν, the beautiful (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ὑγερᾶτια, καὶ ἡ ἀλήθεια Cyt. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive or clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, to live, life (§ 445). Διὰ τὸ φοβεῖσθαι, through fear, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυὺς εἶναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, the name ἄνθρωπος Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανὴ Ib. 415 d. Τὸ ὄνομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being *neuter* (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός*, single); as, ὁ ἥλιος, the sun, ἡ σελήνη, the moon, ἡ γῆ, the earth, ὁ οὐρανός, the heavens. Thus, Ἐχὺ τρεφὼν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, the earth receives nutriment from the heavens, CEC. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἰατρικὴ καὶ ἡ χαλκιευτικὴ καὶ ἡ τικτονικὴ, medicine and brasiery and carpentry, CEC. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is *well known*; as, Κύρος δὲ μεταπίμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, But he sends for Cyrus. Cyrus therefore goes up, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πάλιν i. 2. 6, 7. Κύρος τὴν Κιλικίαν εἰς τὴν Κιλικίαν ἀποστίμψι, Cyrus sends the Cilician queen to Cilicia, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, in behalf of Greece (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (α) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] Greece (comp. England, the land of the Angles, in French L'Angleterre, Scotland,

Ireland); 'Ο Ἑλλησποντος, [the sea of Helle] the Hellespont; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] Pericles; 'Ο Φίλιππος, [the Horse-lover] Philip; Ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (δ) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαιάνδρος ποταμός i. 2. 7. Τοῦ Μαρμαρίου ποταμοῦ Ib. 8. So, in Eng., the Connecticut river.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

### I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τείχους, as far as the wall of Media, i. 7. 15. Τὸ περὶ τὸν Πιραιᾶ τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τείχη τῶν Κορινθίων Ib. 4. 18. Τὸ τείχος τὸ Περσίων vii. 2. 11 (cf. Καὶ Ταναγραίων τὸ τείχος περιέλει Th. i. 108). Τὸ μὲν ἱερὸν [τείχος] πρὸ τῆς Κιλικίας . . . τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξανθοῦ τείχους ἔργον Pl. Pol. 281 a. Ἐν ταῖς πόλεσιν ταῖς ὑπὲρ τοῦ ποταμοῦ τοῦ παρὰ τὸν Κινυρῆτην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it* in the sentence, either precede the article, or follow the substantive without the article; as, 'Οτι κινὸς ὁ φόβος εἶη, καὶ οἱ ἀρχόντες εὐνοί, that the fear was groundless, and the generals safe, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, having the head bare, i. 8. 6. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἴσπῳ Ib. 1. Κατίσθησιν ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπισθεὶς ἡγούμεν τῷ Ἡρακλεῖ, follow Hercules as leader, vi. 5. 24 (cf. Τῷ Ἡγούμεν Ἡρακλεῖ vi. 2. 15). Διὰ μέσου δὲ τοῦ παραδίου, through the midst of the park, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μέσῃ Dem. 848. 13 (but, Τὸ μέσον στίφος, the centre division, i. 8. 13). Πολὺν τῶν ἐπιτηδίων μιστάς, full of the necessaries of life in great abundance, iv. 4. 7. Τὰ δὲ ἐπιτήδεια πολλὰ ἢ λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περὶ αὐτόν, with those about him few, i. e. with few attendants, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις περὶ αὐτόν, with the few about him). Ἐπιχωρήσας ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . . τοῖς κριταῖς καὶ τοῖς διᾶταις πᾶσιν, to all the judges and all the spectators, Ar. Av. 445. Ψιλὴ ἦν ἡ πᾶσα ἡ χώρα, the country was all bare, i. 5. 5. Ἐκαστον τὸ ἴδιον i. 8. 9 (§ 470. N.). Τὸ κίρας ἐκάτερον vii. 1. 23. Ἀμφότερα τὰ ὄντα, both his eurs iii. 1. 31. Αὐτὰ τὰ Λάκωνι, the Spartans themselves, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, the same Spartans). Τούς τι ἄνδρας αὐτούς ii. 5. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, the temple of Lycæan Jove in Arcadia, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τι τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετίλισαν Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. POSSESSIVE. 'Ο ἰμὸς πατήρ, my father, i. 6. 6. Ὅμμα τοῦμόν [= τὸ]

ἡμῶν, § 39] Cyt. viii. 7. 26. Τὴν ἡμιστίαν χάραν iv. 8. 6. Τῇ νόμῳ τῇ ἡμιστίᾳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκεῖνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἄνδρα τοῦτον i. 6. 9. Τίνος τὸν τρέπον, i. 1. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔσσι μὲν γὰρ πνία αὐτῇ σαφής, *for this is manifest poverty*, Ec. 8. 2 (cf. Αὐτῇ ἡ ἰνδία Ib.). Κίησις γὰρ αὕτη μινγίστη . . ἰγίνιστο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξη, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θισσαλός, *Meno the Thessalian*, i. 2. 6. Ἐπύαξα, ὁ Συρνήσιος γυνὴ, τοῦ Κιλίκων βασιλέως Ib. 12. Ἀριστόδημον τὸν μικρὸν ἱππικαλοῦμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἰξηπατηκὴς . . , ὑμῖσι δὲ οἱ ἰξηπατημένοι v. 7. 9. Ἡ τάλας! ἰγὼ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὅρῶν σε τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἰγὼ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατροφόντην, τὸν ἀσεβῆ με Ib. 1411. So, when the pronoun is implied in a verb, Ὡλισκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ πλῆμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Παταγύας ἀνὴρ Πίεσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφίλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὦν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῇ πρόσθεν [sc. γενομένη] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, καλίσαντος τοῦ τότε βασιλέως, πατρός δὲ τοῦ νῦν Cyt. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς οἰκαδὶ ἰδοῦ iii. 1. 2. Τοῖς πάνυ τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ τάλας Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 - 478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρησθηρίου, *the Delphic oracle*, Cyt. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰστίαν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,



Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν πρὶ τὴν θύραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἔνδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πρὸς, i. 3. 1. Εἰς τοῦμπάλιν [τὸ ἱμπάλιν], back, i. 4. 15. Οἱ ἐκ τοῦ ἰστικίου, those of the country beyond, v. 4. 3. Τοῖς παρούσι τῶν πιστῶν i. 5. 15. Τί τὸ κωλύον εἴη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ἂν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ἄντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξινοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφέρνην iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐν τῇ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιττακοῦ τε καὶ Βίαντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρατος, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξίνου, the fate of Proxenus, ii. 5. 37. Ἐν ταῖς ἰσάειν, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὗτος ἔχει πρὸς ἡμᾶς, ὅσων τὰ ἡμέτερα πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἡμῶν ἐλίσθαι ἀντὶ τῶν οἴκων, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχον, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χυρίσφορος μὲν ἦν τιτιλιουτήκει, . . τὰ δ' ἐκείνου Νέων Ἀσινάιος παράλας, 'his place or office,' vi. 4. 11. Ἐπιστήμων ἵνα τῶν ἀμφὶ τάξις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς σί vii. 7. 30. Τὸ τῶν ἀλίων, the habit of fishermen, Cæc. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐκτρέφεται, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πιστονθῆναι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναί τι τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνευμάτων, the state of the winds, = τὰ πνεύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ἐργῆς = ἡ ἐργή, Th. ii. 60. Ἐπήντι τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ θεῶν οὕτω βουλόμην ἔσται Eur. Iph. A. 33. Τὰ βαρὺ βέρον γὰρ δοῦλα πάντα πλὴν ἰνός Id. Hel. 276. Ὡς δὲ σὺ σάφρων, τάμὰ [τὰ

ἰμὰ = ἰγὰ] δ' οὐχὶ σώφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εἵναι πάρα Soph. El. 1203. See §§ 447. γ, 453. ε.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὅν], *as to that which was of old*, i. e. formerly, anciently, Pl. Phædr. 251 b. Τὸ πρότερον, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Ταῦμακα [τὸ ἴμακα], *back*, vi. 6. 38. Τό γι παρυσία Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τούλάχιστον [τὸ ἰλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδε, *as to that after this*, i. e. henceforth, Cyr. v. 1. 6. Τὸ ἐκ τοῦδε Ib. 5. 43. Τὸ πρὸς ἑστίαν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσι διὰ τῶν τάξεων ἰόντες, καὶ ἤρτο τις ὁ Θόρυβος εἶη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἐπιδίωκον μίχρῃ κώμῃς τινός· ἵστασθαι δ' ἴσθησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, . . τῶν δὲ ἰστίων ὁ λόφος ἐκπλήσθη i. 10. 11. Τὰ πλοῖα αἰτῶν i. 3. 16 (cf. Αἰτῶν πλοῖα Ib. 14). Δουλοῦμεν θείοις, ὅ τι ποτ' εἰσὶν οἱ θείοι Eur. Or. 418. 'Ὅτι Ζεῖξῃς ὑστέρων ἀγίρας τὴν ἀναρίθμητον στρατιὰν ἤλθιν, 'that innumerable army,' iii. 2. 13. Τίνος ποιεῖς τὰ πολλὰ πινύματα' ἴσχυ' ἐν Αὔλιδι Soph. El. 563. Τὸν ἄνδρα ἰδῶ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. 'Ανακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. 'Ανακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, 'Ἄλλα τοῖνυν, ἴθι δ' Ἰσχομάχου, θίλω σοι . . διηγῆσθαι. . . Τὰ ποῖα; ἴθι γινώ, *I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I*, (Ec. 10. 1. KP. 'Α δ' ἐμπαδὸν μάλιστα, ταῦθ' ἤκω φράσω. 'ΕΤ. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχι δι' Ὀδυσσεύς. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκίλισιν ἀναπυθίσθαι σου. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἵστί; § 450. γ). Εἴθ' ὅ τι παθεῖν δι'· τί μὲ τὸ δεῖνδον ἐργάσει; Eur. Bac. 492. Ποτίει οὖν ἰμοίστερον τῷ εἴδει Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῦρο δὴ, ἢ δ' ὅς, εὐθὺς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἴθι γινώ, λίγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμὲ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄνειρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγορεύσῃ τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ εἴκοσι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιλτασται δὲ ἀμφὶ τοὺς δισχιλίους i. 2. 9. Ἀμφὶ τὰ πινυτήκοντα ἴτη ii. 6. 15. So, Εἰς τὰ ἱκατὸν ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἰταλιότης Δαριῖος, καὶ κατίστη εἰς τὴν βασιλείαν Ἀρταξέρξης, *'had succeeded to the throne [sc. of Persia]'*, i. 1. 3. Ἴόντες ἰπὶ τὰς θύρας i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανείς ἰγίνοντο i. 8. 8. Οἱ δ' ἰπὶ ἡλόν πρὸς τοὺς προφύλακας, ἰζήτουν τοὺς ἄρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλοτο τὰ παῖδε ἀμφοτέρω παρῆναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρος τι καταπαδήσας ἀπὸ τοῦ ἄρματος τὸν θάρακα ἰνίδου, καὶ ἀνὰ τὰς ἰπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβεν i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἑκάστῃ τρεῖς ἄνδρας, ὃν οἱ μὲν δύο ἐπιδάντες εἰς τάξιν ἴθιντο τὰ ἔπλα, ὃ δὲ εἷς ἔμιν, *'of whom two . ., but the third,'* v. 4. 11. Τῶν δὲ πολλοῖν οἱ μὲν τινες αἰσθόμενοι πάλιν Ἱεραμον . ., οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φύγοντες, *'some . ., but the most,'* iv. 3. 33. Ἰσπανοὺς . ., τοὺς μὲν τινες παρ' ἐμοί, τοὺς δὲ τῷ Κλισάρχῳ καταλειλυμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopêsis* (ἀπουσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὲς κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφοτέρω ταῦτ' ἵσπιν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἡμῆς, εἰ δὲ τίς ἔστι σοφία καὶ εἴα, μάρτυρα ὑμῖν παρέξομαι Pl. Apol. 20 e. Μὰ τὸν —, οὐ σύ γι. *Not you, by — (the name of the god omitted, as the old grammarians say, through reverence)*, Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE. With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

a. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἥλιος δύναται ii. 2. 13. Ἄμα τῷ ἡλίῳ θυμὸς Ib. 16. Τοῖς ἄρχουσιν τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἄρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰστίραν, . . πρὸς ἰω v. 7. 6. Ὅτι βορίας . . φέμει, νότος δὲ Ib. 7. Τὸ ἐκείνων πλοῖον. . . Ἐχω γὰρ αὐτῶν καὶ τέκνα καὶ γυναῖκας i. 4. 8. Λαβὼν αὖν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θείοις iii. 1. 23. Πρὸς τὸν θιῶν Ib. 24. Σὺν θείοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11. — Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Πορεύεται ὡς βασιλία, goes to the king, i. 2. 4. Cf. τὸν βασιλία ii. 4. 4.

β. *Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Εὖρος εἴπαι ποδῶν, ὕψος δὲ ἱκανόν ii. 4. 12. Τὸ εὖρος πινυτήκοντα ποδῶν, καὶ τὸ ὕψος πινυτήκοντα iii. 4. 10. Ἐὰν κάλλους καὶ μίγθους ἀδιήγητον Cyr. viii. 7. 22. Θαυμάσαι τὸ κάλλος καὶ τὸ μίγθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γνωρίαν τι καὶ τὴν πολιμικὴν τέχνην Cec. 4. 4. Ὅτι ἐπὶ θάνατον ἄγεται i. 6. 10. Θεοσιβίστατον . . ζῶων ἄνθρωπος Pl. Leg. 902 b.

§ 486. γ. *Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἐκοντιμνεται ἡ κίβηλ καὶ χεῖρ ἡ διὰ i. 10. 1. Ἐπὶ σκηνὴν ἰόντες τὴν Ξινοφῶντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρύσας . . ἡ μήτηρ i. 1. 4. Σοφάντος δὲ ὁ Συμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐν Χιρρόνησιν τῇ κατανιστίρῃ Ἀβύδου i. 1. 9 (cf. Ἐν τῇ Χιρρόνησιν i. 3. 4). But, Ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the *kind or class*. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλὰ δὲ στρουθὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρυα . . πολλὰ τὰ πλατὰ, 'of the broad kind,' v. 4. 29.

3. Two or more nouns coupled together; as, Περὶ δὲ τῶν τοιῶνδε τί σε κωλύει διελθεῖν, οἶον Ἥλιον τι καὶ σιλήνης καὶ ἄστρων καὶ γῆς καὶ αἰθέρος καὶ αἰέρος καὶ πυρός καὶ ὕδατος καὶ ὠρέων καὶ ἰναυτοῦ; Pl. Crat. 408 d (cf. τὸν ἥλιον, Ἡ σιλήνη, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

4. *Ordinals and Superlatives*; as, Καὶ τρίτον ἔτος τῷ πολέμῳ ἰτελιύτα Th. ii. 103. Εἰς Ἰσσοὺς, τῆς Κιλικίας ἰσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for *distinction*. See §§ 472, 474. (b) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φυγὴ εἴη ἡ ἀφοδὸς, lest the departure should be a flight*, vii. 8. 16. *Ἐμπίριον δ' ἦν τὸ χωρίον* i. 4. 6. *Ἦσαν δὲ ζυαὶ αἱ πλείους, and the greater part was spent*, v. 4. 27 (§ 455). *Καλοῦσι γὰρ ἀκροασίαν τὸ ὑπὲρ τῶν ἡδονῶν ἀρχίσθαι* Pl. Phædo, 68 a. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τι καὶ οἱ κακοί*; Id. Gorg. 498 c. *Τὰ δὲς πέντε δίκαια ἑστίν, twice five is ten*, Mem. iv. 4. 7. *Οἱ μύριοι ἰσπεὺς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι, ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

*Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἰστί κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν πάτω νομίζεται.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατιῦμα, and another army*, i. 1. 9. *Τὸ ἄλλο στρατιῦμα, the rest of the army*, i. 2. 25. *Ἀμφοτέρων καὶ ἄλλοι, 'and others'*, iv. 2. 17. *Ἐπορεύθησαν, ἦ οἱ ἄλλοι, 'the others,' the rest,* Ib. 10. *Πολὺ τοῦ στρατιώματος, 'much of,'* iv. 1. 11. *Τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part,'* i. 4. 13. *Πολλοί, many,* iv. 6. 26. *Τοὺς πολλούς, the most,* Ib. 24 (§ 466). *Ὀλίγοι ἀπέθνησκον, few died,* iv. 2. 7. *Παλίω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy,'* Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, *not*; as, *Τὸ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰνταῦθα στρατιῦμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβαρῶν* Ib. 14. *Τοὺς πιστοὺς καὶ εὐνοὺς καὶ βιβαίους* i. 9. 30. *Τῆς πρὸς ἐν φιλίας ὑπερμήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τίλους τὸν ἅπαντα χρόνον γιγινώσκει τι καὶ ὦν καὶ ἐσόμενός ἐστι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκισι τῶν ὁδῶν καὶ τῇ διασπᾶσαι τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδῖποσ' ἄρα . . λυσιτελίστιρον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστιρον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώμασι φάρμακα [ἀποδιδύσα τίχρη]. . . Ἡ τοῖς ὄφιοι τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ὁ κατὰ ταῦτόν [= τὸ αὐτὸ, § 97. N.] ἀληθὲς γινόμενος, περὶ τοῦ θάτιον [= τὸ ἴσον, § 39] ὧν, καὶ περὶ τὸ ταῦτόν . . , καὶ ὁ τοῦ θάτιον κύκλος Pl. Tim. 37 b. Τὸ τοῦ θάτιον καὶ τὸ ταῦτόν Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ἔντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative or personal*, the cases in § 493 excepted.

1. With μὲν and δὲ; as, 'Ο δὲ [sc. ἀδελφός] πείθειται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ἔχοντο, Κλέαρχος δὲ περιέμνει, they (Chirisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς τοῦ Καδμίου λῶς καλῶ δικαίως, ἐκ δὲ τῶν μάλιστα' ἰγώ Soph. Oed. C. 741.

REMARK. The article with μὲν and δὲ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δὲ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δὲ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ὁ δὲ σωφρονί, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἰσπεύοντο, οἱ δ' ἴσποντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεύς τις καὶ τοῦ 'Ελληνισ . . , οἱ μὲν δῶκοντες . . , οἱ δ' ἀρπάζοντες, 'these . . those,' i. 10. 4. Τούτοις μὲν αὐτῶν ἀπύκνυντο, τοὺς δ' ἐξίκαλιν, 'some . . others,' i. 1. 7 (§ 362. α). 'Εν μὲν ἄρα τοῖς συμφωνοῦμαι, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. 'Ἐπειτα φωνῆς πᾶσαν ἀκούοντες, ἐξεῖλξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς Rep. Ath. 2. 8. Τὰ μὲν ἴσαθιν, . . τίλος δὲ κατέκτανεν, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἤρχεν, οἱ δὲ ἰπαίθοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδοκίαν, εὐρήσκοντες τὸ ὄρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τοῖς μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι, '[as to some things . . as to others] partly . . partly,' now . . now, iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὸς Φανότιμος ἦκον . ὁ γὰρ μίγιστος αὐτοῖς τυγχάνει δουξίνων, 'for he,' Soph. El. 45. Τῆς γὰρ πύφουκα μητρός Soph. Oed. T. 1082. Τὸ γὰρ . . σπάνιον μίρος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καί, and; as, Καὶ τὸν κλισῦσαι δοῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίνασθαι λίγεται Ib. iv. 2. 13.

REMARK. The *proclitics in the nominative* (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καί uniformly, and with δὲ

when it follows  $\eta$  for  $\text{ἴφη}$  (§ 228); thus,  $\text{Καὶ ὃ; ἰθαύμασι}$ , and he wondered, l. 8. 16.  $\text{Καὶ ἦ, "Ὀὐκ εὐφημήσεις;" ἴφη}$  Pl. Conv. 201 e.  $\text{Καὶ εἰ ἰππον}$  vii. 6. 4.  $\text{'Η δ' ὅς, said he}$ , Pl. Rep. 327 c.  $\text{'Η δ' ὅς, εἰ Γλαύκων, said he}$ , i. e. *Glauco*, Ib. b.  $\text{'Η δ' ἦ, said she}$ , Id. Conv. 205 c.

## § 492. B. The article in its $\tau$ -forms likewise occurs,

### I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives  $\delta\epsilon$ ,  $\delta\sigma\sigma\epsilon$ , and  $\epsilon\iota\sigma$ ; as,  $\text{Τοῦ δ' ἴσται}$ , of that which is, Pl. Phædo, 92 d.  $\text{Περὶ τὸ ἰφ' ᾧ λυπιῖται}$  Id. Phil. 37 e.  $\text{Καὶ τὸν δ; ἴφη, δισπότης τούτου εἶναι}$  Lys. 167. 15.  $\text{Περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι}$  Pl. Soph. 241 e.  $\text{Προσῆκει καὶ μισῖν τοὺς εἰσπερ εὐτος}$  Dem. 613. 9. — The sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (see § 472).

2.) In particular forms of expression; viz.

a.  $\text{Περὶ τοῦ}$  (also written  $\text{προτοῦ}$ ), before this; thus,  $\text{Τό γι περὶ τοῦ παῖς ἦσθα}$  Pl. Alc. 109 e.  $\text{Οἱ δ' εἰκίται φίλους· ἄλλ' οὐκ ἂν περὶ τοῦ}$  Ar. Nub. 5.  $\text{Οἱ περὶ τοῦ φίλοι, 'former friends'}$ , Eur. Med. 696. See § 475. b.

β.  $\text{Τῷ}$ , [through this as a cause, § 416] for this reason, therefore; thus,  $\text{Τῷ καὶ . . μᾶλλον πιστότερον}$  Pl. Theæt. 179 d.

γ.  $\text{Τό γι}$ , followed by  $\delta\tau\iota$ ; as,  $\text{Τό γι εὖ εἶδα, ὅτι . .}$ , this I well know, that . ., Pl. Euthyd. 291 a.  $\text{Τό γι δὴ κατανοητόν . .}$ , ὅτι Id. Pol. 305 c.

δ. The article doubled with  $\text{καί}$  or  $\text{ἦ}$ ; as,  $\text{Εἰ τὸ καὶ τὸ ἐποίησιν ἀνθρώπος οὕτως, οὐκ ἂν ἀπέθανιν}$ , if this man had done this and that, he would not have died, Dem. 308. 3.  $\text{Τὰ καὶ τὰ πισυνώς}$  Id. 560. 17.  $\text{'Αφικνούμαι ὡς τὸν καὶ τόν, I go to this one and that}$ , Lys. 94. 3. With the article again repeated;  $\text{'Εδὺ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done}$ , Dem. 128. 16.  $\text{'Ὅς ἴφη διὶν οὕτω περιουσίᾳ κινδυνεύειν τὸν στρατηγόν, ὅπως μὴ τὰ ἢ τὰ γινήσεται, ἄλλ' ὅπως τὰ, 'not these or those, but THESE'}$ , Id. 1457. 16. The nominative  $\delta$ ;  $\text{καὶ ὅς}$  (§ 491. R.) occurs, Hdt. iv. 68.

3.) Through poetic license, in imitation of the earlier Greek; as,  $\text{Τὸν . . φέρον, him destroy}$ , Soph. Œd. T. 200.  $\text{Ταῖν μοι μέλισσαι, take care of these for me}$ , Ib. 1466.  $\text{Μία γὰρ ψυχὴ . . τῆς ὑπεραλγυῖν μίτριον ἔχθρος}$  Eur. Alc. 883.  $\text{'Αστέραι, ὅταν φέρωσιν, ἀντολάς τι τῶν}$  Æsch. Ag. 7.

## § 493. II.) As a RELATIVE PRONOUN.

This substitution of the  $\tau$ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus,  $\text{Κτείνᾳσα τοὺς οὐ χρεὶν κτανεῖν}$ , having slain those whom she ought not to slay, Eur. Andr. 810.  $\text{Τὸν Σῖδν, τὸν νῦν ψίγυι, the god, whom you now blame}$ , Ib. Bac. 712.  $\text{Νοεῖς ἐκίνοιν, ὄντιν' ἀρτίως μολεῖν ἰφίμυσθα, τὸν θ' οὕτως λίγυι}$  Soph. Œd. T. 1054.  $\text{'Αγάλαμαθ' ἱερὰ, τῶν . . ἀπιστίης ἱμαντίον}$  Ib. 1379.  $\text{'Αγος . . δεικνύει, τὸ μῆτι γῆ . . προσέξεται}$  Ib. 1426.

REMARK. On the other hand, the aspirated forms are sometimes found with  $\mu\acute{\iota}\nu$  and  $\delta\acute{\iota}$  for the  $\tau$ -forms (§ 490. 1); thus,  $\text{Πίλεις 'Ελληνίδας, εἰ μὴν ἀναιρῶν, εἰς εἰς δὲ τοὺς φονάδας κατέγων}$ , 'some destroying, and to others,'

Dem. 248. 18. 'Ας μὴν κατείληφθαι πόλεις τῶν ἀστυγιστόνων, τινὰς δὲ παρθεῖν.  
Id. 282. 11. Γνώμα δ' οἷς μὴν ἄκαιρος ἔλθου, ταῖς δ' εἰς μίσην ἤκει Eur. Iph.  
T. 419. So, 'Οτι μὴν . . , ὅτι δέ, sometimes . . , at other times, Th. vii. 27  
'Οτι δέ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὴν πρὸς ἑαυτὸν [i. e. βασιλῖα] ἐπιβουλῆς οὐκ ᾔσθάντο, the king did not perceive the plot against himself, i. 1. 8. 'Απὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἰσώησε, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων ὅσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. 'Ο δὲ πείθεται (§ 490) Ib. 3. 'Τμᾶς . . ὅσοι ἰστί iv. 6. 14. Θάυμαστον ποιεῖς, δέ . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. a). Thus,

#### a. MASCULINE FORM FOR FEMININE.

'Ὅστις εἰ τὸ χεῖρ, δέ ὁ θείας ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἰσώησε, ἀφ' ἑμίνω τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλους Mem. ii. 3. 18. See § 444. b.

NOTE. In speaking of persons vaguely, or generally, or simply as persons, the masculine gender often takes the place of the feminine, both in pronouns and in other substantive words which admit it; thus, Ξὺν οἷς τ' οὐ χρεῖν [= τῇ μητρὶ] μ' ἐμὴν Soph. Oed. T. 1184. Οὐδὲ γὰρ κακῶς πάσχειν τι μῖσος ὃν τίμη προσγίγνεται Id. El. 770. 'Η στυγρὸς οὖσα μίσχος οὐκ ἀνίξεται σίκετοντας ἄλλους [= σίκετουςαν ἄλλην] Eur. Andr. 711. Συνεληλύθασιν ὡς ἐμὴ καταλιγμυμῖναι ἀδελφαί τι καὶ ἀδελφιδαὶ καὶ ἀνεψιαὶ τσαυταὶ, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τισσαρσκαίδικα τοὺς ἰλιυθίρους. . . Χαλιδὸν μὴ οὐν ἴσται, ὃ Σώκρατες, τοὺς οἰκίους τριτοῦν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. a.



## § 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι; Cyr. viii. 7. 25 (§ 445). Ενδριύσαμιν, ὅτιρ ἡμᾶς καὶ ἀναπνύσαι ἰσίοις iv. 1. 22. Τίς οὐκ ἂν ἐμολογήειν αὐτὸν βούλει μὴτ' ἡλίθιον μὴτ' ἀπαξίνα φαίνεισθαι τοῖς συνοῦσιν; Ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ. . Mem. i. 1. 5 (§ 450). — The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

Ἀρτάος καὶ Μιθριδάτης, οἳ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτῆσι, οἷς οὐ ληΐζεσθαι διήσει, ἀλλ' αὐτοὶ. . παρίσονται vii. 3. 31. Ἀσφάλειαν καὶ εὐκλειαν, αἱ οὗτοι κατασπῆται Cyr. viii. 2. 22. Πολλὰ δ' ἰρῶν πρὸς αὐτὰ καὶ αἰγας καὶ βοῦς καὶ ὄνοι, αἱ ἀποδαρῆναι iii. 5. 9. Ἀπαλαγνύντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν. . καθίσταται Isocr. 163 b. See § 446. — Zeugma is far less frequent in the construction of the pronoun than in that of the adjective.

## § 497. d. SYNESIS.

Τὸ Ἀρκαδικὸν ἰταλικὸν, ὃν ἔρχετο Κλειάνω iv. 8. 18. Τὰ δέξαντα ἂν πληθύνει, ὅτιρ διδάσκουσιν Pl. Phædr. 260 a. Βασιλεῖς. . οἱ δ' ἀρπάζοντες i. 10. 4 (cf. Ib. 2 and 5). Οἰκτρὰ γὰρ πιστόθαμιν, ἣ. . κινὴν κατίσχον ἰσπίδα Eur. Iph. A. 985. Ὡ μιλία ψυχᾷ, ὅς. . ἦσθι Soph. Phil. 714. Ὡ ἀγαθὴ καὶ πιστὴ ψυχῇ, ὅχῃ δὴ ἀπολιπὼν ἡμᾶς; Cyr. vii. 3. 8. Τίκνων. . οὐς Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, 'Ὅστις δ' ἀφικνύτο. . πάντας. . ἀπιπίμπαιτο, and whoever came, he sent them all back, i. 1. 5. Ἀσπάζεται πάντας, ἃ ἂν περιτυγχάνῃ Pl. Rep. 566 d. 'Ὅς ἂν κάμνῃ τῶν οἰκιστῶν, τούτων σε ἰσιμιλητίον πάντων, ὅπως θηρευιύηται CEC. 7. 37. Τούτους. . ἃ ἂν. . πολλοὶ ἴσονται Ib. 21. 8. Ἀλλοὺς δ' ἐπίλειπε λίγων, διὰ τὸ ἴκαστος ἐπλήγῃ, and he bade the rest say, on what account each one had been struck, v. 8. 12. Προσιὼν ἐνὶ ἐκαστῷ, εὐστυνας ἦτο ἔχων τι vii. 3. 16. Πύρρον λαβεῖν. . οἷος ἴκαστος ἴσται, καὶ τὴν ἀξίαν ἐκαστοῖς διανέμει vi. 6. 33. Ἦν ἀφρονία τῶν θιλότων κινδυνεύειν, ὅπου τις οἶστο Κύρον αἰσθῆσθαι i. 9. 15 (see Ib. 16). Ἦν δὲ τις τούτων τι παραλαβεῖν, ζημίαν αὐτοῖς ἐπίθισαν Cyr. i. 2. 2. Εἰ δὲ τι κακὸν πλῆρον ἴσται ἀγαθοῖς, τούτων μιτήχουσα Eur. Alc. 744. Ἀληθὲς ἦν φίλος. . ὃν ἐρεθὸς οὐ πολὺς, he was a true friend; of whom the number is not great, Id. Suppl. 867. Αὐτοεργός, ὅτιρ καὶ μόνι σώζουσι γῆν Id. Or. 720. Θησαυροποιὸς ἀνὴρ. οὐς δὴ καὶ ἰσαινὶ τὸ πλῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, Φεύγει. . ἐς Κίρεπυραν, ὃν αὐτῶν [i. e. τῶν Κιρεπυρίων] εὐεργέτης, he flies to Coryra, being a benefactor of their, Th. i. 136. Ἀπὸ Πιλοπονηήσου. . οἳ πάντες κρείσσους εἰσὶ Id. vi. 80. Τῆς ἐμῆς ἐπιστοδου, ὃν [i. e. ἐμῇ] μὴτ' ἐκνύει Soph. CEd. C. 730. Πατρώα θ' ἰστία κατισκάφη, αὐτὸς δὲ. . σίτην Eur. Hec. 22. Ἀνυμνίαιος, ὃν [i. e. ὑμναιῶν] μ' ἔχεῖν τυχῶν Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (cf. § 455); as, Βισάνθην οἰκεῖν δάσω, ὅτιρ

[for ἥτις] ἰμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthē, which is my finest town*, vii. 2. 38. Ἐστίας, οὐ οὔτε ἱσιώτερον χωρίον Cyr. vii. 5. 56. Οὐδὲν ἄδικον διαγινέσθαι ποιῶν· ἥτις [for ἥτις, § 445] τομίζω μιλίτην εἶναι καλλίστην ἀπολογίας Apol. 3. Θανὶν . . . αὕτη γὰρ ἦν ἂν σημά- των ἀπαλλαγὴ Aesch. Pr. 754. Ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα [for αὗται] δύο εἰςίχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πᾶς οὐ καλὸν, δὲ πάντα ἡμίρκασι τὰ ἀνθρώπινα; Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, Ἐστίας, οὐ [χωρίου] οὔτε ἱσιώ- τερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is *itself repeated*; as, Τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *For what is happier than this, to mingle with the earth?* Cyr. viii. 7. 25. Τοῦτου τιμῶμαι, τῆς ἐν Περτυανίῳ σιτήσεως Pl. Apol. 37 a. Κεῖνο κάλλιον, εἴπουν, ἰσότητα τιμᾶν Eur. Ph. 535. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σακερᾶτης ὁ Ἀχαιοὺς, καὶ τοῦτω ἀπθανέτην, 'these also died,' ii. 6. 30. Βασιλία . . . οὐκ εἶδα ὅ τι δι' αὐτὸν ἡμῶσαι ii. 4. 7. Ἀλκιβιάδης . . . οὗτω παρσινοὺς ἡμίλησιν αὐτοῦ Mem. i. 2. 24. Σκίψαι δὲ, οἷον ὄντι μοι περὶ σὲ, οἷος ἂν περὶ ἐμὲ, ἥτιςτά μοι μίμνη Cyr. iv. 5. 29. Οἶμαι δὲ σοι . . . ἔχουσιν ἂν ἐκιδεύξαι σοι Ec. 3. 16. Ἔσσι γὰρ τις οὐ πρόσω Σάκερτης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. *ἐγ*, with its noun following; as, Ἦν ἄρα οἱ Φερέων ἔχῃ νομῖν λαῶν N. 600. Ἢ μιν ἔγειρεν Ναυσικλᾶς εὐσιπλον ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct and indirect modes of speaking*, especially in *quotation*; as, Ἀγοίτ' ἂν μάταιον ἄνδρ' ἐκποδῶν, ὅς . . . πάπανοι, *take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἔφη "ἰδίῳιν πορεύ- σθαι, προσλαβὼν ἰδιοντᾶς ἐκ παντὸς τοῦ στρατιώματος. Ἐγὼ γὰρ," ἔφη, "εἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Δανθάνειν ὑμᾶς εἰς ἔσσην παραχῆν ἢ πόλις ἡμῶν καθίστηναι· εἰκόατε γὰρ . . . οἷσις τιθύκαμιν Isocr. 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply distinctive and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both distinctive and demonstrative. Thus,

“Ἀπαντα σῶα ἀπιδουκά σοι, ἰσὶ καὶ εὐ ἱμοὶ ἀπιδουκας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὦ ἄνδρες, πῶς ὑμᾶς ἱπαινω· ὅπως δὲ καὶ ὑμῖς ἱμὶ ἱπαινίσσεται, ἱμοὶ μιλήσει, ἢ μηκέτι με Κύρον νομίζει i. 4. 16. Οὗτοι γὰρ ἡμῖς ἱκίνοιο ἴσι στρατιῶται, ἰσὶ γι οὐ συνιπόμεθα αὐτῶ, οὗτοι ἱκίνοιο ἴσι ἡμῖν μισθοδόται i. 3. 9. Οὗτοι εὐ ἱκίνοιο φίλοις, οὗτοι ἱκίνοιο σί Mem. ii. 7. 9. Εἴχῃ δὲ τὸ μὲν διέξον Μίνων καὶ οἱ σὸν αὐτῶ, τὸ δὲ εὐόνυμον Κλῖαρχος, καὶ οἱ ἱκίνοιο i. 2. 15. Κύρος δὲ καὶ ἱπαιτίς τούτου i. 8. 6. Τούτῳ συγγενόμενος ὁ Κύρος, ἡγάσθη τι αὐτὸν, καὶ δίδωσιν αὐτῶ i. 1. 9. Ἥδ' οὖν θανύται Soph. Ant. 751. Κίνοιο τὰ κίνοιο σσιεργίῳ, πᾶγὰ τὰ Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the Gen. subjective (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the possessive adjective (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The Gen. objective (§ 392) sometimes follows the same analogy. Thus,

“Οἷν γὰρ σοι μαχίσθαι, ὦ Κύρε, τὸν ἀδελφόν;” “Νῆ. Δί,” ἴφῃ ὁ Κύρος, “ἴπῃ γι Δαριίου καὶ Παρυσάτιδος ἴσι παῖς, ἱμὸς δὲ ἀδελφός;” i. 7. 9. Τῶν σωμάτων σσιεργίῳ. . . Πῆρ τῶν ὑμῖν ἀγαθῶν ii. 1. 12. Κίνοιο τι καὶ σὸν ἴξ ἴου κινῆν χάριν Soph. Tr. 485. Τὸ σὸν λίχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὸν γὰρ ἄργος οὐ δίδωκ' ἰγῶ Eur. Heracl. 284. Σὰν ἴριν, ὦ Ἐλίην, ‘the dispute for you,’ Eur. Hel. 1160. Εὐνόια καὶ φιλία τῇ ἱμῇ, good-will and affection to me, Cyr. iii. 1. 28. Φιλία τῇ σῇ, love to you, vii. 7. 29. Μὴ μισαμῖλιν σοι τῆς ἱμῆς δωρεᾶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θερπὸς εὐμός Aesch. Pr. 388. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τὸν γι σὸν [ὀφθαλμὸν], τοῦ πρσις, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4). See § 454. So, since σίτμος may be followed by the Dat., as well as the Gen. (§§ 403, 411), Ἀμιστῖρου [= ἡμῖν] σίτμου, κλινοῖς Λαβδακιδαισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφίτιρος, their; and even this is used reflexively, and with no great frequency. Thus, Ὡς ἴωρον ποινούτας τοὺς σφίτιρους, when they saw their own men in distress, Cyr. i. 4. 21. (c) The Dat. for the Gen. belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πράττειτε ὡς οἴσιν. ἂν τι ὑμῖν ὀρθὸν μάλιστα συμφέριν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κιλιούσι διασώσαντα αὐτοῖς τὰ πρέβαστα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσι ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὲ, ὃν ᾔτε πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὖρε Κύρην φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. 'Ὡς εἶδον ὀρμῶντας κατ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφῶν ἵσθαι v. 7. 25. Λίγην τι ἐκίλει αὐτούς, ὅτι οὐδὲν ἂν ἦσαν σφῶν ἀγάγους τὴν στρατιάν, ἢ Ξινοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκηνὴν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνὴν i. 6. 4. 'Ἐκίλει τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἴσταις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πινῶντας τοὺς ἑαυτοῦ φίλους ἄγουν i. 9. 27. Ποίαν δ' ἡλικίαν ἑαυτοῦ ἐλθεῖν ἀναμύνω; . . 'Ἐὰν τήμερον προδῶ ἑμαυτόν iii. 1. 14. 'Ἐμαυτῷ γι δοκῶ συνιδίναί vii. 6. 11. Πολλοῦ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σιαυτῷ, ἐκίναί δι' εἰ ὀρθοῖται ἀχθόμενον ἰδ' ἑαυταῖς Mem. ii. 7. 9. 'Αμιλίῳ ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὅμων αὐτῶν ἱνικᾶς iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τῆς ἴνους iv. 7. 12. 'Ἡν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . , τὸ μὲν ἑαυτοῦ σῶμα i. 9. 23. 'Ἡ ἐκίμων ὕβρις καὶ ἡ ἡμίστερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκίμου i. 3. 1. 'Απίτιμψί μου τὸν δισπότην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun οὗ became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφίσις). Thus, Βουλευόμεναι μετὰ σφίσις [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἰσιν [= σοῖς] ἀνάσσει α. 402. Φρεσὶν ἔσιν [= ἑμαῖς] ἔχων διδαιγόμενον ἥτορ ἡλώμην v. 320. Δεῖ ἡμᾶς ἀντιεῖσθαι ἑαυτούς [= ἡμᾶς αὐτούς], we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαζόμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἔμα ἑαυτόν [= ἑμαυτόν] τι καὶ ὑμᾶς ἔξαπατήσας Ib. 91 c. Κλαῖω . . αὐτὴ πρὸς αὐτὴν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτὰς αὐτοῦ, you yourself disgrace your own city, Id. Cæd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= σιαυτοῦ] εὐ γι ψυχὴν ἐρεῖ Mem. i. 4. 9. Μέρων αὐτῆς οἶσθα Æsch. Ag. 1397. Εἴπατε ὑπὲρ σωτηρίας αὐτῶν [= ὅμων αὐτῶν] φρονεῖζετε Dem. 9. 13. Σφισίτην [= ὑμισίτην] ἀπὸ μητίρη τίνεσ' ἀμοιβήν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of οὗ are used with great latitude of number and gender; thus, (a) μίν and νίν commonly sing., but also plur. (especially νίν); as, νίν, *him*, Æsch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. Cæd. T. 868, fem. Id. Cæd. C. 43, neut. Æsch. Pr.

55; *μίν*, *them*, Ap. Rh. 2. 8: (b) *σφί* properly plur., but also (especially in the tragic poets) sing.; as, *σφί*, *them*, masc. A. 111, fem. Soph. (Ed. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (c) *σφίν* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (d) *ἴ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ίός*, *their* Hes. Op. 58; *σφίτερος*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *σφωίτερος*, *his*, Ap. Rh. 1. 643.

6. The place of *αὐ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Οἱ γὰρ ἀντὶ μὴν τοῦ συνιερῶν ἑαυτοῖς τὰ συμφέροντα, ἰσχυράζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* Mem. iii. 5. 16. 'Αντὶ ὅρου μίνων ἑαυτὰς, ἡδίας ἀλλήλας ἰώρων Ib. ii. 7. 12. Συννικηκατε μὲν ἀλλήλων· τῶν δὲ πολέμων οἱ πολλοὶ μὴν συνήτηται μὴ' ἑαυτῶν Cyt. vi. 3. 14.

## B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day, i. 5. 12. Εἰς τὸ αὐτὸ σχῆμα i. 10. 10. Οὗτος δὲ ὁ αὐτός, and this same person, vii. 3. 9. Ἐκεῖνα τὰ αὐτὰ Mem. iv. 4. 6. Ταῦτὰ ἰσασχον iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

Αὐτὸς Μένων ἑαυλίτο, *Meno himself wished it*, ii. 1. 5. "Οστις . . αὐτὸς ἡμῶς ἡμῖν, αὐτὸς διξίᾳς δοῦς, αὐτὸς ἑξαπατήσας συνίλαβι τοὺς στρατηγούς iii. 2. 4. Κύριος παραλαύων αὐτὸς ἐν Πίλρχῃ i. 8. 12. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses, ii. 2. 16. Καὶ θιοσιβίστατον αὐτὶ ἴσσι πάντων ζώων ἄνθρωπος, 'the very most religious,' Pl. Leg. 902 b. Οὐταὶ δ' αὖ πρὸ αὐτοῦ βασιλείας ἐπιταγμέναι ἦσαν, 'before the person of the king,' l. 7. 11. Πρὸς αὐτῷ τῷ στρατιώματι, [by the army itself] close to the army, i. 8. 14. Ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατιώματος, 'directly above,' iii. 4. 41. Εἰ αὐτοὶ οἱ στρατιῶται . . οἰχοιντο, 'of their own accord,' vii. 7. 33. Εἰ αὐτοῖς τοῖς ἀνδράσι ἐπίνδοιτο ἰούσι, 'with simply the men,' ii. 3. 7. Ἐάν τις ἄνῃ τοῦ εἶναι τὸ εἶπεν αὐτὸ ἑσθίῃ, 'by itself,' or 'alone,' Mem. iii. 14. 3. Αὐτοὺς τοὺς στρατηγούς ἀποκαλίνας, having called the generals apart, vii. 3. 35. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is *understood* (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἰκίουν καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ τούτου ἱκίειν, *on this very account*, iv. 1. 22. Αὐτῷ ἰμοὶ . . δέξιμι Pl. Phædo, 91 a. Αὐτῷ μοι ἱοίκεν Ib. 60 c. 'Ὡς αὐτὸς σὺ ὁμολογεῖς i. 6. 7. 'Ὡς ἴφην αὐτός Ib. 6. Αὐτὸς σὺ ἰπαίδυσας CEC. 7. 4. Αὐτὸς ἰπαίδυσας Ib. 7. Αὐτός ἐμει, *ὃν ζητεῖς* ii. 4. 16. Αὐτοὶ καλοῦσιν, *they themselves burn*, iii. 5. 5. 'Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χωρεῖ αὐτός, *he goes alone*, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, *for we are by ourselves*, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς περιμέθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique* cases of the *third* person; as, Δῶρα ἄγοντις αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. "Ἐπιμψιν . . στρατιώτας οὓς Μίνων ἔχει, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀπαζόντων ἀπίκτιναι, οἱ δὲ καὶ αὐτῶν ἀπίθανον i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique* cases, as the *common* pronoun of the *third* person. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the *oblique* cases, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπαλόμειδ' ἀφραδίῃσιν [sc. ἡμῶν] κ. 27. Αὐτὴν [sc. σί] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀποκτεῖναι λίγεται αὐτὸς τῇ ἑαυτοῦ χιεὶ Ἀρταγέρσην, *and he is said [himself] with his own hand to have slain Artageres*, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἰφ' ἑαυτῶν ἰχθέρουν, 'by themselves,' ii. 4. 10. Τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνονται Æsch. Ag. 836. Τοῖον παλαιστήν νῦν παρασκευάζεται iπ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, Ἄλλ' αὐτὰ σιγῶ . . τὰν βροτοῖς δὲ πῆματα ἀκούσασι, 'those things I omit; but hear,' Æsch. Pr. 442. "Οτι καὶ ἐπὶ τὰ ἡδία, ἰφ' ἄσπερ μόνῃ δοκίῃ ἡ ἀπρασία τοῦ ἀνθρώπου ἄγιν, αὐτὴ μὲν οὐ δύναται ἄγιν, ἡ δ' ἰγκράτεια Mem. iv. 5. 9. "Ος, ὦ παῖ, σί τ' οὐκ ἰκὼν κᾶπτανον, σί τ' αὐτάν, *who involuntarily have slain both you, my son, and you, too, my wife*, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, *Pericles being general of the Athenians [himself the tenth] with nine colleagues*, Th. ii. 13 (cf. Ἀρχιστράτου . . μιστ' ἔλ- λων δέκα στρατηγούντος Id. i. 57). Ἐξῆς μψαν Λυσικλίας πῖμπτον αὐτὸν στρατηγὸν Id. iii. 19. Ἡερίθη πρισβιυτὴς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαρείος . . λαδὼν αὐτὴν [i. e. τὴν ἀρχὴν] ἰδόμενος, 'with six confederates,' Pl. Leg. 695 c.

#### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

*distant and emphatic* is *ἐκεῖνος* : the *nearer and more familiar* is *οὗτος* or *ὅδε* (§ 150). Thus,

Ἐὰν ἐκείνους δοκῇ, καὶ τούτους παπῶς ποιήσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκείνους μὲν σκληροῦς, οὗτος δὲ περφοιχῆς Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τούτ' [sc. ἴσσι] ἐκείν' οὐγὰρ ἔλιπον, this is that which I said, Ar. Ach. 41. Τούτ' ἐκείνο· "Κτάρθ' ἱταίρους, μὴ τὸ συγγινὴς μόνον" Eur. Hec. 804. Τὸδ' ἐκείνη, this is what I spoke of, Id. Med. 98. "Ἢδ' ἴσσι" ἐκείνη τοῦργον ἢ ἔμεργασμένη Soph. Ant. 384.

β. Οὗτος, sometimes marks the *ordinary*, and ἐκείνος the *extraordinary*; as, Ἐχόντες τούτους τι τοὺς πολυτελεῖς χιτῶνας, having on the rich tunics which they are in the habit of wearing, i. 5. 8 (see Cyr. i. 3. 2). Γενόμεσι ῥήτορις Ἰνδοξοὺ καὶ μεγάλαι πρὸ ἡμεῶν, Καλλίστρατος ἐκείνος, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὴν ἐκείνον Id. 34. 20.

§ 513. II. The pronouns *οὗτος* and *ὅδε* have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν Soph. Ant. 981. Yet they are not without distinction. *Οὗτος*, as formed by composition with *αὐτός*, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of *ὁ αὐτός*, the same, § 502); while *ὅδε*, arising from composition with *δε*, is strictly a *deictic* pronoun (*δεικτικός*, from *δείκνυμι*, to point out), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, *οὗτος* is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, *ὅδε*. Thus,

Τεκμήριον δὲ τούτου καὶ τῷδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τῷδε ἴσσι, to this Xenophon replied as follows, ii. 5. 41. Τούτα, ἃ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν iii. 2. 6. Τούτῳ γὰρ ἐπίστασθαι, ὅτι βορίας . . φέρι μ. 7. 7. Τούτῳ πρῶτον ἡρώτα, πότιςτερον λῶον ἔτη iii. 1. 7.

NOTE. To the *retrospective character* of *οὗτος* may be referred, — (α) Its use, preceded by *καί*, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a *substantive* in the sentence, or, in the *neuter Acc. or Nom.* (commonly *plur.*), of the *sentence itself* (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσήκει σοι πολλοὺς δίδχεσθαι, καὶ τούτους [sc. δίδχεσθαι] μεγαλοπρεπῶς, it becomes you to entertain many guests, and these magnificently, EC. 2. 5. Συμμάχων δίδχονται, καὶ τούτων πλείονων Mem. ii. 6. 27. Ἐξοήθησαν τῇ Λακιδάμονι, καὶ ταῦτα [sc. ἐποίησαν] ἰδόντες, they assisted Lacedæmon, and [they did] that knowing, Ag. 1. 38. Μένων δὲ οὐκ ἐζήτην, καὶ ταῦτα παρ' Ἀριαίου ὦν, but Meno he did not ask for, and that although he was from Ariæus, ii. 4. 15. Διφυλάξει τὴν πόλιν, καὶ

ταῦτα ἀτείχιστον οὖσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *as-sent*; as, “Ἄρ’ οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντις πολέμου ἀθληταί;” “Ναὶ τοῦτό γι [sc. ἴσται].” Ἰφρ., ‘Certainly it is so,’ Pl. Rep. 422 b. II. Οὐ-κουν ἱστέρν γί τιν’ ἐκ Λακιδαίμονος μέναι ἀνύσας τι; K. Ταῦτ’, ὃ δίσποτα Ar. Pax, 274. BΔ. Ἀλλ’ εἰσώμεν. Φ. Ταῦτά νυν, εἴπωρ δοκί Id. Vesp. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τόνδε φράζεις; ἈΓΓ. Τοῦτον, ὅστις εἰσορᾷ, CEd. Is *THIS* the man you speak of? Mess. The *VERY* MAN, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λίγιν; ΟΙΔ. Τόνδ’, ὃς πάριστιν Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν ii. 3. 19. Καταλιπόντις τόνδε τὸν ἄνδρα . . . ἱππὶ οὗτος αὐτὸς ἰμολογί vi. 6. 26. Ἡμᾶς τοῦσδε λαβόντις, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first person*, as the nearer object; and οὗτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρὸς [= ἰμοῦ], οὐδ’ ἐγὼ πρὸς σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φονίς δὲν τοῦδε τάνδρḡς [= ἰμοῦ] ἰμφανῶς Soph. CEd. T. 534 (but, Ἀνὴρ ὅδ’ [= σὺ], ὡς ἵκιν, εἰς στείβας ἰλᾶ Ib. 1160). Τῇσδ’ γι ζωσῆς ἴτι, at least, while I am yet alive, Id. Tr. 305. Τάδε [= ἡμῖς, § 450] . . πιστὰ καλιῖται, καὶ φύλακας Æsch. Pers. 1. Οὐτοσὶ ἀνὴρ [= σὺ] οὐ παύσεται φλυᾶρῶν. Εἰσί μοι, ὃ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὔτε, σὺ, ὃ πρίσβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. CEd. T. 1121. Οὔτος, σὺ, πῶς δεῖς; ἥλθεις; Ho villain! how camest thou hither? Ib. 532. Αὔτη, σὺ, ποῖ στείβεις; Ar. Thesm. 610. Οὔτος, τί σιμνὸν . . βλίπεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὅδε: thus,

Ὁ Κῦρς ἀκούσας τοῦ Γαβρύου τοιαῦτα, τοιάδε πρὸς αὐτὸν ἔλεξε Cyp. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως ἔπιν ii. 3. 23. Κλίαρχος μὲν οὖν τοσαῦτα ἔειπεν. Τισσαφίρηνς δὲ ὅδε ἀσημύθη ii. 5. 15. Οὕτως ἱστὶ δινὸς λίγιν, ὥσπερ σε πῖσαι Ib. Ἐρίνιτο οὕτως, ὥσπερ σὺ ἔλεγες vii. 2. 27. Τοσοῦτοι ἔπιν, ὅτι οὐ τῶν μικρόντων εἴη ii. 1. 9. Ἡμῖς τοσοῦτοι ὄντες, ὅσους σὺ ὄρεῖς Ib. 16. Ἡμῖς τοσοῖδε ὄντες ἐκπῶμεν τὸν βασιλῆα ii. 4. 4 (§ 514). ὉΡ. Ὑποπτος οὕσα γιγνώσκω πόλιν. ΠΡ. Τοιαῦτα . μισῶται γὰρ ἀνόςιος γυνή, ‘Even so,’ Eur. El. 644 (§ 513. b).



(cf. Πᾶν, οἱ ἐνύχθαι, ἰδὲ 8. 1). Πᾶν, ὅσον ἐγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'", ἔφη, "χρὴ παῖν, ὅσα ὁ θῖς ἐκίλιουσιν" iii. 1. 7. 'Ἐπτα γὰρ ἡμί-  
ρας, ἵευσσε ἰποριύθηναι διὰ τῶν Καρδύχων iv. 3. 2.

REMARKS. α. "Οἱ is also used for οἷος with an ellipsis of the antecedent;  
as, "Ἐωσπερ ἂν ᾗς ὅς [= τοιοῦτος οἷος] εἴ, as long as you are what [= such as]  
you are, Pl. Phædr. 243 e. "Ὡς γὰρ ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB,  
chiefly in designations of *place, time, and manner*; as, Εἰς χωρίον, ὅθεν ὄψον-  
ται θάλατταν, to a place [whence], from which they would behold the sea, iv.  
7. 20. 'Ἐν τῷ ἔρει, ἔνθα σπερ ἐκνήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ  
τὸ πρῶτον μαχοῦντες ἐνῆν, the same order [as] with that in which he first ad-  
vanced to the battle, i. 10. 10. 'Ομοία γάρ μοι δοκοῦσι πάσχειν, ὥσπερ αἱ  
τις πολλὰ ἰσθίον μὴδίστοις ἱμπίπλαιο Symp. iv. 37. Καὶ σοὶ θῖσι πόροιον, ὡς  
ἐγὼ θῖσω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class  
of *adjectives* (§ 73), and, as such, agree with a substantive  
expressed or understood. This substantive, or one correspond-  
ing to it, is also the *antecedent* of the relative. It is commonly  
*expressed in but one* of the two clauses, more frequently the  
*former*, but often the *latter*; and may be *omitted in both*, if it  
is a word which will be readily supplied (§ 447). Thus,

Συνίπεμψεν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μένων εἶχε, he sent with  
her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποτίμψαι πρὸς ἰαυ-  
τὸν [sc. τὸ στρατιώτα,] ὃ εἶχεν στρατιώτα, to send back to him the force which  
he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οὓς εἶρηκα, and Cyrus hav-  
ing the men whom I have mentioned, Ib. 5. Εἰς δὲ ἣν ἀφίκοντο κόμην, [sc.  
αὐτῇ ἡ κόμῃ] μεγάλη τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἥς ἀρχει χώρας  
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NOTES. (a) From a similar union of *ἐν* [= *ἐνίστι*] with the relative, have  
 arisen the compounds *ἐνισί*, *some*, and *ἐνίστι*, *sometimes*. (b) The ellipsis some-  
 times extends even to the substantive verb itself; thus, \*Ὅπου [for \*Ἔστιν  
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 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the *superlative*; as, Πιρα-  
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 as we have accomplished, Cyr. iv. 5. 33. \*Ὡς τάχιστα ἴως ἐπύφαινιν, ἰδύοντο  
 iv. 3. 9. \*Ἔστι ἤλθῃ τάχιστα, . . ἀπίδοτο, as soon as he had come, he sold, vii.  
 2. 6. \*Ἦγαγον . . ἰσότους ἰγὰ πλείους ἰδυνάμην, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 29. \*Ἐχὼν ἰσπίας ὥς ἐν δύνῃται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). \*Ὡς μά-  
 λιστα ἰδύνατο ἰπικρυπτόμηνος i. 1. 6. \*Ἀπῆγοντο . . ὅποι ἰδύνατο προσωτάτω  
 vi. 6. 1. \*Ἐλαύνον ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πείσομαι ἢ δυνατῇ [sc. ἔσται] μάλιστα i. 3. 15. Δίδεικον . . ὥς  
 οἶν τι [sc. ἦν] μάλιστα φυλαγμένους ii. 4. 24. \*Ἐως ἐν ταῦτα ὥς ἐν  
 [= ἐνίστι] ἥδιστα γίνηται Mem. iv. 5. 9.

## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently follows the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρώπος τις ῥώσκει*, a certain man asked, ii. 4. 15. *Παρά Χάρωνι τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπον τινί*, in some way, ii. 2. 17. *Εἴ τοι ὑπάρχει τίς τι*, if he made any promise to any one, i. 9. 7. *Διψνύειν ὃ τις εἴη*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὐ μὲν τις δόρυ θηξάσθω*, 'each one,' B. 382. *Μισοῖ τις ἱππύον*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἢ τίνα ἢ οὐδὲνα εἶδω*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἢ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιαῦτα τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσων τινῶν ἤμων ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δὲ τις . . ἦν γί τις*, ὃν εἰλήφει, ἰδωρίτω, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγυς τις εἴς*, a certain one speaks, Soph. Ant. 269. *Ἡμίρας μὲν ἰσδομένηντά τινες*, some [i. e. about] seventy days, Th. vii. 87. *Τίτταρ' ἄστα ῥύματα* Pl. Phædo, 112 e. *Τὴν ἱλαφον, παλόν τι χεῖμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδίστρετον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δὲ τινες ἐλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντες*, being [some few] but few, iv. 1. 10. *Ὡς δεινὴν τίνα λίγυς δύναμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυχάνω ἰσχυρήσμων τινεῖς ὧν ἀνθρώπος* Pl. Prot., 234 c. *Εἰμί τις γυλιῶς ἰατρὴς* Ib. 340 d. *Μᾶλλον τι ἀνιάσεται*, will suffer somewhat more, iv. 8. 26. *Ἦττόν τι ἀπίθανον*, Did he die at all the less? v. 8. 11. *Σχιδόν τι πάσης ἡ στρατιά* vi. 4. 20. *Οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούουσιν* Cc. 9. 1. *Διαφρέντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σιμύνισθεαί ὡς τὸ ὄντι*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐέλπίς ἐμὲ εἶναι τὸ τοῖς τιτυλιτυνηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδοξε τὶ εἶπαι*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὑφίξει ἑαυτόν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 44. *Βουλίσσεται, πῶς τις τοὺς ἀνδρας ἀπειλᾷ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν ἔστι τινί* [= σοι] Ar. Ran. 552. *Εἰ μὲν τις ἱφ' ἡμᾶς ἀπίνει*, if one permits [= you permit] us to depart, iii. 3. 3.

## E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὃς*); thus, *ὅστις* or *ὃς ἄν*, *whoever*, *ἵποιος*, *of what kind soever*, *ὥσους*, *how much soever*, *ὅποτε*, *whensoever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Οὗς ἰώρα ἰδίλοντας κινδυνύειν, τούτους καὶ ἀρχοντας ἱποίει, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐκαὶ οὖν πάντα ὅσα καύσιμα ἰώρων vi. 3. 19 (cf. Καὶ οὖν ἅπαντα ὅτα ἐκτυγχάνουσιν καυσίμῳ Ib. 15; and, "Ἐθαπτον πάντας ὁπόσους ἱπιδάμμεναι τὸ κίρας vi. 5. 5). 'Ορᾷτι δὲ τὴν Τισσαφίρηνους ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . iii. 2. 4. Οὐκ αἰσχυρίζεσθαι οὐτὶ θεοὺς οὐτ' ἀνθρώπους, οἳτινὶς ὁμόσαντες . . ἀπολλυλίκασσι ii. 5. 39. Τάδε τυχὰς λύσσω βασιλείας, ὅστις . . βιοτιύσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοῖς ἐκείνων, ὅστις ἀρετίῳς μολεῖν ἱφίμεισθα; Soph. Oed. T. 1054. Χαλίσθαι μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων ἐστρέμειν iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural *πάντες*, *all*, *ὅστις* and *ὃς ἄν* are used in the singular, but *ὅσοι* and *ὁπόσοι* in the plural. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with *οὗτος* should be *ὃς* with *τοιοῦτος*, *οἷος* with *τοσοῦτος*, *ὅσος* &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἐπιθυμῶν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος ἣν [= ἡλικίαν] μόνος ἄν ἐν τῶν νῦν ὄντων κτήσασθαι δυναθείης · μηδ' ἀγαπᾶν λίαν τὰς τοιαύτας ἀρετὰς ὧν [= οἷων] καὶ τοῖς φαύλοις μίτιςσιν, ἀλλ' ἐκείνας ὧν οὐδεὶς ἄν πονηρὸς κοινηνέσσει, 'such glory as many obtain, &c.,' Isocr. 408 d. Πάντων, ὅσοι [for οἱ, or sc. τοσοῦτων] εἰς Καστωλεῦ πιδίον ἀφροίζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶσιν, οἷς ἐτύγγαλλον, ἐβόα 8. 1). Πᾶν, ὅσον ἰγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'," ἔφη, "χρὴ ποιῖν, ὅσα ὁ Θιὸς ἐκέλευσεν" iii. 1. 7. Ἐπὰρ γὰρ ἡμίρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Ος is also used for οἷς with an ellipsis of the antecedent; as, "Ὅσασπερ ἂν ᾗς δι' [= τοιοῦτος οἷς] εἶ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὦν γι' ᾗς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of *place*, *time*, and *manner*; as, Εἰς χωρίον, ὅθεν ὄψονταί θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῷ ὄρει, ἔνθα περ ἰσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχομένοις συνήμ, the same order [as] with that in which he first advanced to the battle, i. 10. 10. Ὅμοιαι γὰρ μοι δοκοῦσι πάσχα, ὥσπερ εἴ τις πολλὰ ἰσθίων μηδίστοτε ἰμπίπλαιο Symp. iv. 37. Καὶ σοὶ θιόι πόρουν, ὡς ἰγὼ θίλω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in but one of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in both, if it is a word which will be readily supplied (§ 447). Thus,

Συνίμψιν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μίνοιν εἶχεν, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποσείμψαι πρὸς αὐτὸν [sc. τὸ στρατιῦμα,] ὃ εἶχεν στρατιῦμα, to send back to him the force which he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οὓς εἶρηκα, and Cyrus having the men whom I have mentioned, Ib. 5. Εἰς δὲ ἣν ἐφίκοντο κόμην, [sc. αὕτη ἡ κόμη] μεγάλη τε ἦν iv. 4. 2. Κατασκευάζοντά τε ἧς ἀρχοὶ χώρας i. 9. 19. Λαβόντες [sc. τοσοῦτους βοῦς,] ὅσας ἦσαν βόαι vii. 8. 16. Ἐτίρει γὰρ εἰσιν, οἷσιν ὑψομαὶ θιόις Ar. Ran. 889. Οἷδ', ἣν ἴθρεψεν Ἐρμῖον ἡ μήτηρ Eur. Or. 1184.

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σίμῃα παρίναι, ὅταν τάχιστα διαπραξώμῃα [for παρίναι τάχιστα, ὅταν  
διαπραξώμῃα], we shall endeavour to be present [most quickly, when] as soon  
as we have accomplished, Cyr. iv. 5. 33. Ὡς τάχιστα ὡς ὑπάρχειν, ἰδύοντο  
iv. 3. 9. Ἐπὶ ἥλθε τάχιστα, . . ἀπίδοτε, as soon as he had come, he sold, vii.  
2. 6. Ἦγαγον . . ὅσους ἰγὰ πλείστους ἰδυάμην, I have brought [the most  
which] as many as I could, Cyr. iv. 5. 29. Ἐχων ἰπτίας ὡς ἂν δύνηται πλεί-  
στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). Ὡς μά-  
λιστα ἰδύοντο ἱπικρυστόμους i. 1. 6. Ἀπήγοντο . . ὅσοι ἰδύοντο προσωτάτω  
vi. 6. 1. Ἐλαύνει ὡς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.  
v. 4. 3. Πίσκομαι ἢ δυνατῇ [sc. ἴσται] μάλιστα i. 3. 15. Διέβαινον . . ὡς  
οἶόν τι [sc. ἦν] μάλιστα πιφυλαγμῶνς ii. 4. 24. Ἐως ἂν ταῦτα ὡς ἴνι  
[= ἴνισσι] ᾗδιστα γίνηται Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατόν ἦν] πορεύσθαι, to march as quickly as possible, i. 3. 14. Πῶς ἂν πορευοίμηνά τι ὡς ἀσφαλίστατα, καὶ . . ὡς πρᾶτιστα μαχοίμην iii 2. 27. "Ἰνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾤσιν, ὡς ἐλάχιστοι δὲ σκιοφορῶσι Ib. 28. Διαβιβάζεις εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ὅτι in this construction with the superlative is the *neuter* of ὅστις, used *adverbially*). "Ὅπως ὅτι ἀπαρασκευαστότατον λάβω βασιλεία, that he might take the king as unprepared as possible, i. 1. 6. "Ὅτι πλείστους καὶ βελτίστους Ib "Ὅπως δ' ἄριστα Æsch. Ag. 600. "Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with ὅς (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἥγιμόνα αἰτεῖν Κύρον, ὅστις . . ἀπάξει [= ἡγιμόνα τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. "Ἔστιν ὃ τι [= σί, ὃ] σε ἥδικησα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ὄντινα ἂν δυνάμηναι v. 5. 12. Οὐ διατρέβων, ὅπου μὴ ἐπιστισμοῦ ἴναικα . . ἐκαθίζετε, [anywhere, where he did not] except where, i. 5. 9. See §§ 520, 523.

§ 526. B.) The *RELATIVE* takes the *case of the antecedent*. This is the common construction, when the *ANTECEDENT* is a *Genitive* or *Dative*, and the *RELATIVE* would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἴλησθαι, πείσομαι, I will obey the man, whom you may choose, i. 3. 15. "Ἄξει τῆς ἱλιουθιρίας, ἥς κίετησθαι i. 7. 9. (Cf. Ἐν ταῖς σπουδαῖς, ἃς . . ἐποίησαν iv. 1. 1. Ταῖς κτήναις, ἃ ἐκ τῶν ταύρων ἔλαβον iv. 7. 17.) Τούτῳ, ὧν σὺ διαποιῶν [= ἃ σὺ διαποιῶναι, § 434] καλεῖς Ec. ii. 1. Ἀρχοντας ἐποίαι ἥς πατισσέφειτο χώρας i. 9. 14 (§ 522. 2). Ἐν ᾧ πτερ ἔχον οἰκιστῶν πιστῇ μόνῃ Soph. Oed. C. 334. Μισαδίδας εὐπρεπὲς αὐτὸς ἔχουσιν σίτου Mem. ii. 7. 13. Χυμῶνός γε ὄντος οἶου λίγους v. 8. 3.

REMARKS. α. If the *ANTECEDENT* is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείναις] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἀμφὶ ὧν ἔχον iv. 5. 17. Ἀπὸ ὧν εὐ ἴσαθον i. 3. 4. Ἡμόλιον πᾶσι δώσειν οὐ πρότερον ἴφειρον Ib. 21. Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστέραια ἴπραττι ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, Ὡς [= ἐκείνων, οἷς] ἠπίσται, πολλοὺς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ὧν [= ἐκείνων, ᾧ] μισθ' ἐκατίων γίγοντι, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτεισθαι ἀφ' ὧν [= ἐκείνων, ᾧ] ἡμῖν παραινύσσεται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ ἰδόντες τῶν ἦν περὶ Σάρεδς Hdt. i. 78. — When the *subject of a verb* is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The *relative* followed by βούλι may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὅστινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δίκαια, ἢ ὅστις βούλι ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τοῦτον ὅς βούλι εἰργασται Id. Gorg. 517 b. Compare, in Lat., *quivis*.

δ. *RELATIVE ADVERBS* are likewise affected by attraction; thus, Διεκκομίζοντο ἑαυτοὺς ὅθεν [= ἐκείθεν ὅπου] ὑπεξίθιντο παιδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. Ἐκ δὲ γῆς, θῆν [= οὐ] προὔκειτο Soph. Tr. 701. Χωρεῖν χρεῖν ὅποι [= ἰκίσει ὅπου] χθονὸς κρύψαντι λήσσομαι δίμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνέλιν αὐτῶ δ' Ἀπόλλων θιόϊς [= θιούς] οἷς ἴδου θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος οἷς ἀνέλιν δ' θιόϊ Ib. 8). Ὅτι Λακεδαιμόνιοι πάντων [= πάντα], ὧν δύνονται, πιπραγόντις εἰν H. Gr. i. 4. 2. Ἀνδάνουσα μιν φυγῇ πολιτῶν [= πολιταῖς] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάσδε [= Αἰῖδε] δ' ἄσπερ εἰσερχῆς, ἐξ ὁλβίων ἄζηλον ἐρεῦσαι βίαν, χωρεῖσι πρὸς σί Soph. Tr. 283. Λόγος δ' ὅς ἐμπίσταται ἐρτίω; ἱμοὶ στείχοντι διῦρο, συμβαλλὼ γνῶμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλας ζητοῖς, . . οὐτός ἐστιν ἰνθάδε Id. CEd. T. 449 (§ 499). Κοτυωρίτας δὲ, οὗς ὑμειτέρους φασὶ εἶναι, εἴ τι αὐτῶν εἰλήθωμεν, αὐτοὶ αἰτιαί εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κῆδον [= κῆσι], θῆν πρὲς ἥκει, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλως [= ἄλλαχού], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

- 1.) After a *demonstrative pronoun* or *article*, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in *questions* and *exclamations*, especially with the poets. Thus, Τί τοῦδ' αὐδᾶς [= Τί ἐστί τοῦδε, ὃ αὐδᾶς]; *What is this, which you say?* Eur. Alc. 106. Τίν' ἄνδρα τόνδ' [= τίς ἄνθρωπος ἐστί τοῦδε, ὃν] ἐπὶ σκηναῖς ἰδῶ; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἐρχαῖαν ἰνίπεις πακόν; Soph. CEd. T. 1033. Οἷαν ἰχθιδαν σήνδ' ἰφῶσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λίγυις Pl. Prot. 318 b. Τίς δ' πόθος [= Τίς ἐστί δ' πόθος, ὅς] αὐτοὺς ἵκει; Soph. Ph. 601 (see § 480. α). Καλὸν γάρ μοι τοῖνιδες ἐξωνιδίεσσι, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an *exclamation* without a verb, and a relative clause; Τὸς ἰμὸς ἴδε πατὴρ θανάτους αἰκίς [= Ὁ θάνατος αἰκίς, ὅς ἴδε πατὴρ ἰμὸς]! *The cruel death my father saw!* Soph. El. 205. — Expressions like the following are still more elliptical; Ἐθεα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλιῦται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλούμεν τοῦ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

- 2.) Οὐδὲς with ὅστις οὐ (or sometimes δὲ οὐ) forms a species of *compound pronoun* (§ 524); as, Οὐδὲς ὅστις οὐκ ἀφίξεται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οὐδὲς ἢ, ὅστις οὐκ ᾔετο H. Gr. vii. 5. 26). Καταγελᾷ ἂν ἡμῶν οὐδαὶς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδαὶς δὲ οὐχὶ πάνδ' ἰνιδίει Soph. CEd. T. 373. Οὐδινὸς [= οὐδαὶς



ἔστι,] ὅπου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴη Pl. Prot. 317 c. Οὐδὲν ὅσον οὐκ ἀπεκρινόμενος Id. Meno. 70 c. Περὶ ὧν οὐδὲνα κίνδυνον [= οὐδεὶς κίνδυνος ἦν,] ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδεὶς, Τίνα οἶσθε ὄντινα οὐ βραχύϊα προφάσει ἀποστήσεται Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἶος, ὅσος, ἡλικίος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενον οἷον σοὶ ἀνδρὶ [= ἀνδρὶ τοιοῦτῳ, οἶος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἶοι περὶ ὑμῖν ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἄνδρας τολμηροῦς οἷους καὶ Ἀθηναίους Th. vii. 21. 'Ὅστος τοῦ πάγου εἶου δεινοτάτου [= τοιοῦτου, οἷος ἔστι δεινότατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαιρίον ὅσον ξυήλην Λακωνικὴν [= τοσοῦτον, ὅση ἔστι ξυήλη Λακωνικὴ], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰς ἄνδρα κυφόν, ἡλικίαν Θουκυδίδην [= τηλικαῦτον, ἡλικίος Θουκυδίδης ἔστι], ἔξολίσθαι Ar. Ach. 703. Δεινὸν τοῖσιν ἡλικίῳσι ἦν Id. Eccl. 465. — In like manner, Τοῦ περιττοῦ ὄντος οὐχ οὐπὲρ τῆς τριάδος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νικανίας δ' οἷους [= τοιοῦτους, οἷος] σὺ, but young men such as you. Τῶν εἰνωπιε αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὅσος is commonly used in the *neuter form* ὅσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, δ); thus, Οἱ ἰσπῆις τοῦτου ὅσον ἑξακόσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὅσον τευχόεικος ἄρτον vii. 3. 23. Ἀπίχμι ὅσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὅσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον. ὅσον στίλην Ar. Vesp. 213. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἰσχυρία τοῖον [= τοῖον, οἷος ἔστι ἰσχυρία] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a *demonstrative pronoun* and a *connective particle*.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, 'Εφ' ᾧ [= ἐπὶ τούτῳ, ὥστι] μὴ καίιν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. 'Επὶ ταῖσδε, ὥστι Th. iii. 114). 'Εφ' ᾧ τι [= ἐπὶ τούτῳ, ὥστι] πλοῖα συλλίγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρεϊ οὗ [= τοῦ χρόνου, ὅτε] εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μίχρεϊ τοσοῦτου, ὥς Th. i. 90). Μίχρεϊ οὗ [= τοῦ χωρίου, ἔνθα] διὰ καῦμα οὐ δύνανται οἰκῆν ἀνθρώποι, 'to the region where,' i. 7. 6

Διώξας ἔχει οὐ [= τοῦ τόπου, οἷ] ἀσφαλὲς ἦστο εἶναι, 'as far as,' Cyr. v. 4. 16. 'Ἐπὶ προσιμψίαν τοὺς Ἀμυκλαίης μίχρει ὁπόσον αὐτοὶ κελύουσιν H. Gr. iv. 5. 12. 'Ἐξ ὅτου ἀπιδήκησε, since he had been abroad, vii. 8. 4. 'Ἐν-φ. δι' ὠπλιζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοι φίλος μίγιστος, οὖνιξ' [οὐ εἶναι = τοῦτου εἶναι, ὅτι] 'Ἀτρεΐδας στυγεῖ,' because,' Soph. Ph. 585. 'Ἀνθ' ὧν [= 'Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δοκεῖ σοι . . διαφέρειν τὰ ἰκόνισια τῶν ἀκουσίων, ᾗ [= ταύτῃ, ὅτι] ὁ μὲν ἰκὼν πινῶν φάγοι ἂν, ὁπότε βούλοιτο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρει οὐ or ὅτου as a compound adverb governing the Gen. (§ 394); as, Μίχρει οὐ ἐκτὼ πύργων i. 181. Μίχρει ὅτου πληθώρης ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαίνεται, ὅστις [= ὥστε ἑαυτὸς] οὐ βούλεται σοι φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). 'Ἀπὸρων ἰστί . . , οἵτινις ἰθίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μᾶρος, ἢς θανάτιν ἐρεῖ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὐ [= ὥστε αὐτοῦ] ποτ' οὐ λησέσεται, such grief, that he will never forget it, Eur. Alc. 198. Κατοιπτεῖραν τήν τε γυναῖκα, οἷον ἀνδρὸς [= ὅτι τοιοῦτου ἀνδρὸς] στείροιτο, καὶ τὸν ἀνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλιπὼν οὐκίτ' ὄψοιτο, commiserating both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ δισπότην στήνωσιν, οἷαν ἐκ δόμων ἀπώλισαν Eur. Alc. 948 (§ 425. 4). •

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ἢς . . δίδως, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. 'Ὅπλα κτάνται, οἷς ἀμυνούνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλιν σίμψον τιν', ὅστις σημαίνει, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. δ, 527. R.); as, Εὐδαίμων γὰρ μοι ὁ ἀνὴρ ἰφαίνεται, . . ὥς [= ὅτι οὕτως] ἀδιῶς καὶ γυναικίως ἱταλιύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν σ' ἔθρεψεν Ἑλλάς, ὥς ἦσθου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τι ὄντες ὁμοία ἔπραττον, ἅπριε [= ἰκόνισις, ἅπριε] ἂν μὲν ἄλλων ὄντες, [like things, which] things like to those which, v. 4. 34. 'Ἐὰν μὲν ἡ παῖς ἢ παραπλησία, εἰς ἅπριε καὶ πρόσθιν ἰχεῖτο τοῖς ξίνοις i. 3. 18. Οὐτε γὰρ πυρὸς ὥσ' ἄστρων ὑπέρτερον βίλος, οἷον [= τοιοῦτου, οἷον] τὸ τᾶς Ἀφροδίτας ἴσιν ἐκ χειρῶν 'Ἐρωι Eur. Hipp. 530. Τοσοῦτον δὲ διαφέρειν ἡμᾶς δι' τῶν δούλων, ὅσον ἢ μὲν δούλοι ἄκοντες τοῖς δισπότησις ὑπηρετούσιν, ἡμᾶς δὲ . . ἰκόντας δι' ποιῶν, insomuch as this, that slaves,' Cyr. viii. 1. 4. Τοσοῦτον μόνον σε ἰγίνωσκον, ἴσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναῖον εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἀνδρα τοσοῦτον ἰγίνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Δυνήστερος γιγινώσκει τὴν τέχνην τοσοῦτα, ὅση ὁ μὲν τὰ αὐτοῦ μόνον ἰσχύει Pl. Euthyphr. 11 d. 'Ἐπὶ νιν τῶνδε πλείστον ἔκτισα βλίπτου', ὅσην καὶ φρονεῖν ἰδὲν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Προελθόντις ὅσον ἂν δεκῇ καιρὸς εἶναι εἰς τὸ διπνοποιεῖσθαι, 'until,' vi. 3. 14.

NOTE. "Οὐκ οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written *οὐνεύ*); thus, Τὴν μίλλοντα καὶ ἔσον οὐ πάροντα πόλιμον Th. i. 36. "Οσον οὐ παρὶν ἤδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν ἰστέν ἔχουσιν Ὀλύμπιοι νῦν, ἀ τότε' εἰ προσείδοντο, οὐκ ἂν ἀπάλλοντο, *the Olympians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ος ἰστέν πατίμαθιν . ., ἰκνίους . . ἠνάγκασε, [when who perceived . ., he compelled] *who, when he perceived . ., compelled*, Lac. 10. 4. Οἱς ἔξον [= οἱ, ἔξον αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικαὶ δῶρισαν· ὧν ἰντέρωσιν οὐ μηδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. CEd. T. 723. "ΟΡ. Ὑπῶρον ἀμφ' ἡμῶν πολιτας ἐπὶ φόνῳ θίσθαι χρεῖον. ΠΙΤΑ. "Η κρινῇ τί χρεῖμα; '[Which will decide what?] *And what will this decide?*' Eur. Or. 756.

γ. Ἐξετάσαι . . Ὀδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπίμπωσιναι ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σφετέρῃσιν ἰσποίησι, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδιχεῖ i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The *repetition of the relative* is commonly *avoided*, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*; as,

'Αριαῖος δὲ, ὃν ἡμῖς ἠθίλομεν βασιλεῖα καθιστάμεν, καὶ [sc. ὃ] ἰδόμεθα καὶ [sc. παρ' οὗ] ἐλάττωμεν πιστὰ μὴ προδώσειν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. Ἐκείναι, οἷς τι μίλις τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. 'Ημᾶς δὲ, οἷς ἀνδρῶν μὴν οὐδὲς πάρισσιν, ἰσφατεύσαμεν δὲ ἐπ' αὐτόν iii. 1. 17. Πού δὲ ἰκνίους ἔστιν ὁ ἀνὴρ, ὃς συνθήρα ἡμῖν, καὶ σύ μοι μάλα ἰδέομαι θαυμάζειν αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. Ἐκείναι ταῖνον, οἷς οὐκ ἔχραβον' οἱ λίγοντες, οὐδ' ἐφίλουν αὐτούς Dem. 35. 3. Καὶ νῦν τί χρεὶ δέξαι; ὅστις ἱμφανῶς θεῶς ἔχθαίρομαι, μισοῖ δὲ μ' Ἑλλήνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάλεσκον, ἣν χρεὶν σ' ἱλαύνειν τήνδ' ὑπὲρ Νείλου βόας, 'whom you ought to drive [her],' Eur. Andr. 649.

#### F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινεῖνται, *before it is evident, what the other Greeks will answer*, i. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖν, οὗς τιμᾷ i. 9. 28. Ἡρτο, τίς ὁ Σόρυθος εἶν. . . Καὶ ἤρτο, ὅτι εἶη τὸ σύνθημα i. 8. 16. Διὰ γυναικὸν φρενῶν, ὅσους τ' ἀληθῆς ἐστίν, ὅς τε μὴ φίλος Eur. Hipp. 924. Ὅποιόις μὲν λόγοις ἴσους Κῦρον, ἄλλη γίγνεται ii. 6. 4. Ὁρῶν, ἐν οἷσις ἱσμὶν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὐτε ὅποι ἂν τις φεύγων ἀποφεύγοι, οὐτ' εἰς ποῖον ἂν ἐκτός ἀποδραίη, οὐθ' ὅπως ἂν εἰς ἰχυρὸν χωρὶν ἀποσταίῃ ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, οἷ ἀποδείκνυται Eur. Alc. 785. Συνισουλίζοντό τε πᾶς ἂν τὴν μάχην ποιοῖτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατιῦμα, ἐπέσαν τε εἶη καὶ ἐπὶ τίνι συνιλεγμένοι iv. 4. 17. Ἡρώτα αὐτὸν, πῶς οὖν χερσὶν ἔχω vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξατε οὖν πρός με, τί ἐν νῷ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, Οἶμοι, πάτερ, τί ἔπας! οἶά μ' ἐλεγασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Οἶ' ἔργ' ἀκούσεις, οἶα δ' εἰσέψης, ὅσον δ' ἀρεῖσθαι πόντος! Id. CEd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΑΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτᾷς] Ὅστις; Πόλ' αὖτε χρηστός.

Lam. For who are you? Dic. [Do you ask] *Who?* A good citizen, Ar. Ach. 594. XAP. Οὗτος, τί ποιῆς; ΔΙΟΝ. Ὁ τί ποιῶ; Id. Ran. 198. ΕΥΘ. Τίνα γράφῃ σε γίγρεσσαι; ΣΩΚΡ. Ἦ τινα; Οὐκ ἀγνοῖ, ἔμοιγε δοκεῖ Pl. Euthyphr. 2 b. ΚΛ. Πῶς ἂν ταῦτά γ' ἴτι ζυγχαροῖμιν; ΑΘ. Ὅπως; Εἰ θεὸς ἡμῖν . . δόξῃ τις συμφωνίαν Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δέθ', ἥ τις ἐστὶ, give it, whoever she may be, Soph. El. 1123. Τὸν ἀνδρ' ἀπαυδῶ τούτου, ὅστις ἐστὶ, γῆς Id. CEd. T. 236. Δουλιόμην Διοῖς, ὃ τί ποτ' εἰσὶν οἱ θεοὶ Eur. Or. 418. Καὶ ἱκανοὺς κρίνει συνεργούς εἶναι, ὃ τί συγχάνοι βαυλόμηνος πατιεργάζεσθαι i. 9. 20 (cf. Συνεργός . . εἶναι τούτου, ἴδου Ib. 21). Ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δυνὸς λίγην [= ὄνομα τούτου, ὅστις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἄλλα ἰσότηρι ἂν ἡμῶν ἀνδρὲς ἀμείνοις ᾤσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly *ὅσος* or *ὥς*) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ἔσῃ [= Θαυμαστὸν ἐστίν, ὅσῃ] περὶ σὲ πρεθυμίαν ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μιστὰ ἰδρωτὸς θαυμαστοῦ ὅσου Id. Rep. 350 d. Θαυμαστὸν τίνα χρόνον ὅσον Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυμαστὸν ἐστίν, ὥς] ἰκίσθη Id. Phædo, 92 a. Θαυμαστῶς μοι εἴπῃς ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ὅσον χρόνον, an inconceivably long time, Ib. 80 c. Ἀνίσταί, τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον Id. Charm. 155 c. Ὑπερφυῶς ὥς χεῖρ Id. Conv. 173 c. Ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος Ar. Plut. 750. Ἀφθονοὶ ὅσοι Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with *οὐ* or *δή*), as a *mere indefinite*; thus, Μηδ' ἰντιναῶν μισθὸν [= μισθὸν τίνα, ὅστις οὐκ εἶν] προσαιτήσας, not demanding any pay whatever [it might be], vii. 6. 27. Ἦ ἄλλ' ἰτι-οῦν, or any thing else whatever, Cyr. i. 6. 22. Οὐδ' ἰτιοῦν περὶ τούτου ἐπιμνήσθη, he made not the least mention of this, Ib. 12. Ὅσῳσούν, in any way whatever, Ib. ii. 1. 27. Ὅσῳ δὴ παρεγγυήσαντες, some one [whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ἰτιοῦν πᾶν γὰρ ὅτῳ δὴ ἐπαρῶν ἔχοντι ἀμεινὸν ἀγνοεῖν ἢ γιγνώσκειν; Pl. Alc. 143 c. Μᾶτι διακονίαν μὴ τινα κικτημένος Pl. Leg. 919 d. Εἴ τις ἀδικίῃ ἰσότηριος Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

## G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536

For the use of the *article* with interrogatives, see § 480. For examples of *condensed interrogative sentences*, see § 528. 1.

REMARKS. 1. The *neuter* *τί* unites with several *particles* to form *elliptical expressions* which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, *Τί γάρ* [sc. *ἵσται*, or *λίγισται*]; *ἄρχοντας αἰρουμένων ὁμών, ἰγώ τιμι ἱμπεδών εἰμι*; 'What then?' v. 7. 10. *Τί οὖν*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δήτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιοῦντα, ταῦτα κατήγωνκας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. "Ὅταν τί ποιήσωσι, νομίζεις αὐτοὺς σοῦ φροντίζειν"; Ib. 4. 14. "Ἐγὼ οὖν τὸν ἐκ πείρας πόλιως στρατηγὸν προσδοκῶ ταῦτα πράξειν"; iii. 1. 14. *Ἐἴ τις ἔραιο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι πισστήμονες* Pl. Prot. 312 c. "Ἴνα τί [sc. γίνηται] ταῦτα λίγεις"; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. "Ὡς τί δὴ τόδε"; 'OP. "Ὡς νῦν ἐκτιύσαι με σώσαι Eur. Or. 796. "Ὅτι δὴ τί γι [sc. ἵσταιν]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴτ' ἱλαυνομένων, καὶ ὑβρίζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πάντα ἡ οἰκουμένη μιστὴ γίγνοι προδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνος αἰτιός ἵσται, γινησεται φανερὸν, it will become evident who is guilty [and] of what*, Dem. 249. 8. *Τίνας οὖν, ἴφθ, ὑπὸ τίνων εὐροῖμιν ἂν μιλίζονα ἱεργιστημένους, ἡ παῖδας ὑπὸ γονίων*; Mem. ii. 2. 3. *Πότερος ἄρα πότερον αἰμάξει*; Eur. Phœn. 1288. *Τίς ἂν πᾶ πόρος κακῶν γίνοιτο*; Id. Alc. 213. *Λύσσειται, . . εἴα πρὸς οἷων ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἔχω, ὅσα πρὸς πότερον ἰδῶ* Id. 1342.

#### H. "ἌΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospective*, and is followed by another *ἄλλος* or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that*, &c., the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

a.) RETROSPECTIVELY. "Ὅπου δὲ ἱκανὸν ἔργον ἐν ἔψιν κρία, ἄλλῃ ὀπτᾶν, ἄλλῃ δὲ ἰχθὺν ἔψιν, ἄλλῃ ὀπτᾶν, ἄλλῃ ἄρτους ποιεῖν," for one man to boil meat, for another to roast it, &c., Cyr. viii. 2. 6. *Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἱπορεύοντο*, 'on the next,' iii. 4. 1. See § 457. i.

§ 541. β.) PROSPECTIVELY. *Τά τι ἄλλα ἱτίμησι, καὶ μυρίους ἰδῶκε δαρυικοὺς, both honored me in every other respect, and gave me ten thousand darics*, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντες ἢ δηρώσαντες, having done nothing else than ravage*, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδέν, and μηδέν, with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι: thus, Τί ἄλλο οὐτοί [sc. ἰποίησαν] ἢ ἰπικεύουσιν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἢ . . . ἀγωνίζοιμθα; ii. 5. 10. 'Ἐκείνους οὐδὲν ἄλλο ἢ τοὺς πιστευόμενους περιλαύων ἰδιῶτα, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . . μηδὲν ἄλλο ἢ μετινίγκαις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοτι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου ποιῇ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν πωλύει; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὐκ ὄ γὰ φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλος ἔλπει, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἴθρουσι, *they were dashing, one against another*, Soph. EL 728 (cf. § 145). Τότε' ἄλλος, ἄλλοθ' ἔτι- ρος, *now one, and then the other*, Ib. 739. "Ἄλλοτι καὶ ἄλλοτι, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἴσ- ρες τὸν ἴστρον παύει, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὗτοι μὲν, ὃ Κλειάρχῃ, ἄλλος ἄλλὰ λίγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πωλίμει . . ἄλλος ἄλλῃ ἰστέπτε iv. 8. 19. Οὐ μὲν ἴτι ἀθροί, ἀλλ' ἄλλοι ἄλλοι, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἰπαζον δὲ ἄλλοι ἄλλως i. 6. 11. "Ἄλλοτι ἄλλῃ ἀποκρίνουν H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its *subject in number and person*; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ δέξῃς ii. 1. 12. 'Ἡσέβιμ Δαρειῶς i. 1. 1. 'Υμῖς δέξεται i. 4. 15. Διευχίστην τὸ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	{	CASE.	
AN ADJECTIVE			GENDER, NUMBER, and CASE.	
A PRONOUN			GENDER, NUMBER, and PERSON.	
A VERB			NUMBER, and PERSON.	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

'Απολειόσασιν ἡμᾶς Ξινίας καὶ Πασίων i. 4. 8. Κύρου ἀποτίμινται ἡ καὶ παλὴ καὶ χεὶρ ἡ διζία. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίασται i. 10. 1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι Ib. 2. Κῦρός τε καὶ ἡ στρατιὰ παρεῖλθε, καὶ ἰγίνοντο i. 7. 16. 'Εγὼ καὶ σὺ βαρεῖα συμφορὰ πειπλήγμινθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακάριός 9' ὁ σὸς πόσις ἥκιστον Eur. Or. 86. Δοκίῃς σὺ τε καὶ Σιμμίας Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, 'Οπη ἰδύναντο ἕκαστος, *where they each could*, iv. 2. 12. 'Ανιπαύοντο δὲ, ὅπου ἰτύγχανιν ἕκαστος iii. 1. 3. Πάντες δὲ οὔτοι κατὰ ἔθνη, ἢ παλαιῶν πλήρη ἀνθρώπων ἕκαστον τὸ ἔθνος ἰσχυρίζεται i. 8. 9. 'Ἄλλος πρὸς ἄλλον διέκαλλον H. Gr. ii. 3. 23. Οὔτοι . . ἄλλος ἄλλα λίγυ ii. 1. 15. See §§ 360, 497. 1, 542. δ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα 'Ἀλκμανικόν); Πυριφλεγίθων τε ρίουσιν Κώνυτός τε κ. 513. Εἰ δέ κ' Ἄρης ἀρχωσι μάχης ἢ Φοῖβος γ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθίνει Δαρεῖος . . , ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

'Ἐστὶ συνισκότασι, *when it grew dark*, Cyr. iv. 5. 5. 'Ἐσσις, *there was an earthquake*, Th. iv. 52. Κατίνιψι χιόνι τὴν Θράκην ὄλην, καὶ τοὺς ποταμοὺς ἱσηξί Ar. Ach. 138. 'Οψὶ ἦν, *it was late*, ii. 2. 16. 'Ἦν ἀμφὶ ἀγορὰν πλῆθυσαν i. 8. 1. 'Ὡς ἴσκειν, *as it seems*, vi. 1. 30. Οὕτω δὲ ἔχει, [and it has itself thus] *and thus the matter stands*, v. 6. 12. 'Ἐν τούτῳ ἴσχετε vi. 3. 9. Καλῶς ἔσται vii. 3. 43. 'Ἐδήλωσι δὲ Mem. i. 2. 32. 'Ὡς δὲ αὐτῷ οὐ προέχωρι, *but when [it did not succeed to him] he met with no success*, Th. i. 109. Κάτω διεχώρι αὐτοῖς iv. 8. 20. Μάχης δέ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). 'Εμοὶ μιλήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. δ.). Τοῖς μὲν πιστομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πιστομένοις μετίμιλε Mem. i. 1. 4. Λίγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μίντοι οὐδὲ τοῦτον παθεῖν ἔφασαν (cf. Τεξυθῆναι τις ἰλίγιστο) i. 8. 20. 'Ὅστιρ πάσχωσιν ἢ τῷ μεγάλῳ ἀγῶσι Th. vii. 69. Οὕτοι ἄρα ἀνταδικεῖν διί, . . ὁτιοῦν πάσχω, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. 'Ἡ τοῦ οἶσθαι εἰδῖναι [ἀμαθία], ἃ οὐκ οἶδιν, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. 'Ἐστὶ ἰσάκιπλις [sc. ὁ σαλπικτής], *when [he blew the trumpet] the trumpeter*



blew, or at the sound of the trumpet, i. 2. 17. 'Εσήμηνι τοῖς Ἕλλησι τῇ σάλπιγγι iii. 4. 4 (cf. 'Εν τούτῳ σημαίνει ὁ σαλπικγκτής iv. 3. 32). 'Εκήρυξεν τοῖς Ἕλλησι [sc. ὁ κήρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτὸν ἀνεργάσονται Dem. 465. 14. Οἰνοχοεῖ [sc. ὁ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, persons, person). A verb thus employed is a compendious form of expression for the kindred noun with a substantive (or other appropriate) verb; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, 'Ἐστὶ δ' ἰδέσθαι αὐτῷ ἡδὺ πορεύεσθαι, and when now it seemed best to him to march, i. 2. 1. Οἷς παθήσαις εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἰγγύς που βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. 'Ἐστι λαμβάνειν Ib. 3. 'Ἐξεστι ὑμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. 'Ἐξεστι ἔφην, you can see, iii. 4. 39. 'Ἐγίνετο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δαὲ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρεών, εἶκος, θέμις; καιρός, ὥρα, δῆλος, εἰσιμος, φροῦδος, δυνατός, οἶός τε, ὑπόδιος, χαλεπός. Thus,

Τούτο οὐ ποιητίον [sc. ἐστί], this must not be done, i. 3. 15. 'Ἐν τῇ ἀντροῇ ἔθιν αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, εὐ τὸ εὖρος στάδιον (cf. Οὐδ' ἦν τὸ εὖρος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. 'Ανάγκη γάρ ἐστιν) iii. 4. 19. 'Ὡς τὸ εἰκός iii. 1. 21. 'Ὡρα λίγην i. 3. 12. Δῆλον γάρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if more than one are referred to; as,

Τὸ πλῆθος ἰψηφίσαντο, the majority voted, Th. i. 125. 'Ο ἄλλος στρατὸς ἀπείκασεν Id. iv. 32. Δημοσθένης μὲν τὰ τῶν ζυστρατηγῶν 'Απαρτάνων σπίνδονται Id. iii. 109. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . ἡγοῦμθα Pl. Leg. 657 d. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases:— (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, Τὰ ἐπιτήδεια ἐπίλιπιν, *provisions failed*, iv. 7. 1. Πλοῖα δ' ὑμῖν πάριστιν v. 6. 20. Ταῦτα ἰδοῦσι ὠφίλιμα εἶναι, *these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). Ἐνταῦθα Κύρῳ βασιλῖα ἦν i. 2. 7 (cf. Ib. 8). Ἐνταῦθα ἦσαν τὰ Συρινίσιος βασιλῖα Ib. 23 (§ 336). Τὰ σίλη τῶν Λακιδαιμονίων ὁμόσαστα αὐτὸν ἐξέπαιψαν, 'the rulers,' Th. iv. 88 (cf. § 453. γ). Ὑποζύγια νίμειντο ii. 2. 15 (cf. iv. 5. 25). Τὰ ὑποζύγια ἱλαύντο iv. 7. 24 (cf. i. 5. 5). Ἦσαν δὲ ταῦτα δύο τίγχι i. 4. 4. Φανερὰ ἦσαν καὶ ἴσπαν καὶ ἀνθρώπων ἵχνη πολλὰ i. 7. 17. Τὰ δ' ἄρματα ἰφίεροντο i. 8. 20. Ἄσπερ ἐν τῇ νυκτὶ ἀνίφηναι, ἃ ἡμῖν τὰς ἄρας τῆς νυκτὸς ἱμφανίζει Mem. iv. 3. 4. Ἔργα γίνονται Δ. 310. For such examples as Ὅσος δαίεται ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; Καὶ γὰρ πάχυναι καὶ χαλάσαι καὶ ἐρυσίβαι ἐκ πλειονείας καὶ ἀποσμίας περὶ ἄλλα τῶν τοιούτων γίνονται ἐρμηνῶν Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to εὔτι and ἦν (compare, in French, the use of *il est*, and *il y a*). Thus,

"Ἔστι γὰρ ἱμοιοὶ καὶ βωμοὶ καὶ ἱερὰ, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. Ἦν δ' ἀμφίπλεκτοι κλίμακες Soph. Tr. 520. Ἔστι τούτου διττὸν τὸ βίω Pl. Gorg. 500 d. Γίγνεται . . ἀρχαί τι καὶ γάμοι Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, Κόμαι πατινήνοιν Hom. Cer. 280. Ὑμνοὶ . . εἰλλεται Pind. Ol. 11. 4. This construction was termed by the old grammarians Σχῆμα Πινδαρικόν or Βοιωτικόν.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

Τὸ χωρεῖν τοῦτο, ὅπερ πρότερον Ἐννία Ὅδοι ἱκαλῶντο, *this place, which was before called The Nine Ways*, Th. iv. 102. Ἔστω δὲ δύο λόφω ἡ Ἰομίνη ὑψηλῶ Id. iii. 112. Ἄπαν δὲ τὸ μῖσον τῶν τυγχάν ἦσαν σταδίοις εἴς i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of that *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἰκδῆραι Μαρσύαν, *Apollo is said to have slayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἰκδῆραι Μαρσύαν, *it is said, that Apollo slayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πέρσαις . . διακινδυνύειν i. 8. 7). Ἐλίσσονται οἱ τινες, ὡς γινώσκουσιν Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἱμβαλῖν ἀγγέλλεται Cyr. v. 3. 30. Ὡς ἀγγέλλοιτο ἰ μὲν Πίσανδρος τιτιλιου-τηκώς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογῖται πρὸς πάντων κρᾶτιστος δὴ γινέσθαι i. 9. 20 (cf. Ὁμολογῖται . . τοὺς ζῶντας ἐκ τῶν τιθινώτων γιγ-νῖναι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἰτύγχανι [= Τὸν πρεσ-βύτερον παρὼν ἰτύγχανι], *the elder, therefore, happened to be present*, i. e. *it happened, that the elder was present*, i. 1. 2. Ὅτι πονηρότατοι γίγινται, οὐδὲ σὲ λανθάνουσιν [= λανθάνει] Ec. i. 19. Ἀρκίσω θνήσκουσ' ἰγώ [= Ἀρκίσει ἱμὲ θνήσκουσιν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. ἱμὲ] νοσεῖ ἰγώ Id. Ec. T. 1061. Τσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate,'* Æsch. Pr. 621. Οὐ προσήκοιμι κολάζειν ταῦτοι, *it does not belong to these to punish us*, Eur. Or. 771. Κρίσσω γὰρ ἄδρα κινέων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τι ἦν πᾶσιν, ὅτι ὑπερφοβῶτο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφῖδρα ἠνιάθησαν, πᾶσι δὴλον ἱγίνιστο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνιῶμενος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδὲνα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἰνδῆλος ἱγίνιστο ἰκισουλίου ii. 6. 23. Σὺ οὖν ἡμῖν δί-καιος εἰ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφούς . . πολλοῦ δῖω [= πολλοῦ διῷ ἱμὲ] βατράχους λίγων, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τσοῦτου δῖουσι μιμῖσθαι τὴν περὶ τὸντα τὴν ὕμ-τιραν Isocr. 300 a. In like manner, Αὐτοῦ ἐλίγου δῖσαντος κατακλιυθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λίγεται πᾶν γι τιθεραπιεύσθαι ὁ Ἀπόλλων, καὶ σοι πάντα ἱκίην πιθόμενον πρᾶτται Cyr. vii. 2. 15. Ἐγγίλται . . ἡ τι μάχῃ πᾶν ἰσχυρὰ γιγνόνται, καὶ ἐν αὐτῇ πολλοὺς . . τιθάναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γινομῖναι, σκηπτὸς πεισὶν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεισθαι πᾶσαν iii. 1. 11.

§ 552. 7. The verb ἴφῃ is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Εὐ λίγεις," ἴφῃ, "ὦ Σιμμία," ὁ Κίςῃ, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀπούσας ταῦτα, "ὦ γύναι," ἴφῃ, "ἔομα δὲ σοι τί ἐστιν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χιρίσφορος. "Βλῖψον," ἴφῃ, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

α.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, 'Εξ ἰμοῦ τιμῆσται, *he shall be honored by me*, Soph. Ant. 210. Ψῆφος καὶ ἡμῶν οἴσται τῇδ' ἡμίρα Eur. Or. 440. Μαστιγώσται, στριβλώσται, διδῆσται, ἰκκαυθήσται τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἐγέσθη τι αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγόντι i. 2. 1. Δηθῆναι Ib. 14. Ἦσθη Ib. 18. Ἐδυνήσαν iii. 1. 35. Ἐπιμιληθείητε Ib. 38. Φοβηθέντες ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμιληθόμεναι Mem. ii. 7. 8. Κατίσχεται ἔρωτι δινῶ Eur. Hipp. 27.

## A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἔγειν [sc. τὸ στρατεύμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἄγε δὴ, *come now*, ii. 2. 10. Φέρε δὴ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. σιαυτόν] ἐς κέρασας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἐδονῇ δούς [sc. ἑαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ἀνακάλυπτε, ὦ κασιγνήτων κέρα Id. Or. 294. Ἐντιῦθιν ἰξλαύνυ i. 2. 7 (cf. § 427). Οὕτω δὲ ἵχου, *and thus [it has itself] the matter stands*, v. 6. 12. Εἴχον δινῶς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Περιείχουσιν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ἐπεδείκνυσιν [sc. ἑαυτοῖς] v. 7. 12. Πᾶσι τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (α) Ἐχω used reflexively with an *adverb* is commonly equivalent to εἰμί with an *adjective*; thus, Εὐνοικῶς ἵχου = Εὐνοικῶς εἶπαι i. 1. 5.

'*Ἀθύμως ἔχοντες* = "*Ἀθύμως ἔσονται* iii. 1. 3. The poets even join *ἔχω* with an adjective; as, "*Ἐχ' ἤσυχος*, [hold still] *be quiet*, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

*Ἐδ' ἀκούειν*, to hear agreeably, and hence, from the bewitching sweetness of praise, to be commended or spoken well of; as, *Μίγα δι' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων* vii. 7. 23. "*Ἴνα μὴ αὐτὸ ἀκούσει κακῶς*, that they themselves may not be spoken ill of, Rep. Ath. 2. 18. *Κλύειν ἀναλipsis*, to be called a coward, Æsch. Pr. 868. (Cf., in Lat., *bene audire*, male *audire*.) "*Ἀπίθανος ὑπὸ Νικάνδρου*, he [died] was killed by Nicander, v. 1. 15 (see § 295, *πρίν*). "*Ἐδύνετο . . ἱλύν . . Οὕτως ἰάλω*. He was able to take it. . . It was thus taken, iii. 4. 12 (see § 301. 1). *Οἱ ἑκπεπτακίσις* "*Ροδίων ὑπὸ τοῦ δήμου*, those of the Rhodians who had [fallen out of the city] been banished by the people, H. Gr. iv. 8. 20. "*Οἱ φεύγοντες οἰκοῖν ὑπὸ τοῦ δήμου*, that they were [fleeing] banished from home by the people, H. Gr. i. 1. 27. "*Ἀσεβείας φεύγοντα ὑπὸ Μελίτου*, accused of impiety by Melitus, Pl. Apol. 35 d (§ 374). *Καταστάς ὑφ' ὑμῶν*, appointed by you, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of *pass.*, see § 621. β.

### B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, *Λούται* [= *Λούει ἑαυτόν*], he is washing himself, or bathing, Cyr. i. 3. 11. *Πάντες μὲν ἡλείφοντο*, they all anointed themselves, H. Gr. iv. 5. 4. *Στεφανοῦσθαι πάντας* Ag. 2. 15. "*Ὅταν δ' ἰγὰ ἑγκαλύψωμαι* Cyr. viii. 7. 26. "*Ἐπιφρομένην*, bearing herself on, i. e. rushing on, i. 9. 6. *Τῶν ἀδίκων ἀπιχόμενος*, refraining [holding himself] from injustice, Mem. iv. 8. 4. "*Ὁ δ' ἄλλος στρατὸς . . ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ὤπλιζον δὲ καὶ ἴππους προμητιπιδίους* Cyr. vi. 4. 1. *Φυγῇ ἄλλος ἄλλῃ ἰεράετο* iv. 8. 19 (cf. *Εἰς φυγὴν ἔτρεψεν τοὺς ἑξακισχιλίους* i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, *Στρατηγούς μὲν ἱλίσθαι* [= *ἱλύν ἑαυτοῖς*] *ἄλλους, τὰ δ' ἱπικῆδία ἀγοράζειν* [= *ἀγοράζειν ἑαυτοῖς*], to [take for themselves] choose other generals, and to supply themselves with necessaries, i. 3. 14. *Παῖδα . . εἰ ποιοῦμαι*, I make you a son to myself, or I make you my son, Cyr. iv. 6. 2. "*Ἀπὸ γνωστῆς τὴν βίον ποιῆσθαι* Ec. 6. 11. "*Ὅτι περὶ πλείστου ποιῶτο*, that he [made it to himself] esteemed it of the utmost consequence, i. 9. 7. *Καταστρεφόμενος μὲν πάντας Σύρους*, 'having subjected to himself,' Cyr. i. 5. 2. *Κῦρον δὲ μεταπίμπισται*, but he sends for Cyrus (to come to himself), i. 1. 2. *Τούτον φυλάττεσθαι*, to watch him for your own safety, to be on your guard against him, i. 6. 9. *Φίρονται δὲ οἰκοῖν . . κώματα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρυσσασθαι* Cyr. i. 2. 8. *Σπασάμενος τὸν ἀκινάκην*, drawing his scymitar, i. 8. 29. *Θίσθαι τὰ ἔσλα* i. 6. 4. *Κεῖα θίμνος ἱπὶ τὰ γόνατα*, 'upon his own knees,' vii. 3. 23. "*Ἀπόφηναι γνώμην*, express your opinion, i. 6. 9. *Παῖδά μ' ἀνεμάζετο*, he called me his son, Soph. Oed. T. 1021. — "*Ἀποδίδομαι*, to give up for one's own profit, hence

to sell; as, Ταῦτα ἀποδόμενος, οὗτοι Σέυθῃ ἀπιδόκειν οὗτοι ἡμῖν τὰ γιγνόμενα, *having sold these things, he has neither paid over the proceeds to Seuthes nor to us*, vii. 6. 41. Δύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τις τις ἐκ τῶν πολιτῶν ἱλυσάμεν Dem. 316. 3. Τίθεμι or γράφω νόμον, to make a law for another, τίθεμαι or γράφομαι νόμον, to make a law for one's self; as, Θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι, *I think that the gods have instituted these laws for men*. Οἱ ἄνθρωποι αὐτοὺς ἴθιντο, *men have instituted them for themselves*, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, *these men (the Thirty) enacted a law*, H. Gr. ii. 3. 52. "Ἡ νόμους καλοὺς γράψονται, *if they (the citizens) should enact good laws*, Cc. 9. 14. Βουλεύω, to give counsel to another, βουλεύομαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κύρες καὶ οἱ ἄμφο' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ δὲ ἔχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Δηλλάξαντο [τοὺς ἴππους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθεμαι, to agree, διαλύομαι, to become reconciled, σπίνδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἴσχομαι, to attend upon, to follow, διαλίσσομαι, to converse, ἀνίσχομαι, to buy, πυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἰποίησατο, *she had a corselet made*, Cyr. vi. 1. 51. "Α ἰ πάππος . . ἰπισποίητο Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γὰρ εἰ ταῦτα ἰσίνηδες ἰδιδάξάμην, *for I had you taught these things on purpose*, Cyr. i. 6. 2. Τράπιζάν τε Περσικὴν παρετίθετο Th. i. 130. Ἐκίλιον ἀπογράφειν πάντας, *they commanded all to [have their names registered] give in their names*, H. Gr. ii. 4. 8. — Γράφομαι τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραφάμενοι Σωκράτην Mem. i. 1. 1. Περσιεύω, to go as an ambassador, πρὸς Περσέωμαι, to send an ambassador; as, Ὅσπερ ἰπρὶςβύνει αὐτῷ πάντοτε vii. 2. 23; Οἱ πολίται ἰπρὶςβύνοντι Ag. 2. 21. Μισθώω, to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γινώω, to make another taste, γινύομαι, to taste for one's self (see §§ 375, 430). Παύω, to make to cease, παύομαι, to cease; as, Ἐπαυσε μὲν τούτων πολ- λούς Mem. i. 2. 2; Ταῦτα ἰσπὼν ἰπαύσατο i. 3. 12. Φοβίω, to cause to fear, to terrify, φοβόομαι, to fear; as, Τοὺς ἰπομένους πολέμιους φοβήσας iv. 5. 17; Ἐφοβοῦντο αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰστημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κοιμάω, to put to sleep, κοιμάομαι, to sleep. Ὀρίγω, to stretch out, ὀρίγομαι, to reach after,

hence to *desire*. Πείθω, to *persuade*, πείθομαι, to *believe*, to *obey*. Περαιώω, to *carry across*, περαιόομαι, to *go across*. Στείλλω, to *fit out*, to *send*, στείλλομαι, to *set out*, to *go*. Φαίνω, to *show*, φαίνομαι, to *appear*. — (2.) Ὀρίζω, to *bound*, ὀρίζομαι, to *determine*; as, Ποταμὸν, . . ὃς ἱρίζει τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλεῖστοι ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπῶ, to *view*, to *observe*, σκοπιόμαι, to *consider*; as, Οἱ λοχαγοὶ ἰσκόπουν, εἰ οἷον τι εἴη τὴν ἄκρην λαοῖν . . σκοποῦμιν οἱ αὐτοῖς ἰδοῖς παντάπασι ἀνάλωτον εἶναι τὸ χωρίον v. 2. 20. Ἀγάλλω, to *adorn*, ἀγάλλομαι, to *pride one's self*. Φράζω, to *tell*, φράζομαι, to *tell one's self*, to *reflect*. — (3.) Πολιτιύω (from πολίτης, citizen), to *be a citizen*, πολιτιύομαι, to *conduct one's self as a citizen*, to *engage in politics*, to *manage state affairs*; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτιεύοντα παρ' αὐτοῖς [i. e. τοῖς Θυριῦσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτιεύομιν ἐν ταῖς πατρὶσι καὶ νόμους τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπέφασκεν ἑαυτόν, *he slew himself*, Dem. 127. 3. Οἱ μὲν φασὶ βασιλεία κτελεῖσθαι τινα ἐπισφάξαι αὐτὸν Κύρη, οἱ δὲ ἑαυτὸν ἐπισφάξασθαι i. 8. 29. Ἐπισφαιλιστῆραν αὐτὴν . . κατεσκέυαν ἑαυτῇ Dem. 22. 13. Ἐαυτῇ ὄνομα καὶ δύναμις περιποιήσασθαι v. 6. 17. Διελίγοντῃ τε ἑαυτοῖς, *they talked with themselves*, v. 4. 34 (cf. § 559). Μιστιμίμπιστο τὸν Ζύνισιν πρὸς ἑαυτὸν i. 2. 26 (cf. § 558). Συνγίγοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to *smite*, κόπτομαι, to *smite one's self through grief*, hence to *be wail*; as, Κόπτεσθ' Ἀδωνι Ar. Lys. 396. See §§ 558–560. — (b) Ἀπώλοντο ὑπὸ τι τῶν πολεμίων καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀπούσομαι κακός, *I shall be called a villain*, Soph. Œd. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, *they shall not [want] be deprived of these*, i. 4. 8.

3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτιῶ αὐτόν i. 1. 10. Ἡσιτεύμην βασιλείᾳ ii. 3. 19. Πολὺ φέροιν. . . Μικρὸν φερομίνων Mem. iii. 14. 1. Πολὺν γι μισθὸν . . φέροιν Ec. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγῶνας ἐυμμάχους ποιήσεσθαι . . φίλον ποιήσομιν τὸν Παφλαγῶνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἡγόραζον τὰ πιστήδια i. 5. 10 (cf. i. 3. 14, § 558). Εἶπεν ὅτι θῦσαι τί βούλειτο. Καὶ ἀπὸ τῶν ἰδίῳ vii. 2. 14. Ἐστράτευσαν ἐπὶ βασιλείᾳ ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἰστρατεύτο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an *indirect* case than the active; thus, Οἱ δὲ φύλακες προσελάσαντες ἰλαδόμεν αὐτόν Cyt. i. 4. 8. Ὁ θεὸς αὐτῷ ἰλαδοῖτο Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an *object* of the active, commonly (α.) a *direct*, but sometimes (β.) an *indirect* object. Any other word governed by the active remains unchanged with the passive. THE SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιῖρρετο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιῖρρετο δ' αὐτὴν ὁ Μάσκα, and the Mascas surrounded it], i. 5. 4. Οὐδὲνα κρῖνω ὑπὸ πλείονων πιφιλησθαι, I judge that no one has been loved by more [= Κρῖνω πλείους πιφιληκέναι οὐδέν, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἰεργοντο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἱσπίων ὁ λόφος ἐνιπλήσθη i. 10. 12 (§ 357). Ἠξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἱππίσθην τι ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθεῖς γὰρ Ἑρακλῆς τὰς βοῦς . . ὑπὸ Νηλῖως, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δῆτα . . οὐ καὶ εὐ τύπτει τὰς Ἰσας πληγὰς ἐμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (§ 435). Τοιοῦτον τμήμα τίμνεται τὸ τιμημῖνον, οἷον τὸ τίμνον τίμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μιμήσθαι, πρὶν τὰ μικρά, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἄλλαι τι γινώμαι ἅφ' ἐκείνων ἐλίσγοντο Th. iii. 36. Ἐκ βασιλῆως διδομῖναι i. 1. 6. Παρὰ πάντων ὁμολογῖται i. 9. 1. Ὅμολογῖται πρὸς πάντων Ib. 20. Ὑπὸ πόλει τιταγμῖνοι, ἢ ὑπὸ τοῦ διῆσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατιχόμενοι ii. 6. 13. Τὶς ὑπὸ τῷ πατρὶ τετραμμένος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατιφρονήθη ὑπ' αὐτοῖν, I was despised by them [= Κατιφρονήσάτην μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατεῖν ἡδυνῶν . . Κρατοῖντ' αὖν ὑπὸ τοῦ Ἑρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννήσιοι ἀπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἱπιστραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἷς ἡ φυλακὴ ἱπιστράπτετο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἱπισταλμῖνοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθέντες τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθεῖσθαι τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Δισφραμμένοι . . τοὺς ὀφθαλμούς [= Ἐχοντες τοὺς ὀφθαλμούς δισφραμμένους] iv. 5. 12. Τὰ ὅτα τιτρωσθῖναι, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the *active*; and hence *deponents* may have a passive. Thus, Μισωθήναι δὲ οὐκ ἐπὶ τούτῳ ἴφασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρακας εὖ ἰεργασμένους, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς ἰεργασμένους, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be



performed, Soph. Tr. 1218. Ἐωνίθη δὲ ἱρία, and wool was bought, Mem. ii. 7. 12 (§ 301. 8). Τὸ θιαθεῖν Th. iii. 38. Ὡς βιάζομαι τάδε Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. α); and it may become so, with an indirect object. Thus, Ἐπῆρκετο, a beginning had been made [= Ἐπῆρξαν, they had begun], Th. i. 93. Ἐπειδὴ αὐτοῖς παρεσκευάσσετο, when preparation had been made by them [= Ἐπειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς δὲ σοι ἀποκρίνεται [= δὲ ἀποκρίνεται]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

### III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, *out of the Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the RELATION or STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, *χρονικός*, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future *					
	(see § 581).					
Indefinite.	Present *	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	(see § 575), }					
	Past, }					
	Future,	*	Future,	*	Future,	Future.
Complete.	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. *α.* The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the IMPF. The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the PLUP.

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. *α.* The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the HISTORIC PRESENT. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, 'Η μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλικεν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἔστι κερδαλιώτερον τοῦ νικᾶν. ὁ γὰρ κρατῶν ἅμα πάντα συνήπτανε Cyr. iv. 2. 26. 'Η δὲ ψυχὴ, . . ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπιφύσεται καὶ ἀπόλωναι Pl. Phædo, 80 c. Κρατεῖ δὲ μηχαναῖς ἀγρυλίου θηρὸς ὀρεσσιβάτα, λασιαύχινά θ' ἴσπων ὑπάξεται Soph. Ant. 348. Ἀποροὺς ἔσ' οὐδὲν ἔρχεται τὸ μίλλον. Ἀἶδα μόνον φιῶν οὐκ ἐπάξεται Ib. 360. Ἐν πολλοῖς μὲν, ὦ Δημόνιε, πολὺν διςσώσας εὐχόμεν τὰς τι τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας. πολὺν δὲ μεγίστην διαφορὰν εὐλόγησιν ἐν ταῖς πρὸς ἀλλήλους συνθηαῖς. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. καὶ τὰς μὲν τῶν φαύλων συνθηαῖς λίγους χρόνους διέλθουσι, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψουσιν Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἡριπε δ', ὥς ὅτε τις δρυὺς ἥριπεν II. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in *speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation*; thus, Κούρις οὐκ ἔξ' ἦν Δίος, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δένδρον, ἵφ' ὅπρις ἤγεις ἡμᾶς; Pl. Phædr. 230 a. Διαφθερεῖσθαι καὶ λωθεσόμεθα, ὃ τῷ μὲν δικαίῳ βίλπτει ἐνίγνυτο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. Ἴναι ε' ἐκίλυσεν εἰ στρατηγὸν εὐμενέον Ar. Ach. 1073. Ὡφίλει μὲν Κύρου ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχερ' ἔμινται σκεπταίν; *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ἐτίερχετο ἀνδρὶ ἐάσαντι δόσιν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. Ἐχων ἑκατὶντὸς ἀνέβη τριακονταίους, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. Ἀνίσταντο . . . λίζοντες & ἰγίγινωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστευθεὶς ἀληθεύειν, & ἱλαγίς, ἰσῆρας vii. 7. 25. Ἐπεὶ . . . στρατηγούς μιν ἐλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλονται Κλίαςρχος ἀπάγειν . . . ἡγούμενα αὐτῶν Κύρου, ἴσους . . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τοῖς δὲ ὑποφθίμῳ μὲν ἦν, ἔτι ἄγου περὶ βασιλείᾳ, and they had indeed a suspicion, that he was leading them against the king, i. 3. 21. Ἐθαύμασι, τίς παραγγίλλαι i. 8. 16. Ἐπιμιλῶντο, ὃ τι ποιήσει βασιλεὺς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξειν ὑπισχνίτο· ἰδίτω δὲ τὰς κόμας μὴ καίειν vii. 7. 19. Ὑπισχνῶνται προθυμότερον αὐτοῖς εὐστρατεῖσθαι Ib. 31. Μιμνήσθαι ὑπισχνίσθαι vii. 6. 38. Ἐτίερχετό μοι βουλεύεσθαι, ἰεῖσθαι δὲ με ὑμᾶς ἐκίλυσιν ii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(—————)

( . )

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πιλταστὰς ἰδίζαντο οἱ βάρεσαι καὶ ἰμάχοντο· ἐπειδὴ δὲ ἰγγὺς ἦσαν οἱ ἰπλῖται, ἐτρέποντο. Καὶ οἱ μὲν πιλτασταὶ εὐθὺς εἰπonton διώκοντας. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἴνα ἡ . . ἡσυχίαν ἔχῃ, ἡ . . ἀφύλακτος, ληθῇ Dem. 45. 2. Διαλίγου, καὶ μάθι πρῶτον τίνες εἰσίν, converse with them, and learn first who they are, iv. 8. 5. 'Ἐπειδὴν ἅπαντα ἀκούσῃ, κρίνασι, καὶ μὴ πρότερον προλαμβάνει Dem. 44. 2. Δεδηναί οἱ ταύτας τὰς πόλεις μάλλον, ἢ Τισσαφέρνην ἄρχιν αὐτῶν i. 1. 8. Λαβών, having taken (momentary). 'Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, 'Ἀπικρίναντο (Κλίαςχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker)*, ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). 'Ἐλίσξαι Ζεινοφῶν, ἡρμῆνυσι δὲ Τιμησίδῃς v. 4. 4. See § 576.

2. In the *IMPERATIVE*, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς Θιῶν συμβούλευσον ἡμῖν ii. 1. 17. 'Ακούσασι οὖν μου πρὸς Θιῶν v. 7. 5 "Βλῖψον," ἔφη, "πρὸς τὰ ὄρη, καὶ ἴδε ὡς ἄεστα πάντα ἰστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

'Ἐπὶ δὲ ἰδὼν αὐτὸν, οἵπτε πρόσθεν προσκύνουσι, καὶ τότε προσκύνουσαν, and *when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then*, i. 6. 10. Διόφθικρον γὰρ προσκύνοντι τοὺς στρατιώτας, καὶ ἵνα γι λοχαγὸν διόφθικρον iii. 3. 5. "Ὅστις δ' ἀφικνῶτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθεις ἀπιστῆμαίτο i. 1. 5. Πολλάκις ἰόντας ἐπὶ τὰς θύρας ἀπήτουν. 'Ο δὲ ἱλαΐδας λίγων διῆγει i. 2. 11. Σσερσεὺς δὲ οὐδέ τις ἔλαβεν· οἱ δὲ δώξαντες τῶν ἱππῶν ταχὺ ἰσαύοντο i. 5. 3.—Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῃ τῇ τρέτῃ ἰσορμήθησαν σταθμοὺς τέτταρας. 'Ηῖνα δὲ τὸν πέμπτον ἰσορμήνουν, ἰδὼν βασιλεῖον τι. *In this way, they made four day's-marches. And while they were making the fifth, they saw a palace.* iii. 4. 23. 'Ἀρίστειναν εν-

χρῆς, . . καὶ ἰδίωκεν μίχρη ὃς ἶδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τοῦτον ἐκίλιουσιν διαφυλάττει αὐτῷ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταύτην ὅν ἐκίλιουσιν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὡς ἐν αὐτοῖς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλῆρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵσαι· οἱ δὲ αὐτόν τι ἱκαλλον. . . Τότε μὲν μικρὸν ἐξίβουγι τὸ μὴ καταπιεσθῆναι, ὕστερον δ' ἐπὶ ἔργῳ, ὅτι οὐ δύνησθαι βιάσασθαι. Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1. Ὅπως ἦν ἰγίνθ' οὐδὲ οὕτω, . . περὶ τοῦ νόματος δὴ ἑτιῦθις ἰλοιδροῦμίθα. Ἡ μὲν γὰρ Ἰππον προστίθει πρὸς τοῦνομα, . . ἰγὰ δὲ τοῦ πάππου ἑτιδμεν Φειδωνίδην. . . Τῷ χρεὼν ποιῇ ξυνίζημιν, καθίμιθα Φειδιππίδην. When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking Ἰππος to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phiddippides. Ar. Nub. 60. Ὅτ' ἐξίκαλλον τοὺς θεοὺς, when I was for expelling the gods, Ib. 1477. Ἐκαινόμην ξίφει· ἄλλ' ἐξίκριψιν. . . Ἀρστιμς Eur. Iph. T. 26. Ὀλομένοισι ἰδοὺ δωτίην Hd. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny* the attempt as well as the accomplishment of an action; thus, Κλῆρχος οὐκ ἐβιάζετο ἵσαι τὸν λόφον, Clearchus did not undertake to march upon the hill, i. 10. 14. Ξινοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγειν iii. 4. 39. Ἐπεὶ δὲ οὐδὲ; ἀντίλγειν, ἵππιν iii. 2. 38. Ἐπεὶ δὲ οὐδὲν ὠφίλιμον ἔλγειν, ὀρῶντος τοῦ ἱππεύου κατισφάγειν. Ὁ δὲ λοιπὸς ἔλγειν. And when he would say nothing useful, he was put to death in the sight of the other. But the second said. iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με; TETK. Κτείναντα; Διόνει γ' εἴπας, εἰ καὶ ζῆς θανόν. MEN. Οἷός γὰρ ἐκώζει με, τῷδε δ' εἴχομαι. Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more. Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀτίκαλον, τέκνον· ἐκτενέ σ' ἄκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἠρώτων Κύρος . . ὁ δ' ἀπεκρίνατο, who asked Cyrus; and he answered, i. 3. 20 (cf. Ἀεῖον . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἐπείθοντο καὶ δίδεσαν i. 4. 16. Οἱ Ἕλληες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δὲ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)? ii. 1. 10. Σολλίζεις στρατιῦμα, ἰπολόνει Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἐπιεῖτο κατὰ γιναι τοὺς ἐκπαιτωκότας i. 1. 7. Καὶ πολλοὺς κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor. or Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. 'Ἀνὴρ δ' ὅταν τοῖς ἴδον ἀχθῆται ζυγῶν, ἔξω μολὼν ἵπασσι καρδίαν ἄσσει, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ ναῦς γὰρ ἰνταθίσσα πρὸς βίαν ποδὶ ἵεσθαι, ἴσση δ' αὖθις, ἢν χαλᾷ πῶδα Id. Or. 706. 'Ὅταν δ' ἐκ πλιονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος, ἰσχύσῃ, ἡ πρώτῃ πρόφασι καὶ μικρὸν πταίσμα ἅπαντα ἀνιχαίσις καὶ διέλθῃς, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ ἴσιν Pl. Rep. 406 d. 'Ἐπὶ τῷ ἔργῳ, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433. Σὶ . . ἴσιν τῇσδε γῆς ἔξω πειρᾶν, 'I bid you peremptorily,' Eur. Med. 271. 'Ὀμιλοῦσα δ' οἷον ἔργον ἴσ' ἐργασίας Ib. 791. Ἀπίπτουσα τοιάδε συγγίναιαν ἀλλήλων πικρὰν Id. Iph. A. 509. 'Ἦσθην ἀπειλαῖς, ἰγίλασα φολοκομπάσις, ἀπισυδάρεια μύθων, περιπρόκκυσα, I enjoy your threats, I laugh at your boastings of smoke, &c., Ar. Eq. 696. Ἐδιξάμην τὸ ῥηθῆναι, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, 'Ἐπὶ δὲ καὶ ἰνταῦθ' ἰχώρουσι οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἰσχυροί· οὐ μὴν ἴτι ἀθρόοι, ἀλλ' ἅλλοι ἅλλοθεν· ἰφιλοῦτο δ' ὁ λόφος τῶν ἰσχυρίων· τίλοι δὲ καὶ πάντες ἀπικώρησαν. 'Ὁ οὖν Κλῆαρχος οὐκ ἀνιέζετο ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ σπράγισμα, πύμπυι Δύκιον τὸν θυρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κλειύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τὶ ἴσιν, ἀπαγγέλλει. Καὶ ὁ Δύκιος ἤλασέ τι, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχιδὼν δ' ὅτι ταῦτα ἦν, καὶ ἤλεις ἰδύσθαι. Ἐνταῦθα δ' ἴσθησαν οἱ Ἕλληνες, καὶ θύμιοι τὰ ὅπλα ἀνισπύουσι· καὶ ἄμα μὲν ἰθαύμαζον, ὅτι οὐδαμῶς Κύρος φαίνοιστο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδὲς παρίη i. 10. 13–16. See iii. 4. 25–27, 38, 39; i. 8. 23–27; iv. 7. 10–14; v. 4. 16, 17; vi. 1. 5–13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴφην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

## B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιαῦτα μὲν πεισῖηκε, *such things has he done* (and is now upon trial for), i. 6. 9. Ἐπειτ' ἀναγκάζω πάλιν ἱξιμὴν ἄττ' ἐν κελεύρωσί μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. Ἦλθον οἱ Ἰδοὶ ἐκ τῶν πελειῶν, οὗς ἐπιστόμφει Κύρος ἐπὶ κατασκοπῇ, καὶ ἴλιγον, ὅτι Κροῖσος μὲν ἡγμῶν . . ἤρημνος εἶη τῶν πελειῶν· δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις . . παρῆναι . . πιστομφίναί δι Κροῖσον καὶ εἰς Λακιδαιμόνα περὶ ξυμμαχίας Cyt. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προεῖρησθω· περὶ δὲ τῶν κοινῶν . . , 'let these things have been premised,' Isocr. 43 d. Ὀρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, ὧ Εὐθύδημι τι καὶ Διονυσόδωρε, πεισάσθω τι ὑμῖν, καὶ ἴσως ἰκανῶς ἔχου· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδιέξατο Pl. Euthyd. 278 d. Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη . . ἡ πολιτεία Id. Rep. 552 e. Πεισιράσθω, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. Ἐξόντες δὲ εἶπον τὴν θύραν κλειῖσθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τιβάζειν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βιζήνι, *went*, A. 221. Βιζήνι E. 66.

§ 579. α. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔγωγε, *to come*, and ὄχομαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἔπιτι, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὕτω ἦν, and *Cyrus had not yet come*, i. 5. 12. Οὗτοι ἀποδιδράκασιν, *εἶδα γὰρ ὅση ὄχονται*, 'whither they have gone,' i. 4. 8. 'Ὡς ἡμῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἄρετι μανθάνω Eur. Bac. 1297. Νικῶμιν τι βασιλία ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The *Aor.* often occurs in immediate connection with the *Perf.* or *Plup.* Thus,

Ἐφ' ἣ [πρήνη] λίγεται Μίδας τὸν Σάτυρον θνηῖναι, *ὄνω κρείσας αὐτήν*, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἔξιλιπον οἱ ἰνοικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θισσαλοῖς . . ἰβοῦσθαι, *and now it has aided the Thes-salians*, Dem. 22. 7. Τοιαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδιδρακόντες πατήρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες vi. 4. 8. Πεισιστράους πιστοῖναι, καὶ πολλοὺς κινδύνους ὑπομείνειν ἡνάγκας, καὶ πρὸς τοὺς Ἕλληνας διαβίβληαι Isocr. 163 a. Οὐχ ἰσχυμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λίγιν Dem. 576. 22. ΣΤΡ. Ἰνα με διδάξης, ὥσπερ οὖν ἐκ' ἡλῆλυθα. ΣΩ. Ἥλθεις δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the *Aor.* for the *Perf.* is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The *dim.* shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single *Fut.*, the *indefinite*; leaving the *definite* and *complete Futures*, if they require



to be distinguished from this, to be expressed by a *Participle and substantive verb*; as,

Σκύρος ἔξαρκούσά μοι ἵσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τεῖσδ' ἵσται μίλον Id. Ed. C. 653. Ἀνδρα κατακτόνεις ἵσται, *you will have slain a man*, vii. 6. 36. Τὰ δόντα ισόμεθα ἰγνώσκεις, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνεσθαι, μάστιγι μοι πεκλαύσεται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδὲς . . μιτιγγραφήσεται, ἀλλ', ὅσπερ ἦν τὸ πρῶτον, ἰγγιγρέψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πιστεύεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ σθῆναι, πισταύσομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἡμεῖς τι κατακινέψασθαι, καὶ ὑμεῖς οὐ πολὺ ἡμοῦ ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἡμοῖ δοῇ τινα . . αὐτίκα μάλα διὸν τιθάναι, τιθῆξαι οὗτος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Κατιπαῶς ἵσται, Δυσχεσμήνους ἵσται Ib.). Μιμνησόμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθύς Ἀριαῖος ἀφιστήξει . ὥστε φίλος ἡμῖν οὐδὲς λείψει, *Ariæus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μίλλω, ἰθίλω or θίλω, βούλομαι, δεῖ, χρὴ, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . μίλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμὸς ἵθα ἡμίλλε καταλύειν i. 8. 1. Μιλλήσαντά τι παθῶν Cyr. vi. 1. 40. Εἰ μὲν πλοῖα ἵσθαι μίλλυ ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰθίλω ἰλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θίλω, ὦ ἄνδρες, διακρίβασαι ὑμᾶς iii. 5. 8. Βουλιύσθαι, εἰ τι χρὴ ποιεῖν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν σίχνην παδιούμενοι . . τί διαφίρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ἰγώσουσι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ἑρῶς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κύρον ὥς ἀποκτενῶν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐσιμψέ

τινα ἱερῶντα, *he sent one to say*, ii. 5. 2. Πιμφοῖς παρὰ βασιλῆως κελύσαν ii. 1. 17. Μαχόμενος συνίη i. 10. 10. See § 531. α. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθεν, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἔπι τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δώσω τις δίκην Ib. 554). 'Απωλόμισθ' ἄρ', εἰ κακὸν προσοίσαιμιν ἴον παλαιῶ, πρὶν τοῦτ' ἐξητληκίναι Eur. Med. 78. Εἴ με τόξων ἰγκρατὴς αἰσθῆσιναι, ὀλωλα, καὶ εἰ προσδιαφθιρῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτινῶ τί με, εἰ νόμος ἀνίσται Eur. Or. 940. Οὐκ εἴ ξυνέρξων, ἥνιν' ἡ σισώσμιθα κίνου βίον σώσαντος, ἡ οἰχόμεσθ' ἄμα; Soph. Tr. 83. Ἀτίσταλά σοι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a *present* or *past* tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τεῦμόν δ' ἰγὼ . . σπέρμ' ἰδίῳ βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. ΧΟΡ. Παῖδιν τιθεῖαι χεῖρ' μητρὸς σείειν. 'ΙΑΣ. Οἶμοι, τί λίξεις; 'Ὡς μ' ἀπώλισας, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξεις; 'Ὡς μ' ἀπώλισας, γύναι Id. Hel. 780. This exclamatory use of τί λίξεις for τί λίγεις or τί ἤλιξας, as though the communication were not yet finished, belongs particularly to Euripides.

#### IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

##### A. INTELLECTIVE.

§ 587. Intellectual sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. καί). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellectual sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *si*, may commonly be distinguished from the conjunction *et*, for *et* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied; with the Subj. after various connectives; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *si*, for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *si* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.*; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form:—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present; for that which *will* be contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave* (and I intend to ask for it).  
*I think, that I may go, if I can have leave.*  
*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*  
*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave* (but I have no thought of asking for it).  
*I could go with perfect ease.*  
*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### a. In regard to the present.

*I would go, if I had leave* (but I have none, and therefore I shall not go).

###### β. In regard to the past.

*I would have gone, if I had had leave* (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes	the	Definite Present (or the Present) Conjunctive
Present Optative	"	"	Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	"	"	Aorist Present (or Primary) Conjunctive.
Aorist Optative	"	"	Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	"	"	Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	"	"	Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. *α.* In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. *β.*, 603. *γ.*

*β.* We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. *α.*); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἴλθοι . . , αἰψά κί . . ἀποτίσεται* ε. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάνης γὰρ ἴφη μιν άν τινος ἱεᾶν, for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δὲ τίνα ὀρέη δινὸν ὄντα οἰκνόμεν . . , οὐδὲνα άν πώποτε ἀφείλετο, ἀλλ' αἰ πλείω προσείδου* i. 9. 19. *Εἰ τις αὐτῷ δοκεῖ . . βλακυῖν . . ἱπαισιν άν, καὶ ἄμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δῖον εἶη· Ὡττον γὰρ ἀναλώσουσι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ Θηρώντις μιν οὐκ άν ἀριστήσαν, ἦν δὲ τι διήση . . , Θηρώσι μίχρει δίσκου* Cyr. i. 2. 11 (cf. § 594). ΣΟΚ. *Δημηγορέα ἄρα τίς ἐστιν ἡ ποιντικὴ*. ΚΑΛ. *Φημί*. ΣΟΚ. *Οὐκοῦν ῥητορικὴ δημηγορία άν εἶη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἀρνηθῆναι, I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκίτ' άν πρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ άν μισίμην*. ΠΡ. *Οὐδ' ἴγωγ' ἀφῆσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῦ βῶ; πᾶ στω; τί λίγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμιν, ἦ σιγῶμιν, ἦ τί δρασσομιν*; Id. Ion, 758. *Εἰπῶν τι δώσεις, ἦ σφραφῖς οὕτως ἴω*; Soph. Ant. 315. *Κάμπλάκω τοῦ σου μέρου*; Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ σε μὴ . . γνῶσ' οὐδ' ὑποπτεύουσιν, for they [cannot] will not know nor suspect you*, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δίσσης* vii. 3. 26. *Ὁ πλῆσιον βοηθήσει· ἦν τι . . , οὐδὲς μηκέτι μινῆ* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, *οὐ μή*. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, *Οὐ διδύκα μὴ γινῶσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φόβος, μή σε ἀγάγω* Mem. ii. 1. 25; *Οὐχὶ δῖος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Οὐ σοι μὴ μεδίφομαι ποτε*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (1.) *Desiderative*.

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj. mode*. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt. mode*. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) *Ὡς οὖν ποιήσῃσι, καὶ πείθεσθί μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὲν τῶνδ' ἐρεῖς* Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Ὅν ἄξιθ' ὥς τάχιστα, καὶ . . ἄφῃσι μόνῃ*, [*Will you not carry? Carry her away instantly, and leave her alone*], Soph. Ant. 885. *Ἄξις τις ἐλθὼν διῦρο τὸν βοσῆρά μοι; Ταύτην δ' ἱᾶται* Id. CEd. T. 1069. *Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἡμοί;* [*Won't you not talk? Don't talk, but follow me*], Ar. Nub. 505. (2.) For the Fut. with *ῥα* in the place of the *Imperat.*, see § 602. 3. (3.) The *Aor.* and *Pres.* are also used with *τί οὖν οὐ*, or *τί οὐ*, in the earnest expression of a wish; as, *Τί οὖν, ἔφη δ' Κῦρος, οὐ . . ἔλιξάς μοι;* [*Why then, said Cyrus, have you not told me? i. e. tell me*], Cyr. ii. 1. 4. *Τί οὖν, ἦ δ' ἔς, οὐκ ἰρωτᾷς;* Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀναμίνωμιν*, *let us not wait*, iii. 1. 24. *Μὴ μίλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπειθόντες ἤδη αἰρεῖσθε* Ib. 46. *Δύο τῶν περισυτάτων στρατηγῶν ἐπιμιλίσθων· ἐπισθοφυλακῶμιν δ' ἡμῖς* iii. 2. 37. *Ἀλλά μ' ἐκ γι τῆςδε γῆς πέρβμυσον ὥς τάχιστα, μηδ' αὐτοῦ θάνω* Soph. Tr. 801. *Φίε', ἐκπύθωμαι* Eur. Herc. 529. *Μὴ ποιήσης ταῦτα, do not do this*, vii. 1. 8. *Μηδὲν ἀδυμήσηται ἵνα τῶν γιγνημῖνων· ἵσται γάρ* v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐκδῶτί μί . . μήτι πολέμειτε vi. 6. 18. Μήτ' ἐκνήϊτε, μήτ' ἀφῆτ' ἴπους Soph. Œd. C. 731. Μὴδ' ἱπικεύεσθαι π. 168. Μὴδ' ἱπικεύσθης ο. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζετε, be not wondering, i. 3. 3 (see Οἱ δὲ ἰεῶντες ἰθαύμαζον Ib. 2); but Μὴδὲ . . δόξετε, you should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis: thus, Ὁρᾷτε μὴ ἀναμένωμεν, see that we do not wait. Σκόπει μὴ ποιήσης ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . τότε συνεγινόμην, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' ἔρχεαι . . βελτίους φρένας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ πρῶτον δύναιμι ἔχειν Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' ἔρχεαι βελτίους φρένας, καλῶς ἂν ἔχει, or ἡδόμεν ἂν, *if you had a better spirit, it would be well, or I should be glad.* See § 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ἔφειλον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, "Ὀφελει μὲν Κύρου ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. "Ὀλίγη δ' ἔφειλον, *Would that I had perished!* Soph. Œd. T. 1157. Εἴθ' ἔφειλ' Ἀργεῖους μὴ διαπτάσθαι σκάφος Eur. Med. 1. Εἰ γὰρ ἔφειλον Pl. Crito, 44 d. So the Impf. ἔφειλον, Eur. Iph. A. 1291. In later writers, ἔφειλον and ἔφειλε are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαιτο, *May the gods requite!* iii. 2. 6. Παλά μαι κἀγαθὰ γίνοιτο v. 6. 4. Μήτι πολέμειτε Λακκιδαιμονίοις, σάξισθί τε vi. 6. 18. Πράξας δ' ἔ μὴ τύχοιμι, νοστήσαιο γάρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγιδ', ἡμῖς θίξε μιν ἀποτρυνώμεν . . ἢ τις . . Ἀχιλλῆϊ παρεστῆναι, δοίη δὲ πρῶτος μίγαν, μηδὲ τι θυμῷ δινίσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γάρ (Ep. and Dor. αἶθε, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γίνοιτο φθόγγος, O, that I had a voice! Eur. Hec. 836. Εἴθε μήποτε γυνῆς Soph. Œd. T. 1068. Εἰ γὰρ γίνοιτο Cyr. vi. 1. 38. Ὡς ἔλοιτο παγκάκως Eur. Hipp. 407. Πῶς ἂν ἔλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865 — These expressions, except the last, are elliptical; thus, Εἴ μοι γίνοιτο φθόγγος, ἡδόμεν ἂν, *If there were a voice to me, I should be glad; Βουλοίμην ἂν ὥς ἔλοιτο παγκάκως.* See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . ἔλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γίνοιο πατρός ἐντυχίστιρος, τὰ δ' ἄλλ' ὅμοιος· καὶ γίνοι' ἂν οὐ παῖός, *My son,*



may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

### (II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή · ὅφρα poet.), a *present purpose* is expressed by (α.) the Subj., or (β.) in the Fut., by the Ind.; but a *past purpose* by (γ.) the Opt., or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) "Ἰνα εἰδῇτι, so that you may know, i. 3. 15. "Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλεύω ἰγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιῆσθαι ὡς τάχιστα · ὡς μὴκίτι διη i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, "Αἷς ἡμᾶς, ὅπως ἄν εἰδῶμεν Cyr. iii. 2. 21. Θυμῷ βάλ', ὡς ἄν τέρματ' ἐμάθης Æsch. Pr. 706.

(β.) "Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γινησόμεθα, πάντα ποιήσῃ, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. δ.

(γ.) Κῦρος τὰς ναῦς μεταπέμφατο, ὅπως ἐπλίτας ἀποβλάσειν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρβάρων ἱππιμισλῆτο, ὡς πολιμῆιν τι ἱκανοὶ εἴησαν i. 1. 5. "Εδόκει αὐτοῖς ἀπίναι . . , μὴ τις ἐπίθαις γίνοιτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἢ ἄλλος μὴ τις εἰδῇ Eur. Hec. 1148.

(δ.) Τί μ' οὐ . . ἔκτεινας εὐθὺς, ὡς ἴδιχα μήποτε ἱμαυτόν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. "Ἴν' ἡ τυφλὸς Ib. 1389. Οὐκοῦν ἔχρησεν σε Πηγάσου ζυῖζαι πτερόν, ὅπως ἱφραῖνον Ar. Pax, 135. "Ἰνα μηδὲς αὐτοὺς διόφθειριν, ἀλλ' ἰαυδῇ ἀφίκοντο εἰς τὴν ἡλικίαν, χρέσιμοι γίνοντο Pl. Meno, 89 b. "Εδὲ τὰ ἰνίχυρα τότε λαβῶν, ὡς μὴδ', εἰ ἐβούλετο, ἰδύνατο ἄν ταῦτα ἑξαπατῆν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, "Ἐστὶνδὲς σε οὐκ ἴγμιρον, ἵνα ὡς ἥδιστα διάγῃς Pl. Crito, 43 b. "Εξῆλθον δόμον, μὴ μοί τι μίμψῃσθαι Eur. Med. 214. "Ωλιχιστο πρὸς τοὺς ἄγουσα, οἷσι τὰ σφίσινα φράσσουσιν Th. vii. 25. Προσιβλῆν ἐκείλουν, εἴ τις εἴη . . , ἵνα ἀπαγγείλωσι ii. 5. 36. Compare ἐπιθῶντο and ἐπιθῶνται iii. 4. 1, 34. "Ἰσως δὲ που ἡ ἀποσκάπτει τι ἡ ἀποτιχιζέτω, ὡς ἀπορος εἴη ἡ ὁδός ii. 4. 4. Στῆσόν με καὶ ξιδρῶσον, ὡς πυθόμεθα Soph. Œd. C. 11. Αἰτιῶν πλοῖα, ὡς ἀποσπείουσιν . . . πύμψαι δὲ καὶ προκαταληψόμενοι τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. "Ως ὕβρει διζώμεν Αἰγίουθου θύοις, γόους τ' ἀφίην Eur. El. 58.

2. After words of fear, the final conjunction μὴ, lest, is commonly used, but sometimes also the fuller ὅπως μὴ, or some other connective; thus, "Εφοβούνητο

μὴ πισθεύετε αὐτοῖς . . εἰ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδὼς, μὴ λαβὼν με δίκην πισθῇ i. 3. 10. Φοβούμεαι δὲ, μὴ τινὰς ἡδοναῖς ἡδοναῖς εὐχόμεσθαι ἰκαντίας Pl. Phil. 13 a. Ἐφοβεῖτο . . μὴ οὐ δύναίτο iii. 1. 12. Κινδύνος μὴ λάβωσι vii. 7. 31. Διδούχ' ὅπως μὴ τυφόμεαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάβω, δίδωκα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρέσῃς, ὅπως εἰ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης ποδ', ὡς . . ῥήσεται Soph. El. 1309. Ἐφοβεῖτο, ὅτι ὀφθήσεται ἱμελλε Cyr. iii. 1. 1. Φοβούμενοι δὲ, πῶς χερὶ ἀπειλοῦντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δισποῖαν Eur. Med. 184.

3. A verb of *attention*, *care*, or *fear*, is sometimes to be supplied before ὅπως or μὴ . as, Ὅπως οὖν ἴσισθε ἄνδρες [sc. ἰρᾷτε, σκοπιᾷτε, or ἱπμιλιᾷτε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπιᾷν] ε', ὅπως πατέρος διζυς ἐν ἰχθεύει, *as if thou wert a fish* Soph. Aj. 556. Ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἴσσομαι [sc. δίδωκα] Pl. Meno, 77 a. Μὴ . . διαφθείρη Eur. Alc. 315. Cf. §§ 595. 2, 598. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (α.) as a *fact*, or (β.) as *that which may become a fact*, or (γ.) as a *mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by εἰ, and the *Subj.* by εἰάν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν . exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν* . and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμῖς ἰδίαις ἐξερχῶν ἐπὶ ταῦτα, ἵσθαι ὑμῖν βούλομαι . εἰ δ' ὑμῖς τάσσεται με ἡγήσθαι, οὐδὲν προσφασίζομαι iii. 1. 25. Ἐστὶν ἱμοὶ ἰδίῳ τι Σείβης, οὐκ ὅπως ἰδίῳ vii. 6. 16.

**REMARK.** Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, *Καὶ δὴ παριῖκιν· ἴτα πῶς . . σωθήσομεθα* Eur. Hel. 1059.

(β.) *Ἦν γὰρ τοῦτο λάβωμι, εὐ δυνήσονται μίνισι* for *if we take this, they will not be able to remain*, iii. 4. 41. *Ἦν δὲ φιύγη, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευσόμεθα* i. 3. 20. *Ἐάν μοι πισθῇτι, . . προτιμήσῃς* i. 4. 14. See Ib. 15. — (α. and β.) *Οὐκ ἄρα ἴτι μαχίται, εἰ ἐν ταύταις εὐ μαχίται ταῖς ἡμέραις· ἐὰν δ' ἀλγηδύνης, ὑπισχνούμαι [= δάσω]* i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, *Ἐάν οὖν κατὰ μέρος φυλάττωμι καὶ σκοπῶμι, ἥστων ἂν δύναιτο ἡμᾶς θηρεῖν εἰ πολέμοι* v. 1. 9 (§ 595. β.). *Ἦν γὰρ ὑβριῇ λίγων σοί ταῦτ', ἔγωγ' ἂν ἐπιφρυγῶν ἀλόος* Soph. Œd. T. 839. *Ἦν δ' ἡμῖς νικῆσωμι, ἡμᾶς δι' . . ποιῆσαι* i. 7. 7 (§ 583). *Κἄν τοῦτ', ἴφθι, νικῶμι, πᾶνθ' ἡμῖν πισποίηται* i. 8. 12 (§ 584).

(γ.) *Οὐκ ἂν οὖν θαυμάζωμι, εἰ εἰ πολέμοι . . ἱσπελουθεῖν, I should not, then, wonder if the enemy should pursue*, iii. 2. 35. *Εἰ οὖν ἐρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθομι ἂν πρὸς ὑμᾶς* iii. 3. 2.

(δ.) *Εἰ μὲν ἰῶρων ἀπορῶντας ὑμᾶς, τοῦτ' ἂν ἰσκόπου . . Ἐπεὶ δὲ ἰρῶ, κ. τ. λ., If I saw you in want, I should be considering this . . But since I see, &c., v. 6. 30. Οὐκ ἂν ἱκεῖσιν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκίλυσσα, Agasias would not have done this if I had not commanded him*, vi. 6. 15. *Εἰ δὲ τοῦτο πάντες ἰποιῶμι, ἅπαντες ἂν ἀπωλόμην* v. 8. 13. *Εἰ μὴ ὑμῖς ἦλθιτε, ἱπορευόμεθα ἂν* ii. 1. 4. — (γ. and δ.) *Εἰ μὲν πρὸς θεὸν ἠπιστάμεν, οὐδ' ἂν συνεκοιλούμεθα σοι· καὶ νῦν ἄπιμι. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἱπαινόη, εἰ ἐξαλεύοιμι τοὺς ὑβριγτάς. Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) *Εἴ σου στερηθῶ* Soph. Œd. C. 1443. — The use of *εἰ* with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) *Εἰ μὲν ἱπαιῶ αὐτὸν, δικαίως ἂν με καὶ αἰτῶσθαι καὶ μισοῦναι* vii. 6. 15. *Εἰ δὲ καὶ δυνήϊτε τά τε ὄρη κλίψαι . . ἥξειτε ἐπὶ τοὺς ποταμούς* (cf. *Ἐφ' ὃν ἔλθοις ἂν, εἰ τὸν Ἄλυν διαδαίητε*) v. 6. 9. *Εἰ ἔχωμι, ὥς τάχιστα δπλα ἱποίουμην* Cyr. ii. 1. 9. *Οὐκ ἂν προβαίην τὸν πόδα τὸν ἴτερον, εἰ μὴ ταῦτ' ἀκριβοῦσται* Ar. Eccl. 161. *Εἰ γὰρ γυναῖκες ἐς τοῦδ' ἥξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἐλλόναί τις* Eur. Or. 566.

(η.) *Εἰ οὖν εἰδῶν τοῦτο . . ἔειπε ἂν ἐπὶ τοὺς πόρους . . καὶ κατέργαζοιτο ἂν αὐτήν* Ven. 12. 22. *Διὸν ἂν εἴη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοιτε, ἐν δὲ τῇ τῶς χρόνῳ . . θανάτῳ ἐκολάζεσθε* Lys. 179. 32. *Εἰ μὲν πλοῖα ἴσθαι μίλλαι ἱκανά . . ἡμῖς ἂν πλοῖοιμι· εἰ δὲ μίλλοιμι* v. 6. 12. *Οὐκ ἂν . . ἀγόμεναι, οὐδέ κε . . ἀνίης* β. 184.

(θ.) *Ἐπορευόμεν, ἴνα, εἴ τι δύναιτο, ἀφελοῖν αὐτόν* i. 3. 4 (§ 601). *Ἐπιβουλεύουσιν, ὥς, ἢ δύνανται, ἀπολίσσωσιν* iii. 1. 35. *Εἴπιν, εἰ αὐτῇ δοίη ἱσπίας χιλίους, ὅτι . . κατακάνοι ἂν* i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) "Ἐτι εἴαν γίναιο τῷ ἱμῷ ἀδελφῷ πολέμιος, ἱμεῖ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with εἴαν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ εἴαν δύναιτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τούτ' εἴαν τις ἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν εἴαν ἱκετεύσαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. Ἡμᾶς δ' εἴαν ἴφην ἰγῶγε χεῖναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτεῖναι εἴαν ἰδίλοιν, *nor should we wish to slay him* (if we could), ii. 3. 23. "Ἢδιστ' εἴαν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἑλευθερίαν ἰλοίμην εἴαν i. 7. 3. 'Οπνεῖν μὲν εἴαν i. 3. 17. Ἐβούλομην γ' εἴαν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with εἴαν just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν κομίζεις εἴαν σιαυτόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. Ἀγνοεῖ εἴαν μάταιον ἄνδρ' ἐκπαδών Ib. 1339. Χωρεῖς εἴαν εἴσω σὺν τάχει Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, Ἀλλ' εἴποιτε εἴαν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται εἴαν Ib. 23. See also § 600.

(β.) Βουλόμην δ' εἴαν, ἀποκτος ἀπὼν [= εἰ ἀπείοιμι] Κύρου, λαθεῖν αὐτόν i. 3. 17. Οὐτε γὰρ, βοὸς εἴαν ἔχων σῶμα [= εἰ βοὸς εἴχει σῶμα], ἀνθρώπου δὲ γνώμην, ἡδύνατ' εἴαν πρᾶττειν αἰ βούλοιστο Mem. i. 4. 14. Ἄνιυ τοῦ τὰ τοιαῦτα ἔχων [= εἰ μὴ τὰ τοιαῦτα ἔχων], . . οὐκ εἴαν οἶδ' εἴαν Pl. Phædo, 99 a. Νικῶντες μὲν οὐδένα εἴαν κατακτείνουσιν, ἡττηθέντων δὲ αὐτῶν οὐδὲν εἴαν λισθήσῃ iii. 1. 2. "Ὡς περ εἴαν δράμοι τις περὶ νίκης i. 5. 8. Ἀπὲρ εἴαν ἀνθρώποι ἐν ἱερμῇ ποιήσῃαν, ἔλλως δὲ οὐκ εἴαν σολμῶν v. 4. 34.

(γ.) "Ὅστις δὲ τούτων εὐνοῖεν [= εἰ τις συνιδεῖν] αὐτῷ παρεμνησθῇ, τούτων ἰγὼ εὐποτ' εἴαν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as *possibility, propriety, necessity, habit, or unfinished action*, commonly without εἴαν, as, Οὐκ ἦν λαθεῖν, *it might* . . . Θηρῶν i. 5. 2. Οὐδὲ γὰρ, εἰ πάντῃ Θεοθυμοῖτο, βᾶδιον ἦν iii. 4. 15. Εἴ τις αὐτῷ φαιρὸς γίνετο ἐπιδείκνυσθαι βουλόμενος, περὶ πάντος ἰκαιοῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. "Ὡς περ, εἰ ἄλῳσαιτο i. 4. 7. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἱμᾶ διαπτερεῖσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β.).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, Ἐάν δ' ἱμὶ ἔλθῃ, οὐκ εἴαν θαυμάσαιμι, εἴ τινα εἴροις vi. 1. 29. Ἦσαν . . ὅτι, εἰ διέλθοιεν . . , ἦν μὲν βούλωνται, διακρίνονται iv. 1. 3.

4. The particle εἴαν is sometimes omitted where it would regularly be insert-

ed; as, 'Ἡσχυμένη μίντοι, εἰ . . ἔξηπατήθη, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. Εἰ δ' ἀμύνει' εἰ διαλ γνάμην ἔχουσιν, ἐντυχῆς εἴην ἰγώ Eur. Ph. 1200. Εἰ δὲ μὴ . . ῥέμιν . . φέζον παρίσχειν Id. Hec. 1111. Δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχει; Soph. Ant. 604. Οὐτὶ δρῶς' ἱλάν θανιν, *nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, Τῷδε ἰθαύματα, εἰ [= ὅτι] . . τίθης, *this I wonder at, that you place*, Pl. Rep. 348 a.

#### (IV.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives ἄν is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εὐθὺς εἴη, ἡγούμενα αὐτῶν παρὰ τούτου, ᾧ [definite, viz. *Cyrus*] λυμαινόμεθα τὴν προᾶν. Εἰ δὲ καὶ τῇ ἡγούμενῃ πιστεύομεν, ᾧ [indefinite] ἄν Κύρος διδῇ, 'the guide whom Cyrus may give us,' i. 3. 16. 'Εγὼ γὰρ ὀνοῖμαι μὴ ἄν εἰς τὰ πλοῖα ἱμβαίνωιν, ἀ ἡμῖν δοίη, . . φοβοίμην δ' ἄν τῇ ἡγούμενῃ, ᾧ δοίη, ἵππεσθαι, 'the vessels which he might give us,' Ib. 17. 'Ὅ τι ἄν δίη, πίσεσθαι Ib. 5. "Ὅτε δὲ φαίη φίλος εἶναι, τούτῳ ἰδὲ πῶς ἐγίγνωτο ἱπικουλιῶν ii. 6. 23. Σὺν ὑμῖν μὴ ἄν οἶμαι εἶναι τίμιος, ὅπου ἄν ᾧ i. 3. 6. "Ὅπου μὴ στρατηγὸς σῶς εἴη, σὸν στρατηγὸν παρεκάλουν. ἐπὶ δὲ οἴχεται, τὸν ὑποστρατηγόν iii. 1. 32. Πορευτοίον δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἄν δυῶμιθα μακροτάτους ii. 2. 12. Σιτοῦνται . . ὅταν [= ὅτι ἄν] εἰ ἀρχοῖντες σημήνωσι Cyr. i. 2. 8. "Ὅτι δ' ἔξω τοῦ δινοῦ γίνονται, . . ἀπίλιπον ii. 6. 12. 'Εγὼ δὲ, ἐπὶ ταν [= ἐπὶ ὅτι ἄν] καί- ρος ἤ, ἤξω vii. 3. 36. 'Εθέρειν ἀπὸ ἴακου, ἐπὶ ταν γυμνάσι βούλοιο i. 2. 7. Τί οὖν, ἔφη, ποιοῦσιν, ἰσῆν [= ἰσπὶ ἄν] ἀλθωνται; Cyr. iii. 2. 1. 'Επὰν [= ἰσπὶ ἄν] δὲ πάλιν ἀλισθῇ ii. 4. 3. 'Επεί τις διώκοι, προδραμόντις ἵστασαν i. 5. 2. 'Εως μὴ ἄν παρῇ τις, χρεῶμαι. ἰπιδᾶν [= ἰσπιδῇ ἄν] δὲ ἀπίναι βούλῃται, . . κακῶς πτωῖ i. 4. 8. "Εως Κύρος συμμιξίαν ii. 1. 2. 'Επειδὴ δὲ τι ἱμφάγοιεν, ἀνίσταντο iv. 5. 8. Δίεται αὐτοῦ, μὴ πρόσθεν καταλῦσαι . . πρὶν ἄν αὐτῷ συμ- βουλιῶσθαι i. 1. 10. Πρὶν αὐτοὺς καταγάγει i. 2. 2. Μίχρη ἄν καταστήσῃ i. 4. 13.

NOTES. (a) The omission of ἄν with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, "Ὡςτις λῆς ἡγύγιος, ὃν ῥα κύνις . . δύναιτο P. 109. 'Ὡς δ' ὅτι περὶ φῆρ πύλαγος Ξ. 16.

#### (V.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦεν ἀγγεῖλος λίγων, ὅτι λιλοῖπὸς εἶη Σύννεσις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐταὶ ἡρώτων αὐτοὺς, τίς εἰν. Ὁ δὲ ἱερμνὺς εἶπε Περσιστὶ, ὅτι παρὰ βασιλείᾳς πορεύοντο πρὸς τὸν σατραπην. Αἱ δὲ ἀπειρίναντο, ὅτι οὐκ ἔνταῦθα εἶη, ἀλλ' ἀπείχου ὅσον παρασάγγελον iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζετο, εἰ μὴ σωθήσιν, ἰσήμετο. "Αν δὲ σωθῶ, οὐκ ἄρ', ἴφη, "οἰμώξομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσοι, οὐ δισημήνη ii. 1. 23. Ἦισθοντο οἱ μὲν Ἕλληες, ὅτι βασιλεὺς . . ἐν τοῖς σκευο

φάρσις εἶη, βασιλεὺς δ' αὖ ἦκουσι Τισσαφρίους, ὅτι οἱ Ἕλληνες νικῶν i. 10. 5. Ἐγγιγνώσκεις, ὅτι ὑπέσπικτος εἶη iii. 3. 4. Σαφὲς πᾶσι ἦδη ἰδοῦμαι εἶναι, ὅτι ἐστόλος εἶη iii. 1. 10. Ἠγνούμην, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐρωτώμενος δὲ, ποδαπὸς εἶη iv. 4. 17. Ἐπυνθάνετο περὶ τοῦ Σύνθου, πότινα πολέμιος εἶη ἢ φίλος vii. 1. 14. Ἐκέλευ . . μνήμην παλαιῶν σπαιρμάτων ἔχουσι, ὃφ' ἂν θάνοι μὲν αὐτός; Soph. (Ed. T. 1245. Σκοπῶν, εἰ διακαίνουσιν ii. 4. 24. Ὁ δ' ἔχθαλίς πεσσιν, ὅτι . . πρῶτος λίγος i. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμῶ Κῦρος φαίνεται i. 10. 16. Τισσαφρίτης διαβάλλει (Hist. Pres., § 567. α) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπικούλει αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἴφη. Thus, — (α.) Προξίνος εἶπεν, ὅτι “Αὐτός εἰμι, ὃν ζητεῖς,” *Proxenus said, “I am the very person you inquire for.”* ii. 4. 16. Οἱ δὲ εἶπον, ὅτι “ἱκανοὶ ἔσμεν” v. 4. 10. Ἰσως ἂν εἴποιεν, ὅτι “ὃ Σάκρατις, μὴ θαύμαζι τὰ λεγόμενα” Pl. Crito, 50 c. — (β.) Ἐπιδεικνύς δὲ, “ὡς εὐθὺς εἶη, ἡγμέονα αἰτῶν παρὰ τούτου, ᾧ λυμαίνομεθα τὴν περᾶν” i. 3. 16. “Λόγον” ἔφασκεν “χερῶν διδοίαι, μισσημένους ὅσας τι ναυμαχίας αὐτοὶ καθ' αὐτοὺς νικῆσκαται καὶ ταῦς εὐλόγηται” H. Gr. i. 1. 28. Ἐλεγιν, ὅτι “ὁρθῶς ἡγῶντο . . Ἄλλ' ἔγωγ,” ἴφη, “ἡναγκάσθην.” Ἀπεικρίνατο, ὅτι “οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὁμοῦς δὲ ξυλλίξασαι,” ἴφη, “εἰ βούλει, λίγισι” v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στρατόντα ἦκουσιν, ἔλεγιν, ὅτι τὸ στρατόντα ἀποδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [re-signs] resigned the army* (here the regular forms of indirect quotation would be ἦκουσιν and ἀποδίδοιεν, while those of direct quotation would be ἦκομεν and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγὼ, ὅτι οὐ δυνήσεται i. 3. 2. Ἰστοῦσα μὲν ἦν, ὅτι ἄγχι (cf. Ὅτι δι' ἐπὶ βασιλίᾳ ἄγχι) Ib. 21. Οὔτοι ἔλεγιν, ὅτι Κῦρος μὲν τίθηνκεν, Ἀρταβάζης δὲ περὶ γινώσκων ἐν τῷ σταθμῷ εἶη ii. 1. 3. Ἦσαν λίγοντες . . ὅτι οὐχ ἰσχυρὸς εἶεν, ἀλλὰ ὑποζύγια μένουσιν ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἰ τις ἐπιψηφίζῃ vi. 1. 25. Ἐλέγον, ὅτι περὶ σπανῶν ἦκουσιν, ἄνδρες, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. α); as, Ἐλέγον, ὅτι . . εἶη . . , δι' ἧσπερ ἦκουσιν, ‘through which they had come,’ iii. 5. 15. Ἐλέγον . . , ὅτι παντὸς ἔβια λίγος Σιύσης· χειμῶν γὰρ εἶη, ‘for it was winter,’ vii. 3. 13. Even though an infinitive precedes; as, Ἐβόα, ἄγχι τὸ στρατόντα κατὰ μέσον τὸ τῶν πολέμιων, ὅτι ἐπὶ βασιλεὺς εἶη, ‘because there was the king,’ i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ οἶδ', εἰ Χρυσάνθη τούτῳ δῶ Cyr. viii. 4. 16. Βούλει [sc. ὡς] λάβωμαι; *Wilt thou I take?* Soph. Ph. 761. Θίλεις μίνυμι; Id. El. 80. Εἴτε τι βούλει προσθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παραινῶ σοι σιωπᾶν. . . Αἴσχ. [Sc. Παραινῶς ὡς] Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537).—The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597–600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the *Imperat.* is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρίσσης· ὥστε μὴ λίσσιναι, and *Orestes was mortal; so that [do not grieve] you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὥστε, εἰ βούλησθι, χυροτονήσατε, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Διῆξαι, ἔτι, εἰ μὴν ἐφίονται, . . πτάσθωσαν, to show them, that, what they desire [let them gain] they must gain, Th. iv. 92. Ἐπανηρωτῶ πάλιν, τῶν ἱκαμαγίων ταῖς ᾠδαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρίστων κίσθω Pl. Leg. 800 e. Οἶσθ' εὖν δ' δρᾶσον; Do you know then, what [do] you should do? Eur. Hec. 225 (cf. Οἶσθ' εὖν δ' δρᾶσαι; Id. Cycl. 131). Οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημίων ἴσ' ἀντάκουσαι, κατὰ κρῖν' αὐτοῖς μαθὼν Soph. Œd. T. 543. Ἄλλ' εἶσθ' ἔ μοι σύμπεραξον; Eur. Heracl. 451. Οἶσθά νυν ἄ μοι γινίσθω; Do you know then, what [let be done] must be done for me? Id. Iph. T. 1203. Φυλάκου, εἰ λεγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the *Imperat.* is sometimes used with πᾶς, or τις, or both, instead of the 3d *Pers.*; as, Χάρις διῦρε πᾶς ὑπαρίσσης· τόξισι, παῖς· σφινδόνῃ τίς μοι δότω, Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling, Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἴτω τις, εἰσάγγαλλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπέ, ἰδέ, and φέρε, may be used in the singular, as interjections, though more than one are addressed; thus, Ἀγε δὲ, ἀκούσατε Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the *Imperat.* may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλούτῳ τι γὰρ . . , καὶ ζῇ Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantive may be incorporated in*



the leading clause, leaving it otherwise distinct; or ( $\gamma$ .) its *verb* may be also incorporated as an *Infinitive*; or ( $\delta$ .) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first ( $\epsilon$ .), the principal verb adopts the subject of the dependent clause; in the second ( $\zeta$ .), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third ( $\eta$ .), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

$\alpha$ . "Ἦσθητε, ὅτι τὸ Μένωνος στρατόνυμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Λίγουνεν, ὅτι ἰὼν τοῦτο ἔρχονται Cyr. i. 2. 6. Παρισκεύαζοντα, ὥπως κατὰ κορυφὴν ἰσχυλεύσιν Th. ii. 99.

$\beta$ . "Ἦσθητε τὸ ἐν Μένωνος στρατόνυμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλγόντ' ἐνις, ὡς γιγνώσκουσιν Vect. i. 1. See §§ 425. 4, 551. —  $\alpha$  and  $\beta$ . For examples, see § 551. N.

$\gamma$ . Αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῦ Δαρείῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρισκευάζετο βοηθεῖν Th. iii. 110. Πιστεύει πύμῳ ἰσχυροτέρῳ Ec. 4. 6. Ἦλθιν . . βοηθεῖν τῇ πατριδί Ages. i. 36.

$\delta$ . Οὐ δύναμαι . . εἰ ἀισθίσθαι πειρώμενος, *I cannot perceive you attempting*, H. 5. 4. Παρισκευάζετο γὰρ πορευόμενος H. Gr. iv. 2. 41 (§ 583.  $\alpha$ ). Ἐπιμύσει τινα λρόντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσονται τοῦτοι vii. 7. 17. —  $\gamma$  and  $\delta$ . Ἐδοξεν αὐτοῖς παρρησία ἐς τοὺς Λακιδαιμονίους εἶναι, τῶν μὲν ἐγκαλημάτων τίρι μὴδὲν ἀπολογουμένων, . . δηλώσει δὲ Th. i. 72.

$\epsilon$ . For examples, see § 551.

$\zeta$ . Ἐνομίξομεν ἄξιοι εἶναι [= ἡμᾶς ἀξίους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζοιμι γὰρ ἱμαντὸν ἐκίνα: Ib. v. 1. 21). Νόμιζε . . ἔνδεα ἀγαθὸν ἀποκτείνων [= σταντὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μιν, ἦν δ' ἰγὼ, ληρεῖν mi Pl. Charm. 173 a). Ὁρῶ μιν ἱκαμαρτάνων Eur. Med. 350 (cf. Ὁρῶ δὲ μ' ἔργον διπλὸν ἐξυργασμένην Soph. Tr. 706). Οὐκ ἂν κρείττων ἦδι ὦν, ταῦτα προὔκαλῦτο τοὺς συνόντας, ἀλλ' ἄτις ἰδὲ ἦδι ἑαυτὸν ἤττονα ὄντα, ταῦτα ἐξῆρχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλεόντων Ar. Plut. 587 (cf. Ἀποφάνω μόνην ἀγαθὴν ἀπάντων οὖσαν αἰτίαν ἐμὴ Ib. 468). Σαφῆ σημεῖα φαίνεις ἰσθλὸς εἰς ἡμᾶς γιγνώς Soph. El. 23. See §§ 627, 633. —  $\zeta$  and  $\delta$ . Ἐώραν οὐ κατεφθόντες, καὶ τοὺς στρατιώτας ἀχθόμενοι, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

$\eta$ . Ἐδοξεν οὖν αὐτοῖς εὐσκευασμένοις ἂν εἶχον καὶ ἰσχυραμένοις προῖναι, *if there fore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627.  $\alpha$ ). Εὖ γὰρ φρονιόντες ὄμμα σου πατηγρεῖ, *for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *εὐνοῖδα*, *συγγινώσκω*, *ἴσκα*, *ἴμοις* εἰμι. *Ἐγὼ σοι εὐνοῖδα* [sc. *εἰ*] . . *πρὸτ' ἀνιστάμενοι* (v. l. *ἀνισταμένη*), *I* [know with you] *your rising* remember your rising early, Ec. 3. 7. *Συλοῦσαι γὰρ τοῖς μὲν . . γιγινήμενους* (v. l. *τοὺς . . γιγινήμενους*), *τοὺς δὲ . . εὐλοφῶτας* Isocr. 319 e. *Εὐνοῖδα ἡμᾶς τῷ σοφῷ* δὴ Pl. Apol. 21 b. *Ἐμαυτῷ γὰρ ξυνῆδιν οὐδὲν ἰσισταμένη* Ib. 22 d. *Ἐμαυτῷ εὐνοῖδα*, *ὅτι . . λίγω* Ib. Ion, 533 c. *Ἐοικας βασιλεὺς εἶναι*, you seem to be king, Cyr. i. 4. 9. *Ἐοίκασι τυραννίδι μάλλον ἢ πολιτείαις ἡδόμενοι*, 'you seem more pleased,' H. Gr. vi. 3. 8. *Ἐοικας ἀληθῆ εἰρηκότι*, you seem like one who has spoken the truth, i. e. you seem to have spoken the truth, Pl. Alc. 124 b. *Ἐοικε γὰρ ὅστις ἀληγῆμα ξυτιθίηται* Pl. Apol. 26 e. *Ὅμοιοί ἱσμεν οὐκ ὁρθῶς ἀμολογημένοι* Id. Meno, 97 a. *Ὅμοιοι ἦσαν θαυμάζουσιν* (v. l. *θαυμάζοντες*), they seemed to be wondering, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., whenever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔαπατηθῆναι ἄν οἴεται*, if any one thinks that he could be deceived, v. 7. 11 (§ 604. a). *Ὡςτι καὶ ἰδιώτην ἄν γινῶναι* vi. 1. 31. *Τί ἄν οἴομθα πατρίν* (cf. *τί οἴομθα παίσισθαι*) ; iii. 1. 17. See vi. 1. 20, and § 595. β. *Ὡς οὐτὼ περιγινόμενος ἄν τῶν ἀντιστασιωτῶν*, as though he would thus prevail over his opponents, i. 1. 10. *Ὡς ἀλόντος ἄν τοῦ χαρίου* v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα*, *αὐτίκα*, *εὐθύς*, *ἐξαίφνης*, and *μισαεὶς*, joined with the Part. instead of the principal verb; as, *Ἄμα ταῦτ' εἰπὼν ἀνίστη* [saying this, he at the same time rose up], as soon as he had said this, he rose up, iii. 1. 47. *Ὅσως μὲν, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασιδάνυνται ἡ ψυχὴ* Pl. Phædo, 77 b. *Εὐθύς οὖν με ἰδὼν ὁ Κίθαλος ἠσπάξιντο*, immediately, therefore, upon seeing me, Cephalus saluted me, Pl. Rep. 328 c. *Ἦν αὐτοῖς ἰσιχώριον, τὸ μισαεὶς πορευομένους μήτε ἰσθίειν μήτε πίνειν*, it was their custom, while marching [in the mean time], neither to eat nor drink, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἄν*, and *οὐκ* with *φημί*. as, *Σὺν ὑμῖν μὲν ἄν εἶμαι εἶναι τίμιος*, with you, I think that I should be honored, i. 3. 6. *Χρήσιμοι ἄν ἰδέσθαι εἶναι* v. 6. 1. *Οὐκ ἔφασαν εἶναι*, they said they would not go, i. 3. 1. *Ἐπήριτο αὐτὸν, εἰ ἰσχυροί*. *Οὐκ ἔφη* [sc. *ἰσχυροί*], 'He said No,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, *Ἀγγιλλε δ' ἔρηφ' προστιθείς* [uniting *Ἀγγιλλε δ' ἔρηφ'* and *Ἀγγιλλε δ'*, *ἔρηφ' προστιθείς*], and announce [with an oath, adding it], adding an oath, Soph. El. 47. *Ὅτι βάλλειν διήσω ἀναιρουμένους ταῖς βάλαις* Cyr. ii. 3. 17. *Τί ἡμῶν διήσεσθε χρήσασθαι* [uniting *τί ἡμῶν διήσεσθε* and *τί διήσεσθε ἡμῖν χρήσασθαι*] ; [What shall you want of us to do with us?] In what shall you wish to employ us? v. 4. 9. *Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι* Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, *Ὡςτι καὶ αὐτῷ μιταμύλει* ii. 6. 9. *Μιταμύλει αὐτοῖς* Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, *Τῶν προσηκόντων*

καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι iii. 2. 15 (cf. Ἀγαθοῖς τε ὑμῖν προσήκει εἶναι iii. 2. 11). Παρωγγίλας τὴν πρώτην χιλιοστὴν ἵκισθαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθετο αὐτῶν πολιμεύοντων, *he was not at all displeased with their being at war*, i. 1. 8· (cf. Σιύθης δὲ ἤχθετο αὐτῷ vii. 5. 7. See §§ 372. α, 406). Ὡς ἱερόντος ἐισσεῖς ἱμοῦ Soph. Tr. 394 (§§ 375, 377. 2). Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὺ μὲν εὖ πρέσβοντο' ἐπιχαίρω Soph. Aj. 136. Ἡσθην . . εὐλογοῦντα εἰ Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μένος ᾗστο εἰδέναι ῥᾶστον ἐν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύειν παρ' οἷς ἐβούλοτο ἑαυτὸν φιλιῦσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀραιοὺς εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἱσχυρὰ εὐκλειῆσαι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δὲ εἶναι χάσματι Pl. Rep. 614 b.

β. Ἀγγίλλαι Διεκφυλλίδας, ὅτι νικῶν τι αὐτὸν Λακιδαιμόνιοι, καὶ αὐτῶν μὲν σιγῆναι ἐπαύ H. Gr. iv. 3. 1. Ὡς μὲν στρατηγῆσεντα ἱμὶ . . μὴδὲς ὑμῶν λείγω . . ὡς δὲ πείσομαι i. 3. 15 (§ 640). Ἀπήγγαλλον τῷ Κύρῳ, ὅτι τεσσαῦτα εἴη ἔidon ἀγαθὰ, ὅσα . . μὴ ἐν ἱσχυρίσκειν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὡς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἶπαι δὲ, ὅτι, "ἱσχυρὰν τάχιστα ἡ στρατιὰ λήξῃ, ἐνθὺς ἀποπέμψειν αὐτόν" iii. 1. 9. Ἐνόμουν ὅτι, εἴ τι οὗτος πάθοι, αὐτὸς δὲ λαβεῖν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὖ ἴδ' ὅτι, ὡς ἱμαυτὸν πείθω, . . ἱμὶ εἶναι τούτων ἵνα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . ὅτι, ὅπου' ἐν φῇ . . εὐδυναμίνου Ib. 481 d. Γινῶς δὲ ἡ Κλίον καὶ ἡ Δημοσθένης, ὅτι, εἰ καὶ ὅπσονοῦν μᾶλλον ἐνδῶσσαι, διαφθαρησμένους αὐτούς Th. iv. 37.

γ. Ἐφη "ἰδίῳ πορεύεσθαι . . Ἐγὼ γὰρ," ἴφη, "οἶδα" iv. 1. 27. Κλίανδρος, "Μάλα μάλιστα," ἴφη, "διαπραξάμενος ἤκω· λίγην γὰρ Ἀναξίσιον ὅτι οὐκ ἱστυδιον εἴη. . . Ὅμως δὲ εἰσέλπει," ἴφη, "ἱκίλειν" vii. 1. 39.

β and γ. 'Απικρήνατο, ὅτι "ἀκούει Ἀρεσκόμαν, ἰχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι . . . πᾶν μὲν ἦ καὶ, τὴν δίκην" ἔφη "χεῖζεν ἐπιθῆναι αὐτῷ· ἦν δὲ φοῦργη, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευσόμεθα" i. 3. 20.

### (1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

**RULE XXX.** The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the **SUBJECT** of any word which would agree with a noun; whether *appositive, adjective, article, pronoun, or verb*. (b) The Inf. may **DEPEND** upon any word which would govern a noun; whether *substantive, adjective, verb, adverb, or preposition*. (c) The Inf. may be used, like a noun, to express a **CIRCUMSTANCE**; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φύγουν αὐτοῖς ἀσφαλιστιερόν ἐστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. 'Ὡς οὐκ ἀπέλθοις εἴη τό τε ἐπιθέσθαι καὶ λύσειν τὴν γίφθραν ii. 4. 19. Διὺρ' ἐνίκησιν μολεῖν σοί Soph. Ant. 233. Οὐδὲν εἶν' ἴσθ' [= τοιοῦτον ἔστιν, οἶον] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἰρωτᾶν Pl. Gorg. 447 c. 'Ἐν γὰρ τῷ κραιπνῷ ἐστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀθροίζειν στρατιῦμα, *pretext for assembling an army*, i. 1. 7. Πρόφασιν στρατιῦν ἐπὶ τοὺς Θεταίους H. Gr. iii. 5. 5. 'Ἀντιστάσκειν δὲ οὐδὲς κίνδυνος ii. 5. 17. 'Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχη τοιάδ' ἐπίσση, θαυμάσαι μὲν ἀξία, σπουδῆς γὰρ μάλιστα τῆς ἡμῶς οὐκ ἀξία Soph. Œd. T. 776. Κωλύσει τοῦ καλεῖν ἐπιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κόρου στρατιῦμα διαβαίνειν i. 7. 19. 'Ἀπὶ γνωρίζαι τοῦ μάχεσθαι Ib. Διὰ τοῦ ἰσιορκεῖν ii. 6. 22. 'Ἡγάλλιστο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἤκοιμ Soph. Œd. C. 12. Φεβοῦμαι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπίσειν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχιν ὑπερίτας καὶ διὰ τὴν ἐπιμίλειαν i. 9. 27. 'Ὡς πολέμῳ τε ἱκανοὶ εἴησαν i. 1. 5. 'Ἀμύχανος εἰσελθεῖν στρατιώματι i. 2. 21. Φαγεῖν δυνίς, *a terrible fellow to eat*, vii. 3. 23. Δυνὸς λίγιν ii. 5. 15. 'Ὅρᾳ στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρίπυ γὰρ ὡς τύραννος εἰσερχῆν Soph. El. 664. 'Ἐπὶ γὰρ ταῖς ναυαῖ ῥᾶστοι εἰσὶν ἀμύνεσθαι Th. iv. 10. 'Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύσιν δὲ χάρμα μιζόν ἐλπίδος κλύειν Æsch. Ag. 266. Πάλιν λίγιν Ib. 868. Μῦθος κυριώτερος λίγιν Eur. Iph. A. 318. 'Ὡ, πλὴν γυναικὸς οὐνικα στρατηλατῶν, τᾶλλ' οὐδὲν, ὃ κάκιον τιμωρῶν φίλοις Eur. Or. 718. Οὐδ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ἰνομᾶσαι, 'in nothing except name,' Eur. Ph. 501.

§ 621. NOTES. a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύπτειν παρῆχοντα, *giving himself up [for beating] to be beaten*,

Pl. Gorg. 480 d (cf. Παράσχη . . . Στραπεινῆσαι Id. Charm. 157 b). Παρίχοντις : μᾶς αὐτοὺς εὖ ποιεῖν ii. 3. 22. Δίδωσι βουκόλοις ἰκθύναι βρέφος Eur. Ph. 25. Τοῖς ῥαπτοῖς ἐντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9. Ἀκούσαι μὲν ἴσως τιτὼν ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρᾶν οὐκ ἠθέλησαν, [willed not the doing it] *were not willing to do it*, Soph. Œd. C. 442. Παιθεμαι τὸ δρᾶν Id. Ph. 1252. Ὅς σε πωλύσει τὸ δρᾶν Ib. 1241. Ἐλαπίδος . . . τὸ μὴ παθεῖν Soph. Ant. 235. Τυφτεται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρᾶν Ib. 1105. Ἐγὼ αἴτιος . . . τὸ σὶ ἀποκρίνασθαι Pl. Lach. 190 e. Τό σε μὴ βλίπτειν ἵτοίμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαίπωρεν . . . πρέθυμος Th. ii. 53. Τὸ σιγαῖν οὐ σθίνα Eur. Iph. A. 655. Ἐγὼ γὰρ ἐκκαλῶ μὲν αἰδοῦμαι δέκρεν, τὸ μὴ δακρύσαι δ' αὖθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the Gen. of motive (§ 372) is particularly frequent with a negative ; as, Τοῦ μὴ τινας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the Acc. of specification, and the adverbial Acc. When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ δειματίος τοῦ νυκτείου, δοκεῖν ἑμοί, *from some night vision*, [according to the seeming] *as it seems to me, or methinks*, Soph. El. 410. Ἄλλ' εἰκάσαι μὲν, ἡδύς, *but to guess, joyous*, Id. Œd. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β] ἰσχύειν, *to speak correctly*, Th. vi. 82. Ὀλίγον διὺν πλείους ἀπαικτόναι, *have slain [to want little] almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ διὺν Isocr. 70 e. Ὀλίγον [sc. διὺν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. διὺν] κάκων ἐξιστραχήλιν Cyt. i. 4. 8. Ἐς διὸν πάρισθ' ὅδε Κρίων, τὸ πρᾶσσεν καὶ τὸ βουλεύειν Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the Inf. of specification, or the adverbial Inf., will be particularly remarked, (α.) with ἰκάν, chiefly in negative sentences ; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by τό. Thus, Οὐτὶ συνθήκας εἰς ψευδομένην ἰκάν εἶναι, *nor would I prove false to my engagements, [as to the being willing] so far as depends upon my own will*

Сут. v. 2. 10. Οὐδὲ ξίνοις ἰκάνειν γίλωνα παρέχουσιν, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν σήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἐπὶ σφῶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχουσιν, in return gives [to have] pleasure, Soph. CEd. C. 232. Αἰσθήσομαι δι' οὐ μακρὸν γίγας λαχὼν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epezegetic* (ἰσιζηγητική). — (β.) Εἰς τὸ βαλάντιον βούλομαι [sc. ἵναι] Ar. Ran. 1279. 'Επίλοιποι . . τοὺς ἴνδικα ἐπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. 'Εφη ὁ 'Ορέντης [sc. οὗτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἰκέλιον· οὐ γὰρ ἂν δύνασθαι προεῦθεῖναι [sc. ἔφασαν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Σὺ μοι φράζεις [sc. ἴθις], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἰμὶ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἵς μὴ πιδάξιν Aesch. Pr. 712. Θεοὶ πολέται, μὴ με δουλείας τυχεῖν [sc. δότι]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. 'Ω Ζεῦ, δός με τίσασθαι μίρον πατέρες Id. Cho. 18). Νίκη, ξυγγινού, . . θίσθαι τροπαῖον ἡμῶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστῆναι παντί [sc. ἱᾶσι, παραινῶ, or δι], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τοῖς Ib. 68). KHP. 'Ακούοντι, λισθ'· τοὺς ἐπλίτας . . ἀπέρχιναι [sc. κελύουσιν, δι, or χερῇ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταθύειν v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελύω], I bid Ion hail, Pl. Ion, 530 a. 'Εμὶ παθεῖν τὰς [sc. δαιμόνισσι], φῶ! That I should suffer such things [is horrible], alas! Aesch. Eum. 837. 'Ω βασιλεῦ, πότιρον λίγιν . . ἢ σιγγῶν [sc. χερῇ, or κελύουσιν]; Hdt. i. 88. 'Α δειλοί, πῶς ἔμιν; x. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φῶ, τὸ καὶ λαλῶν πρόσφθιγμα τοιοῦτ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἰμὶ νῦν κληθίνα διῦρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἰμὶ κορώνη πιθέμενον, τὸν ἄθλιον! ἰδοὺ περιελθὼν σταδία πλείν ἢ χίλια! ET. Τὸ δ' ἰμὶ κολοῖφ πιθέμενον, τὸν δύσμαρον! ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γὰρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αὐ γὰρ . . ἰχίμιν η. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the *direct object* of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πίστευε τὸν μάντιν λέγειν, *had persuaded the prophet* [to the saying] *to say*, vi. 4. 14. Τοὺς φυγάδας ἐκέλευε σὺν αὐτῷ σερρατύνεσθαι, *he invited the exiles* [to the serving] *to serve with him*, i. 2. 2.

**RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἡξίου . . δοθῆναι εἰ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἀρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνύειν οὐκ ἔούλοντο, ὑπὸ λιμοῦ τι παθεῖν αὐτούς, *did not wish to incur the risk* [that they should suffer any thing] *of their suffering from hunger*, Th. iv. 15. Νῶν ποίησιν ἰσήμενον σιτισθῆναι Id. iii. 2. Φασὶ δ' εἰ σοφοί, . . θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνίχουσιν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (α.) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδὲν ὑπερέψοντας παρὰ εἶναι, *who will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξιςτιν, ὦ Ξενοφῶν, ἀνδρὶ γινέσθαι vii. 1. 21. Ὁμολογῆς οὖν περὶ ἐμὲ ἔδικος [= ἀδικίῃς ἐμὲ] γιγινῆσθαι; *Do you confess then* [to have been unjust] *that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἰστέμι ἐκ τοῦ χαλεπῶς εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραυμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλειτο, ἐφ' ᾧ μήτι αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτι ἰκίειν καίεν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὴ ἀνέξισθαι σοῦ, αὐτὸς δὲ τυπτήσιν; καὶ ἡμᾶς μὴ ἀποψηφισθαι σοῦ, εὐδὲ οὐδὲ οὕτω παύεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δίδομαι ὑμῶν, ὦ ἄνδρες δικασταί, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐν θυμουμίνοις, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὲν γὰρ ἐστὶν, κριθέντ' ἀποθανεῖν· στρατηγῷ δὲ, μαχόμενον τοῖς πολέμοις Dem. 54. 1. Οὐ γὰρ ἦν πρὸς τοῦ Κόρου τρέπον, ἵχοντα μὴ διδόναι i. 2. 11. Συμβουλίην τῷ Ξενοφῶντι, ἐλθέντα εἰς Δελφοὺς [sc. ἰκίοντι] ἀνακινῶσαι τῷ θεῷ, *he advises Xenophon* [that going to D. he should consult] *to go to Delphi and consult the god*, iii. 1. 5. Ἐδόξεν αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πελαγεσσάτῃς πᾶσι παρήγγελλε διηγκυλωμένους εἶναι, . . καὶ τοὺς τοξότας ἰσπεύεσθαι v. 2. 12. Οἱ ἐξ ἀρχῆς ὑπῆρξιν, ἢ βασιλείῃς υἱέσιν εἶναι, ἢ αὐτοὺς τῷ φύσει ἰκανούς Pl. Gorg. 492 b. Ἡὲ πάριστι μὲν στίβιν πλούτου πατρῶον

πῶς ἐστιν ἐν ἡμῖν, ἀριστὶ δ' ἄλλοις ἐς τοσούτοις τοῦ χρόνου ἔλκεται γηράσκειν Soph. El. 959. 'Ἐνίστω σοὶ [for which σοὶ might have been used, if allowed by the metre] τῷ κηρύγματι, ὥστε προΐστας, ἡμῖν, . . ὥς δ' ἐστὶ γῆρας τῷ δ' ἀνοσίῳ μιάστορι Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ἐπιζῶν . . οὐδ' ὃν αὐτὸς, οὐδὲ εἰ [for τοῦς] ἐξ αὐτοῦ, παύσθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνυσθαι, . . αὐτοὶ δάσειν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδ' αὖτως ἄρα δι' ἄδικιόν. KR. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμενοι ἄρα ἀνταδικιῶν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl. Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὥς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατιβαίνειν ὥς ἐπὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὥς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. 'Ἐπιλάσας ὥς συναντήσας, riding up to meet him, i. 8. 15. Ποταμὸς τοσούτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχουσιν iii. 5. 7. 'Ὡς μὲν συνιόντι [sc. λόγῳ] ἱππῶν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ' ἐν βραχυῖ ἱππῶν, but to speak in brief, Ag. 7. 1. 'Ὡς ἴσως ἱππῶν, so to speak, Pl. Gorg. 450 d. 'Ὡς γι οὐκ ἐπὶ δόξαι Id. Rep. 432 b. 'Ὡς μικρὸν μεγάλῳ ἱππῶν Th. iv. 36. 'Ὡς γ' ἡμὶ χρῆσθαι κριτῇ Eur. Alc. 801. 'Ἰάλην ἱλίζας, ὥς γ' ἱππικάζων ἡμῖ, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. 'Ὡς παλαιὰ εἶναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλονται ποιεῖν, ὥστε πολέμῳ, chooses toil, so as to be [or that he may be] at war, i. 6. 6. 'Ἐχω γὰρ τρεῖς, ὥστε ἱλῆν τὸ ἐκείνου πλοῖον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐποίησα, ὥστε δόξα αὐτῷ i. 6. 6. Κραυγὴν πολλὴν ἱπποῖν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολέμιους ἀποῦναι. ὥστε εἰ μὴ ἰγγύστατα τῶν πολέμιων καὶ ἰφυγον ii. 2. 17. 'Ἐφ' ᾧ μὴ καίεν iv. 2. 19 (see § 530). 'Ἐφ' ᾧ τε πλοῖα συλλέγουσιν vi. 6. 22. 'Ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἴσονται εἰ πολλῶν, οἷοι ποιεῖν τινος ἢ εἰς ἀρχὴν ἔργου ἰφίσθαι, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἰφίσταντο, such as would desire], Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μυθεύοντας ἔχεισθαι Dem. 23. 16. 'Ὅσον μόνον γινώσκειν ἑαυτῷ καταλιπὼν [= τοσοῦτον μόνον ὅσον ἂν γινώσκαιτο], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, vii. 3. 22. Νυμφομένη τί τὰ αὐτῶν ἔκαστοι ὅσον ἀποζῇ, 'merely enough for subsistence,' Th. i. 2. 'Ἐλείπειτο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πιδίον iv. 1. 5. 'Ὅσα μῖναι ἦδη δοκῶν αὐτῷ, but so far as [seemed to him] he could judge at present, Th. vi. 25. 'Ὅσον γὰρ μ' εἰδέναι Ar. Nub. 1252. 'Ὅτι καὶ μ' εἰδέναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of οἷος as above, with an ellipsis of its corresponding demonstrative (§ 523), it seems to have been at length regarded, especially in connection with τι, as a simple adjective of quality, and to have been construed accordingly ; thus, 'Ὅσοι τι ἴσονται ;]\*



ἡμῖν συμπεῖλαι περὶ τῆς διδου;” Οἱ δὲ εἶπον, ὅτι “ἱκανοί ἐσμεν εἰς τὴν χώραν εισβάλλειν.” “Shall you be [such as to] able to coöperate with us respecting the passage?” And they replied, “We are able to make an irruption into the country.” v. 4. 9. ‘Ο γὰρ οἷός τι ὦν γιγνώσκουσιν τι τοὺς ὀφελίμους αὐτοῖς, καὶ τούτους δυνάμειν ποιεῖν ἰσχυροὺς ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ οἷός τι ἦν . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ οἷόν τι σοι λαμβάνειν, it is not possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ἔρα οἷα τὸ πεδίον ἄρδου, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρᾶγμα μίγα εἶναι, καὶ μὴ εἶναι νωτίον βουλευσάμενος, ‘not suitable for a young man to direct,’ Th. vi. 12. Συγγαφίσθαι λόγους οἷους εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, πρὶν ἢ, πρότερον ἢ, ὕστερον ἢ, are sometimes followed by the Inf. instead of another mode; as, “Υστερον . . ἢ αὐτοὺς εἰκίσαι [for ὕστερον ἢ ἦναισαν or ὕστερον τοῦ εἰκίσαι] Th. vi. 4.

## (II.) The Participle.

§ 630. 1. The Participle, in its common uses, is either *preliminary*, *circumstantial*, *complementary*, *prospective*, or *definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

→ Κύρος ὑπολαβὼν τοὺς φυύγοντας, συλλέξας στρατιῦμα, ἐπολιόρμη Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάναθαι ἰλδών, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of *μαθὼν* and *παθὼν* with *τί* or *ὅ* *τι*, to form an intensive (and often severe or sarcastic) ‘*why*’ or ‘*because*’; thus, *Τί γὰρ μαθόντ’ ἐς τοὺς θεοὺς ὕβριζιτην;* For having learned what new wisdom did you insult the gods? i. e. *Why* did you insult them? or, *What* possessed you to insult them? Ar. Nub. 1506. *Τί παθοῦσαι . . ἰξασί γυναικῶν;* Having experienced what change do they resemble women? i. e. *How* is it that they resemble? Ib. 340. *Δικαιοῦτερον τὸν ὑμῖτερον πατέρα τύπτωμι, ὅ* *τι* *μαθὼν σοφούς υἱὸς οὕτως ἰφθῶν,* ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

*Δύναμιν ἡθροῖζιν ὥς μάλιστα ἰδύνατο ἱσχυροποιέμενος,* ‘as secretly as possible,’ i. 1. 6. *Ἀπρὶ καὶ ἀρχόμενος εἶπον,* ‘in the beginning,’ Th. iv. 64. *Τοὺς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαίμενος,* the most [beginning with] and particularly Thrasymachus, Pl. Rep. 498 c. *Τελιυτῶν ἰχαλίπαιιν* iv. 5. 16 (§ 457. a).

Ἀνύσας τρέχει Ar. Plut. 229 (§ 457. γ). Ἦκε Μίνων ὁ Θισσαλὲς, ἰπλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of trifling and delay, to give the idea of continuance or persistency (cf. § 637. α); as, Ποῖα ὑποδήματα φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυπατίζεις ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part*. is particularly frequent with verbs of sensation, of mental state and action, of showing and informing, of appearance and discovery, of concealment and chance, of conduct and success, of permission and endurance, of commencement and continuance, of weariness and cessation, of anticipation and omission. Thus,

Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard [of Cyrus being in C.] that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείονες ἰδίων, *he saw that there was need of more*, vi. 1. 31. Ἴσθι μέντοι ἀνέητος ὢν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατίμαθον ἀναστὰς μόλις v. 8. 14. Εἰδῖναι συνοῖσον, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὸς ἥσθιτ' ἠδικημένη Eur. Med. 26. Σύνοδα ἱμαυτῇ πάντα ἰφισμένης i. 3. 10 (§ 615. 1). Φέρονι βιβάς Soph. Ant. 996. Ἐμμένοντο γὰρ εἰπὼν Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. Ἀπολιπόντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μιστιμίλοντο ἀποδιδωκότες Th. v. 35. Διδρακυῖαν γιγᾶν Soph. Ant. 483. Ἐπαισχύνεσθι . . κινουῖν Id. CEd. T. 635. Δεῖξω πρῶτα μὲν σοφὸς γινῶς, ἔπειτα σώφρων Eur. Med. 548. Κύρον τε ἐπιστρατεύοντα πρῶτος ἤγγιλα ii. 3. 19. Ἐμμένομεν εἰς ἀμολογήσασιν δικαίοις οὖσιν; Pl. Crito, 50 a. Οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἰφαινετο i. 9. 19. Εὐρεσκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξιλεγχθῶσι διαβάλλοντες ii. 5. 27. Τειφόμενον ἰλάνθανιν, [was secret being maintained] *was secretly maintained*, i. 1. 9. Λαβῖν αὐτὸν ἀπειλῶν, *to conceal from him our departure, or, to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάθῃς σεαυτὸν ἀγνῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἔστ' ἂν λάθωμεν [sc. ἡμᾶς αὐτοὺς] ὕδρωσται γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχανι, *happened [being] to be present*, i. 1. 2. Ὅστις ἰχθὺς ὢν κυεῖ Eur. Alc. 954. Ἀδικεῖτε . . πολέμου ἀρχόντες, *you do wrong in beginning war*, Th. i. 53. Ἐλασπίσθαι εἰ ποῶν Mem. ii. 6. 5. Εἴπερ ἐντυχέσμεν . . ἰλόντες Eur. Or. 1212. Ἡ πόλις αὐτοῖς οὐκ ἰσιτεῖψι πάρεμβαίνουσι τὸν νόμον Isocr. 268 e. Νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται Eur. Heracl. 352. Ὑπὲρ ἔκαμιν πακῶς ποιούντες v. 5. 9. Διέγγουσι μανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρίβουσι μιλιῶσαι Ib. 12. Διαγωνίζεσθαι . . διατιλοῦσιν Ib. Μὴ κάμεις φίλον ἄνδρα ἐνέριγτων Pl. Gorg. 470 c. Ἐπαύσαντο πολεμοῦντες vi. 1. 28. Ἄ εἰμαι ἂν παύσαι ἐνελχούντα ii. 5. 13. Ὅπως μὴ φθάσῃ μήτι ὁ Κύρος μόντε οἱ Κίλικες καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φθάουσιν ἐπὶ τῇ ἔκρῃ γινόμενοι τοὺς πολεμίους iii. 4. 49. Οὐκ ἔφθασαν τυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ . . ἤκου, *they no sooner heard of the war around At-*

*tica than they came*, Isocr. 58 b. Φυτεύων παῖδας οὐκίτ' ἂν φθένοις, *you cannot now be too soon in begetting children*, Eur. Alc. 662. Οὐκ ἂν φθένοις . . λίγων, *you cannot tell me too soon, i. e. tell me at once*, Mem. ii. 3. 11. "Ἄλλα γὰρ δὴ μερῖα ἐπιλείπει λίγων Pl. Phil. 26 b.

§ 634. NOTES. α. With these verbs, the Part. *ῶν* is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. ῶν], *know that you are safe*, Soph. Œd. C. 1210. Εἰ γίγῃς κυρῶ Ib. 726. Σὶ δηλώσω κακίῃ [sc. ὄντα] Ib. 813. Δηλοῖ τὸ γίνεσθαι ῶμόν Id. Ant. 471. Νῦν δ' ἀγρεύει συγχάνει Id. El. 813.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, 'Αν ἀπαξ μάθωμεν ἄργοι ζῆν, *if we should once have learned to live in idleness*, iii. 2. 25. 'Ἦνα μάθῃ σεφιστῆς ὦν, *that he may learn that he is a schemer*, Æsch. Pr. 61. Γινῶ τρέφειν τὴν γλῶσσαν ἡσυχασίαν, 'learn to keep,' Soph. Ant. 1089. 'Ἐπειδὴν γινώσκῃ ἀπιστοῦμενοι, *when they perceive that they are distrusted*, Cyr. vii. 3. 17. Μιμήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39. Μίμνημαι . . ἀκούσας ποσὶ, *I remember to have once heard*, Cyr. i. 6. 3. Τούτῃ μὲν οὐκ αἰσχύνομαι λίγων· τὸ δὲ . . αἰσχυνοίμην ἂν λίγων, *I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said)*, Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, 'Εμοὶ πρίπει ἂν μάλιστα ἐπιμιλομένη, *it would become me most of all to attend*, Œc. 4. 1. Οἷς οὐδὲ ἀπαξ ἱλυστήσῃσι πισθίμους Isocr. 174. 14. Εἰ πολέμοισιν ἄμεινον ἴσται, *whether it would be better for them to go to war*, Th. i. 118. Μιστὸς ἦν θυμούμενος, *I was sated with passion*, Soph. Œd. C. 768. Δῆλος ἦν ἀνιόμους i. 2. 11. Κατάδηλοι γίγονται προσποιούμενοι μὲν εἶδναι, εἰδότες δὲ οὐδὲν Pl. Apol. 23 d. See §§ 551, 614. α.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting purpose, commonly translated by the Inf. (§§ 583. α, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αὐτοὶ δὲ ὁ ἡγησόμενος οὐδὲς ἴσται, *and again there will be no one who will guide us*, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὑστέρων ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπαιστωκότας, *those who had been banished, or the exiles*, i. 1. 7 (§ 556). Τοῖς γυναίκεσσι (cf. Τοῖς γυνούσι) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, 'and of the rest [him that wished] any one that wished,' i. 3. 9. 'Ἡ Διομήδεια λειγομένη ἀνάγκη, *the so-called necessity of Diomed*, Pl. Rep. 493 d. 'Ἰ', ὥσπερ κίκινος ἔχει δύναμιν τὴν ἀδικήσους καὶ καταδουλωσέμεν ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσους ἡμῖς καὶ βοηθήσους ἅπαν ἰσχύνην ἔχουσι Dem. 101. 10. Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνεσθαι, *for every thing appears fearful to those who are venturing*, Eur. Ph. 270. Πιπινθίμαι . . εἰς βλάβην φίρον, *to have suffered [what tends to harm]*

any injury, Soph. Œd. T. 516. Διαφίρι δι πάμπλου μαθὼν μὴ μαθόντος, καὶ ἰ γυμνασάμενος τοῦ μὴ γυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἶμι, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πιστοῦκώς εἶν iv. 8. 26. Τιταγμένοι ἦσαν i. 7. 11. Ἦσαν ἐπισπασμένοις ii. 3. 10. Ἦν δὲ οὐδὲν πισυνόμενος vi. 1. 6. Εἶν ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἴσιν Pl. Leg. 860 e. Πῶς . . ἦτι πάσχοις τὰδε; Eur. Cycl. 381. Εἶν συνηθείς Id. Alc. 464. Ἀντιδὸς ἴσιν Soph. Ant. 1067. Μισοῦντίς τι γίνονται, Pl. Leg. 908 b. Μὴ προδοὺς ἡμᾶς γίνῃ Soph. Aj. 588. Πίλι διπαισθεῖς Æsch. Ag. 392. Πολλὰ χρήματα ἔχομεν ἀνθρωπότης, [having plundered many things we have them] we have plundered many things, i. 3. 14. Ἄ νῦν καταστρεψάμενος ἔχων vii. 7. 27. Τὰ πιστήδια πάντα ἔχον ἀνακτομισμένοι iv. 7. 1. Τὰ πιστήδια ἐν τούτοις ἀνακτομισμένοι ἦσαν Ib. 17. Τὸν λόγον δὲ σοῦ πάλαι θαυμάσας ἔχων Pl. Phædr. 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχων Soph. Ant. 22. Κηρύξαντ' ἔχιν Ib. 32. Ἀτιμάσας ἔχων Ib. 77. Βεβουλιυκὸς ἔχων Id. Œd. T. 701. Οὐ τοῦτο λίξον ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποθανούμενος νῦν Pl. Theag. 129 a. Ὡχίτο ἀπὼν νυκτός, he [departed going off] went off in the night, iii. 3. 5. Ὡχίτο ἀπικλύων, rode off, ii. 4. 24. Οἶχεται θανάων Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with εἶμι is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχων occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of possession, continuance, or persistency (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a verb of motion with ὄχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμίν' [sc. ἴσιν], ὡς ἔοικε, τήνδε κατθανεῖν Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc.* absolute may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

## RULE XXXII. A PARTICIPLE AND SUBSTAN-

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Ταῦτο δὲ λέγοντες αὐτοῦ, πτέρυνται τις, and [he saying this] upon his saying this, some one sneezes, iii. 2. 9. 'Ὅστις, ἔξω μὲν εἰρήνην ἴχων . . . αἰρεῖται πολέμῳ, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μισὰ δὲ ταῦτα, ἥδη ἄλλου δύνοστος ii. 2. 3. 'Ανίκη ἐπὶ τὰ ὄρη, οὐδὲν ἐκωλύοντος, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πίρην, οὐδὲς αὐτοῖς δυνήσεται, λιλυμένης τῆς γιφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἐπιλιπτότος, αἶνον δὲ μὴδ' ἐσθραίνεσθαι παρὼν, ὑπὸ δὲ πόνου πολλῶν ἀπαγορευόντων v. 8. 3. 'Εν καλῇ παρατυχῶν ἐφίσι θυμβραλίῳ, καὶ πανταχόθι αὐτῶν ἀποικισμίνων Th. v. 60. Εἰ δὲ παρυσχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσῆκον, when it is no interest of ours, Id. iv. 95. 'Αμφότεροι μὲν δοκοῦν ἀναχωρεῖν . . . κυρθεῖν δὲ οὐδὲν . . . ἰσχυρὰ χρεὶ ἐρμᾶσθαι, νυκτός τι ἐπιγινόμενης Ib. 125. Διδωγμένοι δὲ αὐτοῖς Id. i. 125. Δόξαν αὐτοῖς ἀπὸ ξυπόδου, ὥσπερ διαναυμαχίῳ Id. viii. 79. Δόξαντος δὲ τούτου H. Gr. i. 1. 36. Δόξαντων δὲ καὶ τούτων Ib. v. 2. 24. Δόξαντα δὲ ταῦτα καὶ περιεβρίντα Ib. iii. 2. 19. Δόξαν δὲ ταῦτα [sc. καί, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δόξαν ἡμῖν ταῦτα, ἰσχυρόμεθα Pl. Prot. 314 c. "Ἀθλον ὦν, ὅπῃ τις . . . ἀφαιρῆσθαι Th. i. 2. Αἰσχροὶν ἐν τῷ ἀντιλίγῳ Cyr. ii. 2. 20. Πρωταχθῆν γὰρ αὐτῷ . . . ἀναγράφαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυὶ τῶν Ἑλλήνων τὰ πρῶτα ἰγίνετο Th. i. 74. Ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐκ' αὐτοῦς πλείουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλεύεσθαι] προκείμενον Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ὁ Γλοῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τεῖς προτέρους μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων v. 8. 13. Οὐκίτις ὦν οὗτοι κλισσοῦσιν ἐργίζεσθαι, ἀλλ' ὦν αὐτοὶ λαμβάνει χᾶριν ἵεσι, ὥσπερ ἡμῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμῖντεκα κλισσόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐντιῦθι προΐόντων [sc. αὐτῶν], ἱφαίνετο ἴχνη, 'as they were advancing,' i. 6. 1. Οἱ δ' ἴπποι, ἰρωτήσαντος [sc. αὐτοῦ], ὅτι Μάκρωνος iv. 8. 5. Πίστις μὲν ἂν μοι, καθανόντος [sc. πόσιος], ἄλλος ἢ Soph. Ant. 909. Οὕτω δ' ἰχόντων [sc. ἱαντὰ παραγμάτων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γιγινόμενων, σαφῶς οἶδα Cyr. v. 3. 13. Ἀκοντος βασιλῆως [sc. ὄντος] ii. 1. 19. Ἐξίστι φωνῇ, ὥς ἰμοῦ μόνης πύλας Soph. CEd. C. 83. Ὡς ὑφηγητοῦ τινός Id. CEd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγειλε . . ὥς ἱκευαλιούτος Τισσαφέρνης, *he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting*, i. 1. 6. "Ὤντο ἀπολωλῖναι, ὥς ἱαλωκυίας τῆς πόλειαι, *they thought they were lost, inasmuch as the city was taken*, vii. 1. 19. 'Ἐκάλισσε . . ὥς εἰς Πισιδὰς βουλόμενος στρατεύεσθαι, ὥς πραγμάτων παρῆχόντων Πισιδῶν i. 1. 11. 'Ὀς ἰμοῦ ὅν γινώμην ἔχειν, . . οὕτω τὴν γνώμην ἔχειν, [as if then I should go, so have your opinion] *be assured, then, that I shall go*, i. 3. 6. 'Ἐλγει Θάρβειν, ὥς κατασσησόμενον τούτων εἰς τὸ διόν Ib. 8. Τὰ πλοῖα αἰτῶν κελύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιούμενον Ib. 16. 'Ὀς οὐκί' ὄντων σὺν τίκων, φρόντιζε δὴ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, ὥς βοηθῆσαν βασιλεῖ, *bringing a large force to aid the king*, ii. 4. 25 (§ 583. a) Κατασκευάζεσθαι ὥς αὐτοῦ που οἰκήσοντας (cf. Μίνιν παρασκευαζομένους) iii. 2. 24. Κατακείμεθα, ὥσπερ ἔξω ἡσυχίαν ἄγειν, *we lie down, as if it were permitted us to enjoy our ease*, iii. 1. 14. Διηγκυλωμένους ἵναι, ὥς, ὅπότεν σημήνη, ἀποντίζην διήσων, v. 2. 12. Λίγουσιν ἡμᾶς ὥς ἐλαλότας Aesch. Ag. 672. Δηλοῖς δ' ὥς τι σημαίνων Soph. Ant. 242. 'Ὀς πολέμου ὄντος παρ' ὧν ἀπαγγιλῶ; ii. 1. 21. 'Ὀς μὴ στρατηγήσονται ἐμὶ ταύτην τὴν στρατηγίαν, μηδὲς ὧν λιγίστα, *let no one of you speak, as though I were to take this command*, i. 3. 15. 'Ανίεραγον, ὥς οὐδὲν διόν vi. 4. 22. 'Απὸ τῶν ποιεῶν ἀνθρώπων ἔργουσι, ὥς τὴν μὴ τῶν χρηστῶν ἐμὴν ἀσκήσιν τῆς ἀρετῆς, τὴν δὲ τῶν ποιεῶν, κατὰ λωσιν Mem. i. 2. 20. Εὐχίτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰ γὰρ διδόναι, ὥς τοὺς θεοὺς κάλλιστα ἰδόντας Ib. iii. 2. 'Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἱλάντα [sc. τὰ ἄρματα], *and the plan was, that they should drive against the ranks of the Greeks*, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. 'Ἦν δὲ ἡ γνώμη τοῦ Ἀριστίου [= ἰδοῦς τῷ Ἀριστῇ, τὸ μὴ μὲν] ἱαυτοῦ στρατόσδεον ἔχοντι ἐν τῷ ἰσθμῷ ἱπποκρίν Th. i. 62. 'Ἐδοξεν αὐτοῖς [= ἰψηφίσαντο] . . ἱπποκαλοῦντας Id. iii. 36. Καὶ δημοσίᾳ κράτιστα διαβίνα τα τοῦ πολέμου, ἰδὲ ἱκαστοὶ τοῖς ἱπποκρίν αὐτοῦ ἀχθισθῆναι Id. vi. 15. Αἰδῶς μὲν ἔχου [= αἰδῶμαι] ἐν τῷ πότμῳ τυγχάνουσα Eur. Hec. 970. Πίπασται δ' αὐτὶ μοι φίλοι κίερα [= τρέμος ἔχουμι], τόνδε κλύουσιν οἶκτον Aesch. Cho. 410. Ὑπὸ μοι θεάσας, . . κλύουσιν Soph. El. 479. Ἡμῖν [= ἡμῶν, § 412] δ' αὐτὶ κατεκλίσθη φίλοι ἦτορ, δισάντων φθόγγων i. 256. For other examples see §§ 344, 459, 627, 639.

β. "Ἄλλω τι τρέσῃ πειράσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰστασίαν, Κλειάνω μὴ καὶ Φρυγίᾳ πρὸς Σιῶν βουλόμενοι ἄγειν . . Τιμασίαν δὲ προὔθυμιστα vii. 2. 2. 'Ὀς τύχοι ναῖς καὶ πρῶτα

οὔσα, ἥ διὰ τὸ φύγειν, ἢ ἄλλη ἱσχυρίσασα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διηγνύσθαι, τὸ μὴ ἡμεῖς οὔσα [for εἶναι], is *separated, so as not to be main land* (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with *ἐστί* (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρῆ*: thus, Σκεπτόν μοι δοκεῖ εἶναι [= σκέπτεσθαι δεῖν], *it seems to me that it is to be considered* [= *that we ought to consider*], i. 3. 11. Ἐδόκει διωκτόν εἶναι, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. κ). Thus,

(α.) Ὡς πιστόν εἴη Κλειάρχῳ, *that they must obey Clearchus*, ii. 6. 8 (§ 405. η). Περιετόν δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (§ 431). Πάντα ποιητόν iii. 1. 18 (cf. the personal form, Πάντα ποιητῆ ib. 35). Οὗς οὐ παραδοτὰ τοῖς Ἀθηναίοις ἐστίν Th. i. 86. Γυναικὶς οὐδαμῶς ἡσσητῆ Soph. Ant. 678 (§ 349). — (β.) Καταλατὶν οὖν ἐν μίρῳ Ἰκαστόν, *each one therefore must descend in turn*, Pl. Rep. 520 d. Ὡς οὐτε μισθοφορεῖν εἴη ἄλλους ἢ τοὺς στρατιωμένους, οὐτε μεθεῖναι τῶν πραγμάτων πλείους ἢ πινυτακισχιλίας Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (a.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πιστὰ ὑμῖν εἰσιν, ἡμῶς ἰσχυρίσασθαι σαφίστην [for τὰς ὑποθέσεις ἰσχυρίσασθαι, or αἱ ὑποθέσεις ἰσχυρίσασθαι] Pl. Phædo, 107 b. — (b.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νυστέον. ἰλπίζοντας Pl. Rep. 453 d. — (c.) The *verbal* with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολασσίν, . . ἰόντα δὲ αὐτὰς . . ἰστομαζέειν Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the *ADVERB*, the *PREPOSITION*, the *CONJUNC-*

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

## A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώτησεν ὁ Κύρος, *again Cyrus asked*, i. 6. 8. Ἡδῶς ἐπίθοντο i. 2. 2. Ὁρθία ἰσχυρῶς Ib. 21. Ἡμιλημίνως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. Ἢ μὴ ἔμπειρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν Ἐπιστολῶν πάλιν καταβάσιως, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γι νικῶμεν, *we at least are victorious* (here γι, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσιν οὐδὲς ἔν γι τῷ φανερῷ i. 3. 21. Ἀριαῖος δὲ, . . καὶ οὗτος . . πειρᾶται, *and Ariaeus, even he attempts*, iii. 2. 5. Καὶ μεταπειρομένου αὐτοῦ, οὐκ ἴδλω ἰλθῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσικύνησαν, καίπερ εἰδότες i. 6. 10. Εἰδοῖσι τοῖ μοι τάσδ' ἀγγελίας ὃδ' ἰδῶντες Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in simple, absolute negation, and the latter in dependent or qualified negation, hence in supposition, prohibition, &c.; or, in the language of metaphysicians, οὐ is the objective, and μή the subjective negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποσὶ ἐρεῖ οὐδὲς Ib. Ἐὰν δὲ μὴ διδῷ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσῃ Ib. Μηκίτι μοι Κύρον νομίζετε i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δεῖν δὲ μὴ χεῖρῃς; Soph. Œd. C. 1175. Ἐμοὶ τῶν σῶν λόγων ἀριστόν οὐδὲν, μὴδ' ἀριστοῖν ποσὶ Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκοῦμεν; [We do not seem to you, do we?] *Do we seem to you?* Æsch. Pers. 344. Ἢ μήτις . . ἱλαύνει; ἢ μήτις ε' αὐτὸν κτείνει; i. 405. Οὐκοῦν . . πιστεύομαι; [Shall I not then cease?] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἱκανῶς ἔχιστο Pl. Phædr. 274 b.

## B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-



ern substantives in the oblique cases, and mark their relations; as,

*Ἦρμῆτος ἐκ τῆς Σάρδων, καὶ ἔξελαντο διὰ τῆς Λυδίας . . . ἐπὶ τὴν Μαιάνδρον ποταμὸν*, he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.

Or, more particularly,

Ἄντι, ἀπό, ἐξ, and πρό	govern the	Genitive.
Ἐν and σύν	“	Dative.
Ἀνά and εἰς	“	Accusative.
Ἀμφι, διά, κατά, μετά, and ἐπεί	“	Gen. and Acc.
Ἐπί, παρά, περί, πρός, and ὑπό	“	Gen., Dat., and Acc.

NOTES. *a.* The Dative sometimes follows ἀμφι, ἀνά, and μετά in the poets; and ἀμφι even in prose, chiefly Ionic. Thus, Ἀμφι πλινθεῖς *Æsch. Pr.* 71. Ἀνά τι ναυρί *Eur. Iph. A.* 754. Μετά χειρὶν *Soph. Ph.* 1110.

*β.* The words above mentioned (with their euphonic, poetic, and dialectic forms, as *ἐκ* for *ἐξ*, § 68, *ἐν* for *σύν*, *ἐς* for *εἰς*, *ἐνί* for *ἐν*, *πρὸς* and *πρὶ* for *πρός*, *ὑπὲρ* for *ὑπέρ*) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. *α*). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

*γ.* Ἐν and πρὸς, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (*ινς*, § 58) *εἰς* or *ἐς* (cf. § 57. 4), and πρὸς: thus, *ἐν*, *ἐν*, *εἰς*, *into*.

*δ.* To the prepositions governing the Acc., must be added the Ep. suffix *-δε*, to (cf. §§ 150, 322); as, *Ὀδὺμπόνδε* *A.* 425 (cf. *Περὶ Ὀδὺμπων* 420). Ἀλα-  
δε *A.* 308 (cf. *Εἰς ἄλλα* 314). Ἀἰδῶδε [= *εἰς* Ἀἰδὸς δέμον, § 385. *γ*] *H.* 330. It is sometimes used pleonastically; as, Ὀρὶς δέμονδε *β.* 83. *Εἰς ἄλλα* *π.* 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (*α*.) Of DEPARTURE OR MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, from the province, i. 1. 2. Ἐκ Χιρρόνησου ἐκμάμινος *Ib.* 9. Παρὰ δὲ βασιλείῳς πολλοὶ πρὸς Κύρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι παρὰ τῆς πίστεως, leaping down from the rock, *iv.* ii. 17. — (*β*.) Of ORIGIN AND MATERIAL (§ 355). Γιγνώσκω ἀπὸ Δαμασκότου *ii.* i. 3. Οἷόν τι ἐκ τῆς βαλάνου σιτισιμίνου τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (*γ*.) Of THEME (§ 356). Περὶ ὑμῶν ἰνίον ἤκουον, I heard respecting some of you, *vi.* 6. 34. Τῆς δίκης . . . τῆς ἀμφὶ τοῦ πατρὸς *Cyt.* iii. 1. 8. — (*δ*.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολιτῶν i. 7. 13. — (*ε*.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (*ζ*.) Of NEARNESS (§ 399). Σὺν ταῖς φυγάσι, with the exiles, i. 1. 11. Τῶν παρ' ἱαντῶ *Ib.* 5. — (*η*.) Of PLACE (§ 420). Βασιλεία ἐν Κιλικίᾳς ἐμνήσθη, ἐπὶ ταῖς πηγαῖς τοῦ Μαρτύου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (*θ*.) Of MOTION TO (§ 429). Ἀφικνῶτο . . . πρὸς αὐτόν, came to him, i. 1. 5. Κατίβαινον εἰς σιδήιον i. 2. 22. Πίμπας . . . παρὰ τοὺς στρατηγούς *Ib.* 17. Ἀνίσθη ἐπὶ τὰ ὄρη *Ib.* 22. Κατὰ Σηλυβρίαν ἀφίκου *vii.*

2. 28 'Υπ' αὐτὰ τὰ τύχη ἄγειν Cyr. v. 4. 43. — (.) OF SPECIFICATION (§ 437). Δαμπερὲ καὶ κατ' ὄμμα καὶ φῶνι Soph. Tr. 379. Κατὰ γνώμην Ἰδρι Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, "Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ Στοιχειῖα . . , οὕτω Μίνων ἀγάλλεται. τῷ ἔκαστῳ δύνανται ii. 6. 26. Καὶ κραυγῇ πολλῇ ἐπείσας i. 7. 4. Σὺν πολλῇ κραυγῇ καὶ ἥδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, 'Ὀδὸς . . Διελθὼν κατὰ Δαυλίας Soph. CEd. T. 734. 'Αγροὺς σφι πῖμψαι κατὰ ποιμνίων νομάς Ib. 76d.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus *παρὰ* denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλῆα πορεύεσθαι, ἐπήνισαν· παρὰ δὲ Ξανίου καὶ Πασίωνος πλείους ἢ διαχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ κυνοφόρα, ἰστρατοποιδύσαντο παρὰ Κλισίῃς i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, 'Ἰλαρὰ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυθρωπῶς] ἦσαν, καὶ ἀντὶ ὑφορμύμινον αὐτὰς ἡδίας ἀλλήλας ἰώρων, *they were cheerful instead of [being] downcast, &c.*, Mem. ii. 7. 12. 'Εξ ἐλπίων ἄζηλον εὐρυῦσαι βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of *two substantives having a similar construction* will be observed, not only *after a conjunction*, but also in the case of the *relative*, in the *questions and answers of a dialogue*, &c.; as, 'Από τι τῶν νῶν καὶ τῆς γῆς H. Gr. i. 1. 2. 'Εν τῇ χρένῃ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. 'Ασ' ἐκείνου γὰρ τοῦ χρένου, ἀφ' οὗ τούτου ἠρώσθην Pl. Conv. 213 c). "Τοῦ τσιουδὲ πῖρι." "Τίνος δῆ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. 'Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] 'Αθηναίους ἀδιῶς ἀπίναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So *Εἰς* [sc. τὸν χρένον] ὅτι β. 99. 'Ες οὗ, *until*, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly *ἔσθι*). Thus,

α. Συναίτωσιν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσιτωμὶς δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πίμπαι Ἀζρο ζήλων . . . πρὸς Ξινοφῶντα vii. 6. 43). Ἐπισιλεύσας αὐτῇ H Gr. i. 6. 23 (cf. Πλὴν ἰσ' αὐτούς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *ἰσί*, *παρά*, and *πρὸς* are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀπὸ*, *ἐξ*, and *σύν*. See §§ 347, 399.

γ. Ἐπιστρέφοντες ἐσθλάλιν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλῆως ἀπῆλθον i. 9. 29.

§ 653. δ. *Tmesis* occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λοιγὸν ἀμύναι [= λοιγὸν ἀπαμύναι], *to ward off destruction*, A. 67. Παρὰ δ' ἔγχυσ μακρὰ πύκνην Γ. 135. Ἀπὸ μὲν σιωντὸν ἄλυσας Hdt. iii. 36. Ἐκ δὲ πηδήσαι, *and leaping forth*, Eur. Hec. 1172. Διὰ μ' ἴφθιμρας, *κατὰ δ' ἱππικας* Id. Hipp. 1357. Ἀντ' εἰς κρίσιν Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is sometimes repeated without the verb; as, Πίμπαντες, ὃ γύναι, μιτά Eur. Hec. 504. Ἀπολὶ πόλιν, ἀπὸ δὲ πατρίδα Id. Herc. 1055. Κατὰ μὲν ἱκανοὺς Δρύμον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὡρυντο . . . Ἀγαμῖνων, εἰς [sc. ὤρυντο] δ' Ὀδυσσεύς Γ. 267. Ἐλπιον . . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ι. Ἀλλ' ἄνα [for ἀνάστηθι] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθὺν πάρα [for πάριστι] Eur. Alc. 1114. Ἐν [for ἵκοντι] δ' ἐν τῇ ἐρεῇ χόρῳ καὶ λιμῶν καὶ ἄλσῃ v. 3. 11.

## C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἡσθίνυ Δαρείους καὶ ὑπώπτεται, *Darius was sick and apprehended*, i. 1. 1. Τισσαφρίνης διαβέλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἰωβουλείου αὐτῷ. Ὁ δὲ παύεται τῆ καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡς οὖν αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ διαχίλιν i. 3. 7. Ἐξία καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects*, *predicates*, *adjuncts*, &c. Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Προβάλλουσι . . καταλιπόντες ἄφοδον τοῖς πολέμοις, εἰ βούλωντο φύγειν* iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, *Πλουσιώτερον μὲν ἔν, εἰ ἰσχυρόντις, ἢ ἰμοὶ ἰδίους* Cyt. viii. 3. 32. *Ἐκ δυναστέων ἢ τοιῶνδε ἰσώθησαν* Th. vii. 77. *Τοῖς δὲ νωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγὰ [sc. ἀκμάζω], παλαιῶ* Isocr. 188 a. *Ἡμῶν δὲ ἄμεινον, ἢ ἰκτινοί, τὸ μῖλλον προσρωμίων* Dem. 287. 27. *Οὐδαμοῦ γὰρ ἴσται Ἀγόρατος Ἀθηναῖον ἱναί, ὥσπερ Θρασύβουλον* Lys. 136. 27. *Ἐξίστι 9', ὥσπερ Ἡγίλοχος, ἡμῖν λίγιν* Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *πολύς* is followed by another adjective; as, *Πολλά τε καὶ ἰσισθήδεια διελύγντο* v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, *Ἐκμάνθανι· σχολὴ δὲ πλείων ἢ θάλα πάριστί μοι, '[and] for I have more leisure,'* Esch. Pr. 817. *Τυγχάνω τε κληθεῖ' ἀναστασσοῦ πύλης χαλῶσα, καὶ με φθόγγος οἰκίου κακοῦ βάλλου δι' ὧτων,* 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. *Καὶ ἤδη σ' ἦν ἐν τῇ τρίτῃ σταθμῇ, καὶ Χυρίσφορος αὐτῇ ἰχθυομένην* iv. 6. 2. *Οὐχ ἰμοῖς πισποίηκας, καὶ "Ὅμηρος (cf. § 400), they have not composed in the same manner [and] as Homer, or with Homer,* Pl. Ion, 531 d (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of *δί* for *γάρ*, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of *γάρ* in specification, where we should use *that, namely, now, &c.*; as, *Τῇδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμίερα . . ἐκίλει* ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses *ἔσω* and *ἔσω* as protracted forms for *εἰς*· thus, *"Ἀγγυλον . . Ἴλιον ἔσω* Ω. 145 (cf. *Εἰς Ἴλιον* 143). *Ἀγάρῃσι ἔσω κλισίῃν* Ω. 155.

β. *Ἡ μὲν κλισίω, ἀπαιδωύξω τε πρὸς [sc. τοῦτο], 'in addition to this,' 'besides,'* Esch. Pr. 73. *Πρὸς δ' ἔτι* iii. 2. 2. *Ἐο δὲ [sc. τοῦτοις], and meanwhile,* Soph. CEd. T. 27.

γ. *Κῦρον δὲ* (conjunction) *μεταπίμπηται* . . . *καὶ στρατηγὸν δὲ* (adverb) *αὐτὸν ἀπιδυξί* i. 1. 2. 'Ὡς δὲ νῦν ἴχῃ, χαλιπὸν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰσχυροῦ καὶ τιμῆς τιθέσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσχύισθα vi. 6. 16. Σοφρίστου δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτη τὸν Ἀχαιοῦ ξίους ὄντας καὶ (adverb) τούτους, ἐκίλυσεν i. 1. 11. Πρῶτος μὲν ἰδάκρυς . . . εἶτα δὲ ἱλξί i. 3. 2. Ἄλλος δὲ λίθῃ, καὶ ἄλλος, εἶτα πολλοί i. 5. 12. Ταῦτα ἰσίοιεν, μίχρει σκότος ἰγίνετο iv. 2. 4 (cf. § 394). Πλὴν οἱ τὰ πασηλμία ἴχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρόθεσιν καταλύσαι* . . . *πρὶν ἐν αὐτῷ συμβουλεύσῃται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέτταρα στάδια διελθῶν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἥ* and the appropriate mode; thus, *Πρὶν ἥ . . . ἰγίνετο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἥ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

Ὅταν δὲ τούτων ἄλις ἴχησι, but when you have had enough of this, v. 7. 12. Εἰς μὲν ἅπαρ καὶ βραχὺν χρόνον, for once and a short time, Dem. 21. 1. Εἰς νῦν Pl. Tim. 20 b. Μίχρει ἰσταῦθα v. 5. 4. Πρίσκαλι Ar. Eq. 1155. Ἐμπρόσθεσιν iii. 4. 2. Παραυτίκα Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμῶν τοῦ ὅλου στρατιώματος Ἀρκάδεις, above half of the whole army were Arcadians, vi. 2. 10. Αἰτιῶ αὐτὸν εἰς δισχιλίους ξίους i. 1. 10. Ἐκ τῶν ἀμφὶ τοὺς μυρίους v. 3. 3. Συνιδραμοὶ ὥς εἰς ἰστανόσιους H. Gr. iv. 1. 18. Συνιλιγμῶν εἰς τὴν Φυλὴν περιῖστανόσιους Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

α.) A PREPOSITION of motion for one of rest. Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον [is for ἐν, by reason of ἔφυγον following], those in the market fled [from it], i. 2. 18. Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων Ib. 7. Ἀφικνουῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες v. 7. 17. Τοῖς ἐκ Πύλου ληφθεῖσι, those taken at Pylus and brought thence, Ar. Nub. 186. Οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀποντίοις . . . ἰχρῶντο Th. vii. 70. Εἰς ἀνάγκην κίμιστα, we have come into necessity, and lie there, Eur. Iph. T. 620. Ἐν δὲ τῇ ὑπερβολῇ τῶν ἰσῶν τῶν εἰς τὸ πιδίον, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. Ἐν Λευκαδίᾳ ἀπῆσαν [is for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L., Th. iv. 42. Οἱ δ' ἐν τῇ Ἠρεΐᾳ καταπισφυγόντες (cf. Εἰς δὲ τὸ Ἠρεΐον κατήφυγον) H. Gr. iv. 5. 5. Ἐν τῇ ποταμῇ ἴσισεν Ag. 1. 32.

γ.) AN ADVERB of motion for one of rest. Τῶν ἰνδελίν [for ἰδον] τις εἰσινιγμάτω Ar. Plut. 228. Μισοίησις τοῦ τόπου τοῦ ἰνδελίν εἰς ἄλλον τόπον Pl.

Apol. 40 c. Πῶς κενὸν ἐρημίαν εἶρω; 'Whither can I go to find?' Eur. Herc. 1157.

δ.) AN ADVERB of rest for one of motion. "Οπου [for ὅπου] βίβηται, οὐδὲς οἶδε, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεζύομεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πόδου πατεῖδαν, γοῖαν, γυναικῶν, παίδων iii. 1. 3. Ἐχῆς πόλιν, ἔχῆς τρήεις, ἔχῆς χρέματα, ἔχῆς ἄνδρας τοσούτους vii. 1. 21. Οὔτε πλινθυῖς δόμους προσίλους ἦσαν, οὐ [for οὔτε] ξυλευργίας Aesch. Pr. 450. Ὅμνῶ ὑμῖν Διὸς πάντας καὶ πάσας, [sc. ὅτι] ἡ μὴν . . ἰθυόμην vi. 1. 31. Ἀφαιλόμην, ὁμολογῶ v. 6. 17. Ἀπάγγιλον πόσει, ἦκιν ὅπως τάχιστ' ἐράσμιον πόλιν· γυναικα πωστὴν δ' ἐν δόμοις εἶρω Aesch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὕτως with the ellipsis of a conditional or other conjunction; as, Οὕτως ποιήσεται ταῦτα, ἡμῖς . . ἐκλείβομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἐστίν ὃ τι σε ἡδίκησα;" Ὁ δ' ἀπειρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντες δὲ τοῦ Ὁρόντου, ὅτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ὁρᾷς, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκίμῃ εἶναι vi. 6. 12. Οἷς γὰρ σοὶ μαχῆσθαι, ὦ Κῦρ, τὸν ἀδελφόν; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective; as, ὦ γύναι, ἴφθι, ἄνομα δὲ σοὶ τί ἐστίν; Mem. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσει; x. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περιμένει ἡδὴ ἔρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δίδωκα iii. 2. 25. Παρὰ τὴν θάλατταν ἦν· καὶ [sc. ταύτη ἦν] γὰρ ἡδὴ ἠελίου vi. 2. 18. Καὶ γὰρ καὶ κατὸς ἰφαίνετο ii. 2. 15.— And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Ὡς ττοῖς ἢ [sc. οὕτω ταχὺ] ὥς τις ἀνέειπε, quicker than [so quick as] one would have thought, i. 5. 8. Μιζονα ἡγησάμενος εἶναι ἢ

ὡς ἰπὶ Πισιδας τὴν παρασκευὴν, *thinking that the preparation was greater than* [so great as] *it would be against the Pisidians*, i. 2. 4. *Βραχύτητα ἀπόντιζον, ἢ ὡς ἐκπνέσθαι, hurled [a shorter distance than so as to reach] too short a distance to reach*, iii. 3. 7. *Ἐφάνη κοινοὶς, ὥστε κίβλη λισυή* i. 8. 8. *Ὡς εἰς μάχην παρεσκευασμένος, arrayed as [he would array] for battle*, Ib. 1. *Ἐπίταμασται, ὡς εἰς κύκλῳ* Ib. 23. *Φιύγουσιν ἀπὸ πρῶτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἰκασιν* iv. 3. 21. *Ἀδριῶν, ὡς ἰπὶ τούτους* i. 2. 1. *Ὡς ἰπὶ ἐργῇ, ἐκίλισται* i. 5. 8. *Ὡς ἐκ τῶν παρόντων* [sc. ἰδύαντο], *ἐπιταξίμῳ* Th. vi. 70. *Κεραυνήσονται, ὡς ἐν καὶ ἰσχυρότερος τὸ παρ' αὐτοῖς ἐργῆμα, δίστανται, the Cerastians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. *Ὡς ἰπὶ τὸ πολὺ, as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. a, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, *Παρίνεται ὡς βασιλῆα, goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, *Ἐχων* [sc. οὕτω πολλοῦς] *ὡς πεντακισίους, having such a number as 500*, i. e. about 500, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, *Καὶ μὴ μ' ἀτίμῳ ἐπὶ ἀποστείλῃς γῆς, ἀλλ' ἀρχίπλοτον καὶ καταστάτην δῆμον* [sc. δίζασθαι] *Soph. El. 71. Εἰ μὴ βούλει, ἰψίω· εἰ δ' [sc. μὴ βούλει], ὅ τι βούλει, τοῦτο ποιῶ* Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μάλλον· as, *Ζητοῦσι περδάνειν* [sc. μάλλον], *ἢ ὕμῃς πείθειν* Lys. 171. 8. *Τὴν τῆς ὑμῶν πάλιν τύχην ἐν ἰσότητι* Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, *Εἰ μὴ σύ τι ἔχεις, ὦ Μηδίαδης, πρὸς ἡμῶς λίγῃς* [sc. λίγῃ δῇ]· *εἰ δὲ μὴ* [sc. ἔχεις], *ἡμῶς πρὸς σὶ ἔχομεν* vii. 7. 15. *Εἴτε ἄλλο τι θίλει χρῆσθαι, εἴτ' ἰσ' Αἰγυπτῶν στρατιῶν, συγκατασφίψαντες ἂν αὐτῷ* ii. 1. 14. *Καὶ νῦν, ἐν μὴν ὁ Κύριος βούληται* [καλῶς ἔχει]· *εἰ δὲ μὴ, ὕμῃς γε τὴν ταχίστην πάρεστι* Cyr. iv. 5. 10. *Ἐκαστος καὶ χιλὸν καὶ εἴ τι ἄλλο χρῆσιμος ἦν* [sc. ἔκαστος τοῦτο] i. 6. 1 (εἴ τις so used is equivalent to ὅστις). *Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τοῦ πλεονέκτου καὶ χιόνος, καὶ εἴ τις νόσῳ* v. 3. 3. *Ἐπίθοντο, πλὴν εἴ τις τι ἔκλειψεν* iv. 1. 14. *Εὖνοι ἦσαν, πλὴν καθόσον εἰ τὴν Σικελίαν ᾔοντο αὐτοὺς δουλώσειν* Th. vi. 88. *Ἄλλοι μινύουσι*··· *εἰ δὲ καὶ αὐτοὶ* [sc. οὐ μινύουσι], *φινύονται* I. 45. *Εἰ δ' ἄγε* [= εἰ δὲ βούλι, ἄγε, but if you will, come] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, *Ζώγῃ, Ἀτρίος υἱί, σὺ δ' ἄξιμα δίξαι ἄποινα* Z. 46. *Ἐκ Πύλου ἄξιμα ἄμυνταρας*···, *ἢ ὅγῃ καὶ Σπάρτης* β. 326. See § 650. β.

#### B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly,

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, *Οὐποτε ἐγὼ οὐδὲς* i. 3. 5. *Οὐδὲν οὐδαμῇ οὐδαμῶς οὐδαμῶς κοινωσίαν ἔχει* Pl. Parm. 166 a.

β.) In divided construction; as, *Οὐκ αἰσχύνησθε οὐτε θιοὺς οὐτ' ἀνθρώπους* ii. 5. 39. *Μηδὴν τιλαίτω μήτε ἱμοὶ μήτε ἄλλω* vii. 1. 6. *Οὐ γὰρ ἴσται ὅστις ἀνθρώπων σωθήσεται, οὐτὶ ὑμῖν οὐτὶ ἄλλω οὐδὲν πλὴθι γνησίως ἱκαντιούμενος* Pl. Apol. 31 a.

γ.) In the emphatic use of οὐδέ and μηδέ · as, *Οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις εἴποι* i. 9. 13. *Μὴ τοῖσιν μηδέ* vii. 6. 19. *Οὐκ οὖν βούλονται . . οὐδὲ πολλοὺ δι, he does not therefore wish, no, far from it,* Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, *Ναυκλήρεις ἀπιῖται μὴ διάγειν, he forbade the shipmasters to cross* [saying that they should not cross], vii. 2. 12. *Ἐξίφουγι τὸ μὴ παταπιτρωθῆναι* i. 3. 2. *Ἐξυ τοῦ μὴ παταδύναι* iii. 5. 11 (cf. *Σχῆμα εἰ πηδᾷ* Eur. Or. 263). *Κωλύοντις μηδαμῇ . . ποιεῖσθαι* vii. 6. 29 (cf. *Κωλύσει τοῦ καίειν* i. 6. 2). *Κωλύματα μὴ αὐξήσθαι* Th. i. 16. *Ἐμποδὼν τοῦ μὴ ἦδη εἶναι* iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with εἶ or ὡς) the place of an Inf.; as, *Ἀρνούσθαι . . ὅτι οὐ παρῆν, to deny that he was present*, Rep. Ath. 2. 17. *Ὡς δ' οὐκ ἐκείνος ἰγυῶργον τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι* Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) *Οὐδὲις γὰρ μ' ἂν πείσειν ἀνθρώπων τὸ μὴ οὐκ ἰλθῆν, none of men can persuade me not to go*, Ar. Ran. 65. *Οὐ γὰρ ἂν μακρὰν ἔχουσιν αὐτοῖς, μὴ οὐκ ἔχων τι σύμβολον* Soph. CEd. T. 220. *Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι*; Pl. Phædo, 74 d. (2.) *Ὡςτις πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπυδάξιν* ii. 3. 11. (3.) *Οὐκ ἱκαντιώσομαι τὸ μὴ οὐ γιγνώμιν* Æsch. Pr. 787. *Τί δῆτα μίλλαις μὴ οὐ γιγνώσκουσιν*; Ib. 627. *Τί ἱμποδὼν μὴ οὐχὶ . . ἀποθανῶν*; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἦ, than; as, *Τί οὖν δι' ἐκείνων τὸν χρόνον ἀναμείνιν, . . μᾶλλον ἢ οὐχ ὡς τάχιστα . . τὴν ἐρήνην ποιῖσθαι, 'rather than make peace,' = 'and not rather make peace,'* H. Gr. vi. 3. 15. *Εἰ τοῖσιν τις ὑμῶν . . ἄλλως πως ἔχει τὴν ἐργὴν ἐπὶ Μιδίαν, ἢ ὡς οὐ δύνανται τεινῆσθαι* Dem. 537. 3. *Ἦκει γὰρ ὁ Πίερης οὐδὲν εἰ μᾶλλον ἐπ' ἡμῶν, ἢ οὐ καὶ ἐπὶ ὑμῶν* Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siete.*)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) *Οὐ περὶ μὲν σοῦ λίγω . . περὶ ἑμοῦ δὲ οὐ, I do not say it of you, and not of myself*, Pl. Alc. 124 c. *Οὐ νῦν ἐκείνοι παύμενοι, . . οὐδὲ ἀποθανῶν εἰ πλὴθι δύνανται*; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, *Οὐδὲις οὐκ ἴσασχαι* Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-



ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλπίειν, ὅτι, εἰ μὴ κατακρίσονται οἰκίσοντες καὶ πείσονται, ὅτι κατακαύσει  
vii. 4. 5. Δίδωκα, μὴ, ἂν ἀπαξ μάθωμιν ἔργοι ζῆν . . , μὴ, ὥσπερ οἱ λατοφά  
γοι, ἐπιλαθώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι εἶμαι, εὐτ' ἂν φίλον ὠφελῆσαι,  
εὐτ' ἂν ἰχθρὸν ἀλιξάσθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσσαντες καλοίμεθ' ἂν  
Soph. Ant. 680. Τάχ' ἂν κἄμ' ἂν τοιαύτη χεὶρ τιμωρὶν θίλοι Id. CEd. T.  
139. Ὡς τίνοις δ' ἑταίροις Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβῃ Pl. Gorg.  
480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῇ συμβουλεύ-  
σεται i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν, πρὶν ἢ . . ἰγίνοντο Ag. 2. 4. Ὅσον  
ἀπὸ βῆης ἴνικα Th. viii. 92. Τίνας δὲ χάριν ἴνικα Pl. Leg. 701 d. See  
§§ 461. 3, 609 a, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γι ἄλλο ἔστιν, ὃ ἱεῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν  
through the attraction of *οἱ*] Pl. Conv. 205 e. Ἡξίου, Λίπριον μὲν μὴ ἀπο-  
δῶναι (τοὺς Λακιδαιμονίους), εἰ μὴ βούλονται ἀνακάντας [for ἀνακάντας, by  
attraction to the subject of βούλονται] δι . . , ἀπορῶσαι Th. v. 50. Ἐμμενέ-  
τους καὶ εἰ τοῦ ἄλλου πειθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sen-  
tences. The clause completing the construction is often either  
omitted or changed in its form. Hence, also, the regular cor-  
respondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἐγὼ . . ἤκουσά τινος, ὅτι Κλείανδρος ὁ ἐν Βυζαντίου ἀρμοστής μίλλαι  
ἤξυν [for ὡς ἤκουσα, Κλείανδρος μίλλαι, or ἤκουσα, ὅτι Κλείανδρος μίλλαι] vi. 4.  
18. Ἀπὸρ δ' ὡς ἴσκειν οὐ νιμῖν [for ὡς ἴσκειν, οὐ νιμῖ, or ἴσκειν οὐ νιμῖν]  
Soph. Tr. 1238. Ἀλλὰ μὴν, — ἱεῶ γὰρ καὶ ταῦτα, ἱεῶ ἂν ἰχω ἱππίδας, καὶ  
οἱ βουλήσασθαι φίλον ἡμῖν εἶναι . . εἶδα μὲν γὰρ [for ἀλλὰ μὴν, ἱεῶ γὰρ, εἶδα,  
for ἀλλὰ μὴν ἱεῶ . . εἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἱερχο-  
ν γὰρ πρὸς αὐτὴν πρῶτον ἐν τῇ Λακιδαιμονίᾳ περὶ ἄλλων παρῶσα, καὶ . . ἰδοῦν  
αὐτοὺς Th. i. 72. Οὐκ ἔσθ' ὅτι μᾶλλον, δ' ἄνδρες Ἀθηναῖοι, πρίντι οὕτως, ὡς  
τὸν τοιοῦτον ἄνδρα ἐν Περτανίᾳ σιστῆσαι [for ὅτι μᾶλλον πρίντι, ἢ, or ὅτι  
πρίντι οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὖν ἂν ὁμοίως δυσθίνεις, καὶ εἰ ἐκ  
τῶν νῦν πρὸς παρεκκλισμῶντες ἐκδιδάσκουσιν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες  
γνωθῆναι Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the  
place of a part of a sentence, and sometimes the reverse, as, Ἐρχονται . .  
κῆρυκες . . οἱ μὲν ἄλλοι βάρβαροι, ἢ δ' αὐτῶν Φαλίνοι εἰς Ἑλλήν [for εἰς δ' αὐ-  
τῶν Φ. 'E.], there come heralds; the rest barbarians, but [there was] one of  
them Phalinius, a Greek, ii. 1. 7. See i. 10. 12. Παρημέλουν ὄντες ἀποιμῖ . .

οὔτε γὰρ . . διδόντες [for οὔτε διδόντες, or οὔτε γὰρ ἰδιδόσαν. The construction might be made regular by repeating *παρημίλουν*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γὰρ, καὶ γὰρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργύριον μὴ οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμῶ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδὸν iv. 6. 11.

3. ἄλλως τε καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, πάλλιον εἶναι κατῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχου i. 3. 9. Οὐτ' ἂν ὑμῖς, εὖ οἶδ' ὅτι, ἰπαύσασθε Dem. 72. 24. Μονώτατος γὰρ εἰ εὖ . . , εὖ ἴσθ' ὅτι Ar. Plut. 182.

5. εἰ γὰρ, εἴθ' ὥφιστον, see §§ 599, 600. 2.

6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσῃς ταῦτα . εἰ δὲ μὴ, ἴσθι, αἰτίαν ἔχεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχουσιν . εἰ δὲ μὴ, ἤρπασζεν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. a.

8. μὴ τί γι, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἴνι δ' αὐτὸν ἀργούντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιῆν, μὴ τί γι δὴ τοῖς θείοις Dem. 24. 21.

9. Ὅτι μὴ after negatives, *except* [= ὅτι μὴ ἴσθι, *what is not*]; as, Οὐ γὰρ ἦν κρητή, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίᾳ ἴλκευ Ar. Nub. 232.

11. οὐ μὲντοι ἀλλά, οὐ μὲν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἵππος σίτασι εἰς γόνατα, καὶ μικροῦ κἀμύνειν ἐξετραχέλισιν . οὐ μὲν ἀλλ' ἰπρίμινιν ὁ Κύρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν πτυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὗς οὐ φοβούνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναῖξιν . . , μὴ ὅτι ἀνδράσι, *'not to say men'*, Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύναντα, ἀλλ' οὐδ' ἰσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἰπαυήσαν, *that the Lacedaemonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὅπως δῶκε δούς vii. 7. 8. Μὴ ὅπως ἐρχοῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἐρθεῖσθαι ἰδύνασθαι Cyt. i. 3. 10. Πιστεύμεθ' ἡμῖς, οὐχ ὅπως εἰ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσεισθαι, οὐχ ὅτι παύζῃ καὶ φησὶ ἐπιλήσεων εἶναι Pl. Prot. 336 d.

13. οὐνικα and ἰδοῦνικα [= τούτου ἵνικα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, *that*; as, Ζηλῶ σ' ἰδοῦνικ' ἐκτὸς αἰτίας κυρεῖς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὐνικα Ἑλληνίς ἐσμεν Soph. Ph. 232. Οὐνικα is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὶς οὐνικα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ πρήνην, round about the fountain, B. 305. Δ' ἐν μιγάροισι κ. 388. Περὶ πρὸ γὰρ ἰγχιῷ θύν Λ. 180. Διαπρὸ P. 393. Πάρεξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ὑπὲρ ἐν βελίῳ, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλον' ἄλλον, for ἄλλοις πρὸς ἄλλον, Æsch. Pr. 276. Παρὰ φίλης φίλῃ φέρειν γυναῖκας ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; ἄν (not for ἰάν, § 588), ἄρα (paroxytone), αὖ (poet. ἄντι), αὖθις (Ion. αὖσις), γάρ, γί, δαί, δέ, δή (except in Hom. and Pind.), δῆθεν, δῆτα, θάν (poet.), κί (Ep.), μίν, μίντοι, μήν, νύν (enclitic; Ep. also νύ, § 66. α), οὖν, πτε, τί, τοί, τοῖνον, and the indefinite adverbs beginning with π (ποτί, ποῦ, &c., ¶ 63). Thus, Ὅ δὲ πείθεσθαι τι καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κέρη ἴπαι, εἰ αὐτῷ δόη ἰστίαις χιλίους, ὅτι . . καταπάναι [for ὅτι, εἰ . . , καταπάναι] i. 6. 2. Ἐφ' αὐτῷ ταῦτα συμπροθυμῶντι, ὅτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἥφαιστοι, σὺ δὲ χρὴ μιλίῳ ἰαστολάς [for σὺ δὲ, Ἥφαιστοι], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs *ἵνα* and *χάριν* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς πρόσθεν ἵνα περὶ ἡμῶν ἀριστῆς* i. 4. 8; and, *Ὅστις αὐτὸς ἵνα* i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Οὐκ' οἷδ' ἂν εἰ πείσαιμι* [for *οἷδ', εἰ πείσαιμι ἂν*]. Eur. Med. 941.

5. In emphatic address, the sign *ᾶ* is sometimes placed as follows; *Ἐγὼς ᾶ φαινόμεται* Soph. Aj. 395. *Θαυμάσι' ᾶ Κεῖται* Pl. Euthyd. 271 c. *Ἡμῶν ᾶ περὶ Διὸς Μίλιτι* Id. Apol. 25 c.

# BOOK IV.

## PROSODY.

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Γλώσσης μίλιγμα.

Æschylus, Eumen.

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§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

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## CHAPTER I.

### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (brevis, *short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in *ἔμφαξ*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels *η* and *ω*, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in *ἡμῶν*, *πλείους*, *γλώσσας* (§ 34), *δύς* (§ 58), *κᾶν* (§ 40), *λᾶς*, *ἡμῖν*, *πῦρ*.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 - 31, 723.

§ 679. RULE II. The vowels *ε* and *ο* are short; as in *φέρομεν*.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in *χλαμύδι*.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in *μαϊνάδος*, *καρκίνος*, and *χλαμύδος*, the vowel of the *penult* is short; and, in *Λήδα*, *Φοῖνιξ*, and *κόμης*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in *ἄρουρα*, *δύναμις*, *σίλικυς* · *βῶλαξ*, *πρᾶξις*, *διῶρυξ*.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -*α* in the Sing. of Dec. I., and -*αῖ* for *οῖ* in the nude Present.

Thus, Dec. I, Pl. Acc. -ας (§ 34), Du. Nom. -α (§ 86), Aor. Pt. -ασι, -ασα (§§ 58, 132), Pl. Pl. 3 -ασι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I, see §§ 92, 93; for -ία, -ίαι in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -αις, becoming -ας in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

### § 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, παιάν, παιᾶνος · διλφίς, διλφίνος · Φέρεν, Φερένιος. Except in the adjectives μίλας, μίλλανος, εἰλάς, εἰλλανος, and in the pronoun εἷς, εἶνος.

β.) In most *palatals*, if a long syllable precede; as, θώραξ, θώρεακος · μέστις, μέστιγος · πείδιξ, πείδικος · κήρυξ, κήρυκος.

γ.) In words in -ις, -ιδος, and in some *oxytones* in -ις, -ιδος; as, ἔρις, ἔριδος · κνημίς, κνημίδος · σφραγίς, σφραγίδος.

δ.) In a few other words; as, κίρας, κίρεατος · ψάρε, ψαρείς · γρύψ, γρυπός. — None of these words are *pures*, except γραῦς, γρεῖς, and καῦς, καός. None of them are *labials*, except a few monosyllables, in which *σ* is the characteristic; as, βίψ, βιπός · γύψ, γυπός. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are *long*; as, κίς, κίός · μῦς, μυός · πῦρ, πυρός. Except the pronoun τίς.

NOTE. In accordance with this analogy, the neuter εἶς (¶ 19) is lengthened.

3. Nouns in -ων, and in -ίων, G. -ιονος, have commonly the *α* and *ι* long; as, ὀπάων, κίων (G. κίονος); but Δευκαλίων (G. -ίωνος). For comparatives in -ίων, see § 159. α.

### § 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *α* is *short*, except in ἰάμαι, to heal, κᾶν, and κλάω (§ 267. 3). — In Epic and lyric poets, the *α* is sometimes long for the sake of the metre.

β.) *ι* is commonly *long*; thus, κοῖα, to cover with dust, πρίω (§ 282). But αἶω (ι; § 189. 4), ἰσθίω (§ 298); δίδιαι (¶ 58); πῖμαι, πῖτον (§ 278).

γ.) *υ* is *variable*; thus, δνῶν (§ 272. β), θανεῦν, to weep, ὦν (§ 219), κωλῶν, to hinder; ἰπῖον (§ 264).

### 2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, ὀρεῖσθαι, ὀρέμεσθαι, ἰσθῆσθαι, ἰσθῆσθαι (§ 275); κομῖσθαι, κομῖμεσθαι (¶ 40); κλύω, to rinse, F. κλύω, A. ἰκλύω · τίνασθαι, ἰτάνθαι (§ 268); κίρην, κίρηναι (§ 217. α); πῖσθαι (§ 270). Except βεῖδω, to weigh down, F. βεῖσθαι, A. ἰβεῖσθαι.

β.) In *pure verbs*, — (α) *α* is *short*, except when the theme ends in -άω pure, or -έω; thus, σπᾶσθαι, ἰσπᾶσθαι (§ 219); ἰσπᾶσθαι, ἰσπᾶσθαι (§§ 219. α, 293);

but, *ἰάσω*, *ἡγήσω* (§ 218). — (b) *i* is commonly *long*; thus, *κοίω* (1. b), *Φ. κοίω*, *Π. κοίωμαι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίσω*, *ἰφθίσα* (§ 278). — (c) *u* is *variable*; thus, *Φ. ἀνύσω*, *δακρύσω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *a* is commonly *short*, but *i* and *u* *long*; thus, *λαμβάνω*, *μανθάνω* (§ 290); *κλίνω* (§ 269); *ἀλγύνω*, *ἰδύρομαι* (§ 270). But *ικάνω* (§ 292), *τίνω*, *φθίνω* *Ep.*, *φθίνω* *Att.* (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλύνω*, *ἐκρίνα*, *ἔπλυνε* (§ 56); *ἱλάσκω*, *ἱθίγον*, *ἱπύθιμην* (§ 290); *ἰπάγων*, *ἰμύγων*, *ἰζύγων* (§ 294); *λίλαπα*, *κίκριγα*, *μίμυκα* (§ 236. 2). — Except 2 *A.* *ιάγων* (§ 294; *Att. ε.* *Ep.* commonly *ᾱ*). See, also, § 236. E.

## C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *ἡγήσω*, *Φ. ἡγήσω*, *Π. Π. τιθήμαι*. *ἡγήσω*, *ἡγήμα*, *ἡγήτης*, *ἡγήτης* · *πρόθυμος* (*πρό*, *θύμος*), *ἰντῆμος* (*ιν*, *τμή*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305 – 321. For *r paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes long. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *a* is lengthened without passing into *η*; as, *λοχαγός* (*λόχος*, *ἄγω*).

## D. DIALECT.

§ 686. The Doric *a* for *η* is long; and *a*, where the Ionic uses *η*, is commonly long (§ 44. 1). See also § 47.

## E. AUTHORITY.

§ 687. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ἄρνη*, *destruction*, *ἑπῆδός*, *follower*, *σφραγίς*, *seal*, *τρεχός*, *rough*, *φλυαρός*, *talkative*, *αἰκία*, *outrage*, *ἄνία* (*ἴ*), *grief*, *ἀκριβής*, *exact*, *ἄξινη*, *axe*, *δίνη*, *whirlpool*, *κάμινος*, *oven*, *κίνη*, *to move*, *κλίνη*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *ὄμιλος*, *crowd*, *σιγή*, *silence*, *χαλινός*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *ἰδύνη*, *account*, *ἰσχυρός*, *strong*, *κίνδυνος*, *danger*, *λύπη*, *grief*, *πῦρ*, *wheat*, *πυλῶν*, *to plunder*, *ῥύνη*, *forest*, *φύλη*, *tribe*, *χρυσός*, *gold*, *ψυχή*, *soul*.



NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ε*. A middle mute followed by any liquid except *ρ* commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τίκων, πότμος, διδραχμοί, γινίσλη, Μιλίαγρος, χερᾶρα and long in σσερῆλος, ἄγνις.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids *μν*.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial *ρ*, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰόλου [as if -ολλ-] *u.* 36, δὲ νίφος Δ. 274, πολλὰ λισσομένη *E.* 358, ἰμὲ ῥίπον *Soph. Oed. T.* 847, μίγα ῥάκεις *Æsch. Pr.* 1023.

2.) When the *digamma* (§ 22. δ) has been dropped; as, γὰρ ἴδιν [Fίδιν, §§ 142. 4, 143. β] *I.* 419, κίς ἰ νύκτις *X.* 42, πρὸς οἶπον [Fοῖπον] *I.* 147.—Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine cæsura* (§ 699. 4), and sometimes, without a cæsura, by the mere force of the *arsis* (§ 695); as, ἔνομα · Οὔτιν *ι.* 366, ἀπὸ ἴδιν *Z.* 62, ἀπείρεσθ *Φ.* 283, ἀλάνατς; ᾄς ζ. 309, θῦγατρίᾳ ἦν *E.* 371, ἔγ' ὀλέησι *A.* 342. •

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπονίσθαι *Ξ.* 46; Ἀσκληπιῶ δύο *B.* 731 (cf. Ἀσκλη-

πῶς υἱόν Δ. 194), βλοσυρῶπις ἰσσιφάνετο Δ. 36, 'Εως 'δ' ταῦθ' Α. 193; 'Ἐπυ-  
δά (ῥ) X. 379, Φίλις πασιγίγναι Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358),  
'Ἀρεῖς, 'Ἀρεῖς E. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημισίρῳ ἐν δὴν ἐν 'Ἀργεῖ τηλόθι πάτρης. Α. 30. Τίς, ὁ μὲν Κεῖται, ὁ δ' ἄρ' Εὐρύτου 'Ἀκταρίωνος. B. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἔμπαλον υ. 379, εἰς (εἰ) N. 275, τοῖσιν Soph. Ph. 1049, δειλαῖς Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (η, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (εἰς ἐν); or the subjunctive of the diphthong to be used with a consonant power (ἔμπαλον).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *casura*, *arsis*, *the necessity of the verse* (§ 690), &c.

## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θῆσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. a. As one long syllable is equal to two short, the partial substitution of — for ' in the arsis, and of — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapaest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series ' — — ' — — ' — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — = 4 breves); but in the series ' — — ' — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ ), and *Trochaic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), and *Iambic*  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$  |  $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , and  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Of these, the first, according to its division into feet (§ 697), is *Cretic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Bacchic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , or *Antibacchic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ ; and the second, *Choriambic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Antispastic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Rising Ionic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , or *Falling Ionic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (λογαῖδικός, from λόγος, discourse, and αἰδή, song; see REM. 1 above). The most irregular kinds of verse are termed *poly-schematist* (πολυσηματίστος, multiform) and *asyndeton* (ἀσυνέτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ισόχρονος, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\underline{\text{—}} \underline{\text{—}}$	μίσι.
II.	Ἰαμβος,	Iambus, Iamb,	$\underline{\text{—}}$ —	μίσι.
	Τροχαῖος, Χορείος,	Trochee, Choree,	— —	μῆκος.
	Τριβραχυς,	Tribrach,	$\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$	μίσμοι.
III.	Δάκτυλος,	Dactyl,	— — —	δύοσι.
	Ἀνάπαιστος,	Anapæst,	— — —	ἰδίῳ.
	Σπονδαῖος,	Spondee,	— —	σώζω.
	Ἀμφιβραχυς,	Amphibrach,	— — —	ἴσκιον.
	Προκελευσματικός,	Proceleusmatic,	$\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$	λιγύμοι.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	— — —	δύομαι.
	Βακχίος,	Bacchiüs,	— — —	λίγωνται.
	Ἀντιβακχίος,	Antibacchiüs,	— — —	σώζωμεν.
	Παιών α',	Pæon I.,	— — — —	δυσόμοι.
	Παιών β',	Pæon II.,	— — — —	ἰγίρωμεν.
	Παιών γ',	Pæon III.,	— — — —	ἰδίῳ.
	Παιών δ',	Pæon IV.,	— — — —	δυσόμοι.
V.	Χορίαμβος,	Choriamb,	— — — —	σώζωμεν.
	Ἀντισπαστος,	Antispast,	— — — —	ἰγίρωμεν.
	Διῖαμβος,	Diilamb,	— — — —	σφωτίζω.
	Διτροχέαιος,	Ditrochee,	— — — —	αἰνίσσεται.
	Ἰωνικός ἀπὸ μίζωνος,	Falling Ionic,	— — — —	βουλεύεται.
	Ἰωνικός ἀπ' ἰλάσσωνος,	Rising Ionic,	— — — —	ἰδίῳ.
	Μολοσσός,	Molossus,	— — — —	μνηστέρεω.

VI. Ἐπίτριτος α',	Epitrite I.,	~ - - - -	ἰγίρουνται.
Ἐπίτριτος β',	Epitrite II.,	- ~ - - -	ἐνπροσώπων.
Ἐπίτριτος γ',	Epitrite III.,	- - ~ - -	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	- - - ~ -	βουλίουσι.
VII. Δόχμιος,	Dochmius,	~ - - ~ -	ἰβουλόμενοι.
Δισπώνδιος,	Dispondeus,	- - - - -	βουλίουσινται.

NOTES. *a.* The Pyrrhic appears to have been so named from its use in the *war-dance* (πυρρίχη); the Iamb, from its early use in invective (ἰάπτω, to *assail*); the Trochee from its rapid movement (τρέχω, to *run*); the Dactyl, from its resemblance to the *finger* (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapæst, as the Dactyl reversed (ἀνέπαιστος, *struck back*); the Spondee, from its use in solemn rites (σπονδή, *libation*); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Chorus and Iamb; the Diamb, Ditrochee, and Dispondeus, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

"Tröchæe | trîps fröm | löng tö | shört.  
 From long to long, in solemn sort,  
 Slöw Spön|dæe stälks; | ströng föot! | yet ill able  
 Evër tö | cöme üp with | Däctyl trî|sylläblä.  
 Iäm|blæs mårch | fröm shört | tö löng.  
 Wîth ä læp | änd ä böund | the swift Än|apæsts thröng.  
 One syllable long, with one short at each side,  
 Ämphibrä|chys hästes with | ä stätely | stride."

*β.* Iambic, Trochaic, and Anapæstic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδία, *double foot*, from δις and ποῦς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapæstic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. *β*) which they contain; as, *monometer* (μονόμετρος, *of one measure*), *dimeter* (διμετρος, *of two measures*), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, *not leaving off*, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχύς, *short*), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, *over*), when it has one or two syllables over; and *ace-*

*phalorus* (ἀκέφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. *a.* A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

*β.* A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

*γ.* In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φῖν! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. CEd. C. 315. Τάλαινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from *cædo*, *to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (*a*) The *cæsura of the verse* is more frequently, but not necessarily, a *cæsura of the foot*. (*b*) When a foot-*cæsura* separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (*c*) A *cæsura* is sometimes allowed between the parts of a compound word; as, Καί μ' οὐ|τ' ἔ|μ' ἔ|τ' || γλῶσσας | πτόβας. Æsch. Pr. 172. (*d*) A syllable immediately preceding a *cæsura* is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-*cæsura* may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-*cæsura* (often called simply the *cæsura*) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the *cæsura* follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A *cæsura* in the second foot is

named *trimim* (*τρίμιμος*, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μῖμος*, *part*, occurring after three half-feet); in the third, *penthemim* (*πενθεμίμ*, *five*); in the fourth, *hephthemim* (*ἑπθεμίμ*, *seven*); in the fifth, *enneēmim* (*ἐννεμίμ*, *nine*), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the *penthemim*. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the *penthemim* and *hephthemim*, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the *one* always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, OR STANZAS. (a) MONOSTICHS (*μονόστιχος*, of a single line) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (*διστίχος*, of two lines); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (*στροφή*, turning round, stanza), and the second the *antistrophe* (*ἀντιστροφή*, counter-turn, or -stanza). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *prode* (*προὐδός*, from *πρῶς*, before, and *ὕδης*, ode), *mesode* (*μέσος*, middle), or *epode* (*ἔπῳ*, after). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into *dipodies* and *feet*, but also the *arsis* or metrical *ictus* (§ 695), and the *verse-cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNZESIS (§ 30). (a.) In Epic poetry *synzesis* is very frequent,

especially when the first vowel is *ε*; thus, *ἱα, ἱε, ἱαι; ἱε, ἱοι, ἱου; ἱω, ἱφ;* as, *Πηληϊάδῃω* A. 1; *χερσῖσφ ἐλά* 15; see § 121. 2, ¶ 23. We find more rarely *αι; ἱα, ἱαι, ἱη, ἱη, ἱο; ηι; ἱο; υοι;* &c. Synzesis sometimes occurs between two words, when the first is *ἦ, ἦ, δῆ, μῆ, ἰαί,* or a word ending in the affix *-η* or *-φ*; as, *ἦ εὐχ* E. 349, *δὴ ὄγδοον* η. 261, *Πηλεΐδῃ ἦελ'* A. 277, *ἀρβίττω, οὐδ'* P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings *-αις*, *-αιρ*, *-αι* of Dec. III. (§ 116. a). — (b) In a few single words and forms; as, *Σῆς*, Eur. Or. 399. — (c) In the combinations *ῆ οὐ* and *μὲ οὐ*, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is *ῆ*, *ῆ*, *μῆ*, *ῖς*, or *ῖγ* as, *μὲ εἰδέναι* Eur. Hipp. 1335, *ῖγ' αἶμα* Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. 3). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative *τι*, and some interjections, or words used in exclamation; as, *οἴ ἦνός ἦνός*! *Æsch. Ag.* 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

### A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— — = — —).

§ 704. I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hepthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated, that in the first book of the *Iliad*, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.



## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$
$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$

Ἀλλὰ καὶ πῶς ἀφ' ἡμῶν, † κρητὶς ἐδὲ δ' ἱππὶ μύθεον ἔτ' ἐτ' ἄλλ' ἐν. A. 25.

Στίμματα ἔχον ἔν | χερσὶν † ἔκ' ἐπὶ δὲ λῶν. A. 14.

Αἱ πῆν | πῶς ἀρ' ἔν' ἐν πρὸς ἡμῶν † αἱ γὰρ τῆς ἐπ' ἡμῶν. A. 66.

Ἡ τοῖ δ' ὅγ' | ὡς αἱ πῶν καὶ τ' ἀρ' ἔν' ἐπὶ δ' ἔκ' ἐπὶ ἡμῶν. A. 68.

Βῆ δ' ἡμῶν | Οὐλομένη καὶ πῶς ἀρ' ἔν' ἐπὶ δ' ἔκ' ἐπὶ ἡμῶν. A. 44.

## Coleridge's "Homerie Hexameter Described and Exemplified."

Strongly it | bears us all long † in | swelling and | limitless | billows,  
Nothing be|fore and | nothing be|hind, † but the | sky and the | ocean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

## SCHEME AND EXAMPLES.

$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$
$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$	$\underline{\text{—}} \text{ — } \text{ — }$

Ἄρεσ' ἡμῶν | Περὶ φθόγῳ, † Πύλας τε Διὸς, † ἡν ἄγαμέμνων

ἔσθ' ἔν' | ἔκ' ἐπὶ δὲ λῶν † ἔκ' ἐπὶ δὲ λῶν.

Ἐπὶ χερσὶν ἡμῶν | καὶ πῶς ἀρ' ἔν' ἐπὶ δ' ἔκ' ἐπὶ ἡμῶν.

Σοὶ μὲν | τοῦτο, θῆ' ἔν' | ἐπὶ δὲ λῶν, ἔκ' ἐπὶ δὲ λῶν. Theog. 11

## Described and Exemplified by Coleridge.

In the Hex|ameter | rises † the | fountain's | silvery | column;  
In the Pen|tameter | aye † falling in | melody | back.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only; (b.) *Impure*, consisting of dactyls and spondees; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β); (d.) *Logæædic* (§ 696. 3), in which dactyls are united with trochees. Thus,

## 1. DIMETER.

(a.) Μυσσὶ δὲ πῶς δὲ μὲν. Ar. Nub. 303.

(b.) ADONIC ( $\underline{\text{—}} \text{ — } \text{ — }$  |  $\underline{\text{—}} \text{ — } \text{ — }$ ). Περὶ τῆς, | Πύλας. Sapph. 1. 4.

(b.) Hypercat., *Dactylic Penthemim*. Ἀλμῆ ἐν τῇ πρὸς ἐν. Æsch. Sup. 844.

## 2. TRIMETER.

(b.) Πόλλ' ἄγ' | ὡς ἔν' ἄκα μᾶν τῶν. Soph. Tr. 112.

(c.) PHERECRATIC (B. |  $\underline{\text{—}} \text{ — } \text{ — }$  |  $\underline{\text{—}} \text{ — } \text{ — }$ ). Ἐλδ' αἱ φιλῶν | ἡσδ' ἐν. Pind. O. 1. 6.

GLYCONIC.

(B. |  $\underline{\text{—}} \text{ — } \text{ — }$  |  $\underline{\text{—}} \text{ — } \text{ — }$ ) Τὸ δὲν | τοῖς ἀρ' ἐπὶ δὲ λῶν, ἔκ' ἐπὶ δὲ λῶν.

(B. |  $\underline{\text{—}} \text{ — } \text{ — }$  |  $\underline{\text{—}} \text{ — } \text{ — }$ ) Τὸν δὲν | δαίμωνα, | τὸν δὲν, ἔκ' ἐπὶ δὲ λῶν.

Ταῦτα μὲν | Οὐδ' ἐπὶ δὲ λῶν, βρετῶν. Soph. CEd. T. 1193.

(d.) Μητὶν 'δ' | πα φῦ | γοῖμ' ἄν. Æsch. Pr. 907.

(a.) Hypercat. Πόλλ' αἰ βρεθ' | τῶν διὰ | μισθόμιν | αἰ. Æsch. Sup. 543.

### 3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', ἄγχι, | Κἄλλιδ' | πα Σῦγ' αἰ | τρε Δ' ὅς. Alcman.

(b.) Spondaic. Ζεὺς πῶλ' αἰ | ἀνδρὸς | ἄμφ' ἡ | ὑπ' αἰ | νδός. Æsch. Ag. 62.

(c.) Γλῶσσ' | πικρὸν ἄ | μᾶχ' ἄνδ' | ὅς π' ἰσθ' ν. Sapph. 20 (37).

(d.) LESSER ALCAIC ( — — — | — — — | — — — | — — — ).

Χερσὶ δ' αἰ | μᾶ Ζεῦ φ' ὅς | μ' ἡ | γαῖσά. Alc. 5 (24).

(a.) Hypercat. Τῶν μ' ἡ | λῶν Δ' ἄν' αἰ | ὅς π' ἰσθ' ν. Soph. Aj. 225.

### 4. PENTAMETER.

(b.) Ἄσπερ | δ' αἰ μ' ἄχ' ἡ | μούς, † ἰδ' αἰ | ἡ Δ' ἄνδ' | δαίτ' αἰς. Æsch. Ag. 123.

(c.) Οἶός, | ἄ φ' ἡ | λ' ἡ παῖ, † λ' ἡ γ' ἡ | τ' αἰ, καὶ ἄ | λ' αἰ ἡ. Theoc. 29. 1.

(d.) Ὄ- πῶλ' αἰ, | ἄ γ' ἡ | ἄ τ' αἰ | λαίτ' αἰ, | νδ' ἰσθ' ν. Soph. El. 1314.

Πυρεφθ' ὅς | ὅς τ' ἰσθ' ν | μ' αἰ νδ' αἰ | νδ' ἰσθ' ν | ὅς μ' αἰ. Soph. Ant. 135.

SAPPHIC ( — — — | — — — | — — — | — — — | — — — ).

Καὶ γ' αἰ | αἰ φ' ἡ | γ' αἰ, τ' αἰ ἡ | ὅς δ' ἡ | ὅς αἰ,

Αἰ δ' ἡ | δ' ὅς αἰ | μ' ἡ δ' ἡ ἡ, | ἄλλ' αἰ | δ' ὅς αἰ. Sapph. 1. 21.

PHALÆCIAN (B. — — — | — — — | — — — | — — — ).

Τὸν λ' αἰ | ὅς τ' αἰ μ' αἰ | χ' αἰ, τ' αἰ | ὅς δ' ἡ | χ' αἰ αἰ. Theoc. Ep. 20.

### 5. HEXAMETER.

(a.) Περὶ αἰ γ' ἡ | νδ' αἰ δ' ὅς, | ἄ φ' ἡ λ' αἰ, | ἄ δ' αἰ | μ' αἰ τ' αἰ δ' ὅς | ἄλλ' αἰ. Eur. Sup. 277.

(b.) Ἄλλ' ἄ | π' αἰ νδ' αἰ | αἰ φ' ἡ λ' αἰ | τ' αἰ δ' ὅς ἄ | μ' αἰ δ' ὅς μ' αἰ | νδ' αἰ χ' αἰ αἰ. Soph. El. 134.

(c.) Κ' ἡ λ' αἰ | μ' αἰ τ' αἰ νδ' | τ' αἰ χ' αἰ αἰ | τ' αἰ δ' ὅς αἰ Μ' αἰ | νδ' αἰ ἄ | λ' αἰ νδ' αἰ. Alc. 49.

(d.) "H- π' αἰ λ' αἰ | μ' αἰ τ' αἰ νδ' | τ' αἰ δ' ὅς αἰ | λ' αἰ τ' αἰ δ' ὅς αἰ | ἄλλ' αἰ. Æsch. Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ( — — — = — — — = — — — = — — — ).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμία), the *paræmiac* verse (see § 700. 1). The use of the paræmiac, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

## SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —

Ἀλλὰ σ' ὄ | Μαῖα; † || πῦρ καὶ | ὅς 'ἄν' αἴ

Πῖλ' αἰὲν | δόμοις, † || ὦν σ' 'ἔπ' | νοῖα;

Σπιδδῖς | καὶ χ' ὦν † || πρᾶξ' | ἔς, 'ἔπ' αἰ

Γ' ἰν' αἰ | ὅς 'ἄν' αἴ,

Αἰγυῖ, | πᾶρ' ἰμοῖ || διδ' οὐκ | σαι. Eur. Med. 759.

Διερχθῆθ' | οἷαις † || αἰκ' | αἰσιν. Æsch. Pr. 93.

Ἥ-π' | ἐλ' ἰλ' ἡπ' || σὺς † | ἔσ' 'ἡν | λοῖπ' η. Soph. Aj. 146.

Though her eye | shone out, † || yet the lids | were fix'd,  
And the glance | that it gave † || was wild | and unmix'd  
With aught | of change, † || as the eyes | may seem  
Of the rest | less who walk † || in a troubled dream.

Byron's *Siege of Corinth*.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —

Καὶ ἡν | εὐθεῖ γ' † || ἄπ' βαλ' | ἑδῶν † || π' ἐλ' ἡν | ἀρχῆς || ἄπ' δ' ἀπ' | ἔω

Τῆς 'ἡ | καὶ τ' ἐλ' † || ὦς οὐ | δ' ἰμ' αἰς † || ἡ σ' αἰν | ἑσ' αἰν || β' αἰσ' αἰ | αἰς.

Τῇ γὰρ | εὐδ' αἰμ' αἰν † || καὶ μ' αἰ | ἐλ' σ' αἰν † || μ' αἰ αἰ | ὦν | ἑσ' αἰ | ἐλ' αἰ σ' αἰ,

Ἥ- | ἐλ' αἰ | ἐλ' αἰ σ' αἰ, † || ἡ δ' αἰ | ὦν αἰ σ' αἰ † || ἔω δ' αἰ, | καὶ αἰ | ὦν αἰ σ' αἰ γ' αἰ σ' αἰ.

Ar. Vesp. 548.

At your word | off I go, † || and at start | ing will show, † || convinc | ing the  
stiff | est opin' | ion,

That reg' | lia and thrōne, † || sceptre, k'ing | dom and crōwn, † || are but dirt |  
to judi | cial dom' | ion.

First in pleás|ure and glée, † || who abóund | more than wé; ‡ || who with  
lúx|ury néar|er are wéd|ded?

Then for pán|ic and fríghts, † || the world thróugh | none excítes, ‡ || what  
your dí|cast does, é'en || tho' gray-héad|ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædic* (§ 696. 3);

Monom. Hyperc. Τερίσθλνμ|πιδνι||κων. Pind. O. 13. 1.

Dim. Hyperc. Τόσι μιν | πείρεσ||μὸτᾶτδς | καὶ ᾠρεῖσ||τὺς. Eur. Herc. 1018

Trim. Brachyc. Σὶ μιν οὖν | κἄτᾶλιν||σὸμιν, ᾠμίδρεῖ || κᾠφᾶλῃ. Ar. Ach 285.

LOGÆDIC. 1 An., 1 Iam. Νῆμιᾶ | δὲ τερίς. Pind. N. 6. 34.

1 An., 3 Iam. Διχόμεισ|θῶ καὶ | θῶν | γίνδς. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χᾶριτῶν | ἴκα|τι τῶν|δὲ κῶ|μῶν. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μιν ᾠ|χ'λῶ|χον | μίλδς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀλίγδ|δρανῖαν | ᾠκί|κῶν. Æsch. Pr. 547.

2 An., 3 Iam. Σύνικυρ|ε' ᾠδὸκῃ|τὺς ᾠ|δὸν; | πῶθιν. Eur. Ion, 1447.

3 An., 2 Iam. Δόλιρδς | μιν ᾠ | κἄτᾶ τᾶν|τᾶ δῃ | τερότδν. Ar. Av. 451.

4 An., 1 Iam. Ἰῶτα|τι γᾠμῶν, | ὅτι ταν | ὁμῶα|τερίδν. Æsch. Pr. 558.

## C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsura the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes anticipated by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsura*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>
— <u>—</u>	— <u>—</u>	— † <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>

Ἐγὼ | δ' ἄσδλ || μὸς εἰ | μὴ † σὺν || γί' νη | Σίδν. *Æsch. Pr. 14.*

Σπύθην | 'ἰς εἰ || μὸν, † ἄσδλ || σὸν εἰς || 'ἰρη || μίαν. *Ib. 2.*

Παντῶς | δ' ἄνδρ || πᾶ † τῶν || δέ μοι || σδλ μᾶν | σχιθίγν. *Ib. 16.*

Τῆς | δὲ | θόσδ || λου Θίμ || δὸς † αἰ || πύμῃ || τᾶ παῖ. *Ib. 18.*

Ἐκαστὸν || πᾶρῃ || νὸν † πρὸς | βίαν || χιείρου || μίον. *Ib. 353.*

Τίτλη | τὸν 'Ἰπ || πῶμίδοντ' † | 'ἀπ' || σσιλῖν | πᾶτῃ. *Soph. Œd. C. 1317.*

Κίττι | τῆς μῆ || φιδέσθ' † | 'ἰγὼ || 'σι' κὸν | Πᾶρην. *Eur. Hec. 387.*

Μί' ν' | λᾶ' | εἰ μῆ || γνῶμᾶς | 'ὕπερ || στῆσᾶς | σ' φᾶς. *Soph. Aj. 1091.*

Love wáttch | ing Mád || ness † wíth | unál || tará || ble mfen.

*Byron's Child Harold.*

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u>	—
— <u>—</u>	— <u>—</u>	— <u>—</u>	— <u>—</u> †	— <u>—</u>	— <u>—</u>	— <u>—</u>	—

Ὅ' σού | χᾶρην || μ' ὅ δ' σ' | πῶτῃς † || ὅ σὺς | κίπλη || κί δισ' | ρῶ.

Ὀυκὸν | πᾶλαι || δῆπὸν | λίγῳ; † || εὐ δ' | ἀν' τὸς οὐκ || ἀκροῖς.

Ὅ' δ' σ' | πῶτῃς || γᾶρ φῆ | σὶν ὕ || μᾶς ᾗ || δ' δ' ᾶς || ἄσδν' | τᾶς. *Ar. Plut. 260.*

Auró | ra rías | ées ó'er | the hílls, † || by gráce | ful Hóurs || atténd | ed,

And ín | her tráin, || a mérry troóp † || of bríght | eyed Lóves || are blénd | ed

*Percival's Classic Melodies.*

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as

Παί' αὐ | τδν. ἄν || δρ' κῶ | τᾶσᾶ, καί

Γᾶσσερ | ζῖ καί || τῶς | 'ἰν' | τῶς

Καί' τῶς | κδλῶς,

Χῶσῶς | κδλᾶ || τὸν ἄν | δρᾶ. *Ar. Eq. 453.*

§ 715. IV. Examples are added, from lyric poetry, of other kinds of iambic verse (for the iambus in logacædic verse, see § 710).

Monom. Hyperc. 'Ε'ταρ|μὸς 'ὅμ||ων. Pind. P. 6. 7.

Dim. Brachyc. 'Ἰ'ταρ|ταρ|μὸς || Σεῦδ'ος. Soph. El. 479.

Dim. Hyperc. Σὺ ταρ | σὺ ταρ || ἀτῆ||ξίω||σῶς. Soph. Ph. 1095.

Trim. Cat. 'Ο'ς ατ|ῖν 'ὕπαι||ε||δ'χ'δ'ν | σθ'νδ'ς || κρᾶτατ|δ'ν. Æsch. Pr. 429.

Tetram. Τα' δα|νᾶ τλα||σᾶν, δα|νᾶ δ' σ||ρεσᾶν | κρ'δ'ς α||δαίμων | πᾶθῆ. Soph. Ed. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χολιαμβός, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Ερ δ' 'ἰσ|σῖ κρῆ||γ'ὕδ'ς | τῖ † κατ || πᾶρᾶ | κρῆσσαν. Theoc. Ep. 21.

## D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— = — —). The last foot of a dipody is often lengthened to a spondee or anapest. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

### SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
	— —		— — †		— —		
( — —	— —	— —	— — †	— —	— —	— —	in prop. names.)

Πάλλ'α|χοὺ σκῶ||σέωντας | 'ἡμᾶς † || εἰς 'ἄ|πᾶνδ' σ||ρεῖσ'ε|ταρ

Τοῦς κρῶ|σέων κατ || σῆν δ'Υ|ατᾶν † || σφῆξιν | 'ἱμφί||ε'σσαν|σεύς.

Ar. Vesp. 1101.

Small reflection || and inspection, † || needs it, | friends of || mine, to | see,  
I'n the | wasps and || us your | chorus, † || wondrous | sími|lárity.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῶ φεῖ|ατῖ, || τῶν τ' 'ἰ|λαίων,

'Ὡ'ν πῶ|θευμένων, || 'ατῖ | σεύσαν

Τῆνδ' | σὺν

Τῆν δ' | σε κρῶ||σσαν|ταρ. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logacædic verse, see § 706).

Trim. Δῶρ|ῶ φῶ||αυ 'ἔν|αρχμδξ||αι τῖ|δῖλῶ. Pind. O. 3. 9.

Trim. Cat. Τῖν γᾶρ | 'ἔν πδν||τῶ κῶ|ῶεργῶν||ταῖ θῶ|αι. Ib. 12. 4.

Tetram. 'Εσσι | μοῖ θῶ||ῶν 'ἔ|κασι || μδρ|ῖ α|αυ||τᾶ κῖ|λιυῶδς. Pind. I. 4. 1.

### E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φερν|τίσδν | κατ γᾶνδ  
( \_ \_ \_ ) Παυδ|ικῶς | υστ|ῶς | περδξ|ῖνδς,  
Τᾶν φῶ|γᾶδᾶ | μῆ περδδ|ῶς,  
Τᾶν 'ἔ|κᾶθῖν | 'ἔκδδ|λαις  
Δοσθῖ|αις | δερμῖ|αν. Æsch. Sup. 418.
2. Bacchic Tetram. Τῖς 'αχῶ, | τῖς 'δδμα | περδσ|πατα | μ' 'ἀφ|γγῆς. -  
( \_ \_ \_ ) Æsch. Pr. 115.
3. Choriambic System, closing, as is usual, with a bacchius.  
( \_ \_ \_ ) Νῦν δῖ|τδν 'ἔκ | θῆμῖ|τῖροῦ  
Γυμνᾶ|σθ | λιγῖν| τῖ δῖτ  
Καινῶν 'δπῶς | φᾶνῆ|σι. Ar. Vesp. 526.
4. Rising Ionic System. Πῖ|πῖρᾶν | μῖν 'ἔ|πῖρσ|πῖρῶν | ἡδῆ  
( \_ \_ \_ ) Βᾶσ|λιυῶς | σερᾶ|τῶς | αἰ|τῖπῖρδν|γῖ|τῶν ᾠ|χῶρᾶν,  
Δῖ|δδσ|μῶ | σ|χῖδῖ|τῶ περδθ|μῶν ᾠ|μῖψᾶς. Æsch. Pers. 65.
5. Pæonic Tetram. Cat. 'Ἦ|μᾶδῖ | Αῦ|τῶμῖνῖς, † | 'ῶς σῖ|μᾶδῖ|εῖζδ|μῖν,  
( \_ \_ \_ ) Παῖδᾶς 'ἔφ|σιυῶς | ὅτῖ † | χῖ|εῖτῖ|χῖν|κῶτᾶ|τῶν.  
Ar. Vesp. 1275.
6. Dochmiac System. Μῖθῖ|ται σερᾶ|τῶς | σερᾶ|τῶπῖδδν | λιῶν,  
( \_ \_ \_ ) 'Ρῖ πῶ|λῶς | ὀδῖ | λῖῶς | περδδ|ρῶδς | πῶδ|ταῖς.  
Αἰθῖ|εῖ ᾠ|κῖς | μῖ πῖθῖ | φᾶνῖσ',  
'Αναυδῖς, σᾶφῆς, | 'ἔτῶμδς 'ᾠγῖ|λδς. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντίσπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into Iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) \_ \_ | \_ \_ | \_ \_ ; (2.) \_ \_ | \_ \_ | \_ \_ ; (3.) \_ \_ | \_ \_ | \_ \_ ; (4.) \_ \_ | \_ \_ | \_ \_ ; (5.) \_ \_ | \_ \_ | \_ \_ ; (6.) \_ \_ | \_ \_ | \_ \_ ; &c.

## CHAPTER III.

## ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἶμι (enclitic, § 732), *to be*, εἶμι, *to go*; ἐ, *the* (§ 731), ἧ, *which*; πότε; *when?* ποτέ (encl.), *once*; ἄλλα, *other things*, ἀλλά, *but*; λιθοβόλοι, *throwing stones*, λιθοβόλος, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. βουλιύσαι, the Inf. βουλιῦσαι, and the Imp. βούλιυσαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμῶ, φιλῶ, δηλῶ, marks them as contract forms of the pure verbs τιμάω, φιλίω, δηλίω. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel* or *diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41).





A word is termed a { PAROXYTONE, } if its Penult is { Acute.  
 { PROPERISPOME, } { Circumflexed.  
 { PROPAROXYTONE, if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ἄξυς* (Lat. *acūtus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρύς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

### 1. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ἰδός*, compounded, become *σύνεδρος*. *σύν* and *φίξω*, *συμφίξω*. — For apparent exceptions, see §§ 731, 732.

### 2. The accent *never* falls upon any syllable before the antepenult.

Hence *ὄνομα*, *μίγξις* become, in the Gen., *ὀνόματος*, *μυγίτιος*.

### 3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσαν*, *ἄνθρωπος*, *πρῶτον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *πρώτου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἱεζῶλαξ* (*ᾱ*), though *ἱεζῶλος*.

β. In accentuation, *ε* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, β); hence, *Ἀτρεΐδιω*, *πόλειω*, *πόλειω*· *ἀνώγειω*. So, also, with an intervening liquid, in adjectives compounded of *γίλω* and *κίρω* (§ 136. 1); as, *φιλόγίλω*, *ἄκιρω*· and, according to the same analogy, the compound adverbs *ἱκπαλαί*, *πρόπαλαί*.

### 4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόις*, *μύς* (*υ*), *πάντες* (*ᾱ*).

### 5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *σῶκον*, become, in the Gen., *μούσης*, *νήσου*, *σύκου*. — For *μοῦσαι*, *νῆσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱεζῶλαξ*, but permitted *ἱεζῶλος*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of *ε* in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, *ιγρέφοντ ιγρέφον*.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *Θήρ, αἰών, γνῶμη, Ἀτρεΐδης*, become, in the Nom. pl., *Θῆρες, αἰῶνες, γνῶμαι* (§ 723. R.), *Ἀτρεΐδαι*. — For *εἶθε, ναίχι, ὦσσι*, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes : — (a) The *acute* may be changed to the *circumflex*; as, *Θήρ, Θῆρες*. — (b) The *circumflex* may be changed to the *acute*; as, *μοῦσα, μούσης*. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, *γράφω, ἔγραφον*. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, *Θήρ, Θηρός*. — (f) The accent may be thrown upon the *preceding word*; as, *σώμα μου* (§ 732). — (g) The accent may be *omitted*; as, *ταυτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ σε* (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION OR LOSS of syllables; as, *ὄνομα, ὀνόματος* (§ 726. 2); *ῥίπτω, ῥιπτέω* (§ 288); *κοῦφος, κουφότερος* (§ 156); *πατέρος, πατρός* (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRISIS, OR APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, *νόος νοῦς, τιμάω τιμῶ· τίμαε· τίμα, τιμασμένην τιμώμην· ἐστιώτος ἐστιώτος* (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, *περίπλους, περιπλόου*, contr. *περίπλους, περίπλου*. Gen. *ἀγῆρω* (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, *νῶ, ὄστω* (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome; as, *χερῶσις χερυσαῖς* (§ 18), *κάνισον κανοῦν, basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *σ* to have been dropped from the original form (cf. § 243. 2); thus, *ναός* (§ 9), G. *ναῖο* (§ 86), *ναῶ*, by contraction *νῶ, νιῶ* (§ 98. β).

2.) The contract Acc. of nouns in -*ω* is oxytone; as, ἡχ<sup>ω</sup>α ἡχ<sup>ω</sup> (¶ 14). So Dat. (χε<sup>ω</sup>τι) χε<sup>ω</sup> perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of τριήρης (¶ 14), αὐτάξεως, and compounds in *ίης* is paroxytone; as, τριήρων τριήρων.

4.) The *Subj. pass.* of verbs in -*μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, εἶδωμαι, εἶθ<sup>ω</sup>μαι, εἶθηται · δίδωμαι · κίπτομαι, μίμνωμαι (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, εἴδ<sup>ω</sup>ιτο · δίδ<sup>ω</sup>ιτο · κίπ<sup>ω</sup>τῃ, κίπ<sup>ω</sup>τῃτο.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as πα<sup>ω</sup>ις πα<sup>ω</sup>ις.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, ταὐτό, for τὸ αὐτό · τᾶλλα, for τὰ ἄλλα (yet some write τᾶλλα).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, δσιν' ἔπη, for δεινὰ ἔπη · πόλλ' ἔπαθον (πολλά). — Except in prepositions, and the particles ἄλλά, μηδέ, οὐδέ, and the poetic ἦδέ and ἰδέ · as, παρ' ἐμοί, ἀλλ' ἐγώ.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, ἐπὶ τὰ καλὰ καὶ αγαθὰ.

EXCEPTION. The interrogative τίς, and words followed by enclitics (§ 732), never take the grave; as, Τίς εἶ; *Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, δόμων ὑπερ, for ὑπὲρ δόμων · ὀλέσας ἄπο ι. 534, for ἀπολέσας (§ 653); πάρα, for πάρεστι · ἄνα, for ἀνάσθησι (§ 653. ε); πῆρι, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἐνέ* (except for *ἐνέσση*), to distinguish them from the Acc. *Δία*, and the Voc. *ἔνα* (§ 750. 2). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb οὐ, *not*; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα · but, πῶς γὰρ οὐ · ὡς θιές, but, θιές ᾤς · in κακῶν, but, κακῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (I.) The following *oblique cases of the personal pronouns*; 1st Pers. μου, μοι, μέ · 2d P. σοῦ, σοί, σέ · 3d P. οὗ, οἷ, ἐ · νιν, σφιν, σφε. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθεν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημι, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δε. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνθρωπείῳ ἔστι διττόν μοι · εἴ τις τινά φησί μοι παρῖναι. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀνὴρ τις · φιλοῦσι. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone*; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοῦ γὰρ κρᾶτος ἔστι μίγιστον. — (2.) After the *apostrophe*; as, πολλοὶ δ' εἰσίν. — (3.) If it is *emphatic*; as, οὐ Κύρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ σοί, περὶ σοῦ, πρὸς σί. But πρὸς μί, and sometimes περὶ μου and πρὸς σί, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἡ λόγος ποτὶ ἱανασίος σφίσιν.

c. When ἔστι is prominent in a sentence, it becomes a *paroxytone*; as, τοῦτ' ἔστιν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, μήτις, οἰδίσσεται, ὄσσει. (β.) This is always the case with the preposition -δί, to; as, "Ολυμπόνδι, to *Olympus*, Ἐλευσινάδι. (γ.) In pronouns and adverbs compounded with -δί (§ 150, ¶ 63. IX.), the syllable preceding -δί always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In ἰγώ, ἰμοί, and ἰμί, the accent is thrown back when γί is affixed (§ 328. b); thus, ἰγῶγι, ἰμοίγι, ἰμίγι. (ε.) Ἐθίς and παίχι are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ὀρθόφωνος*, *erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Givme thebók*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If*, *in*, *the*, *a*, and *of*, are proclitics, and the words *is*, *not*, and *him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic -δι always draws the accent to the preceding syllable (§ 732. γ), and the still stronger -ι always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746-748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737-739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

## A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

### a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑμῆς, μὲν. Of other words, — (a) All in -ας are paroxytone; as, ταμίης. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -ω, which are commonly oxytone; as, Ἀτρεΐδης, αὐτοῦς, ψάλτης, ἀροφῆτης, πρεσβύτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσαι, λίαϊνᾶ, ἀλήθειᾶ, μυῖα. — (d) Most abstracts in -ιά, those in -συνη, and those in -ιῖα from verbs in -ιύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, σωφροσύνη, παιδεία. — (e) Most other verbals in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φονή, φθερά.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -στος; as, κακός, ἀρχικός, ἰεράτος, εἰκοστός, χαλκίος, σφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κρέκος, πλεῖστος, ψάμαθος. — (c) All ordinals not ending in -στος are accented as far back as possible; as, δίκαιος. — (d) Adjectives in -λος, -ρης, and -νης (except those in -νης denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπαστηλός, φιδαλός, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σιμνός, πιδνός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντινός. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ὀδυρμός, βωμός, χρεσίσιμος. — (f) Nouns in -ος pure are more frequently oxytone; as, παῖς, θείος, υἱός, νύς. — (g) Ver-

bals in *-αιος* (§ 314. f), multiples in *-πλος* (§ 138. 4), and most adjectives in *-αιος* from nouns of Dec. I., in *-οιος*, and in *-φος*, are accented upon the penult; as, *ποιντίας*, *διπλός*, *ἀγοραίος*, *ὀπαιός*, *ἰφός*. — (h) Adjectives in *-ιος*, in *-ιος* preceded by a consonant, and in *-ιος* joined immediately to the root, are commonly accented as far back as possible, as, *Θήριος*, *εὐράνιος*, *χερύσιος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μόριον*, *ποστήριον*, *κορίδιον*, *ὄρνιον*, *ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-ων*, *-ους*, *-ω*, *-ως* (G. *-οος*), *-ας* (*-αδος*), *-ις* (*-ίδος*), all masculines in *-ης*, nouns of more than one syllable in *-ης*, and almost all nouns in which the characteristic is preceded by *α*, *ι*, *η*, or *ι*, are oxytone; as, *παιάν*, *ἰσπύς*, *ἡχώ*, *αἰδώς*, *λαμπάς*, *-άδος*, *σφραγίς*, *-ίδος*, *ὁ πατήρ*, *λιμήν*, *-ίνος*, *λιχὴν*, *-ήνος*, *δαφίς*, *-ίνος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκλών*, *Ἀντισσεριών*, *χιλιδών*, *ἀμπιλών*, *Κροτών*, *σρίβων*, *πλῶδων*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ν*, are perispome; as, *αἶξ*, *πούς*, *Θῆς*, *Θῶς*; *τὸ φῶς*, *τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βούς*, *καῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-ων*, and in nouns in *-ις* or *-ους* with the Gen. in *-ιος*, the accent is thrown as far back as possible; as, *πύρας*, *τύχος*, *βούλιμα*, *κῆρας*, *καλαῦρον* (§ 726. R.); *δύναμις*, *πίλιπυς*. — (e) Female appellatives in *-ις* (§§ 306. N., 309–311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής*, *αὐλητρίς*, *πολίτης*, *πολίτις*, *Πριαμίδης*, *Πριαμίς*, *αἰχμᾶλωτος*, *αἰχμᾶλωτις*, *Πέρσης*, *Περσίς*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σαφής*, *ἡδύς*, *μίλας*, *χαρίεις* (¶¶ 17, 19).

#### b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ἥθος*, *ἄρκιον*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εὐσποίς* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ*, *-πληξ*, *-ρωξ*, *-τρωξ*, *-βλης*, *-θνης*, *-μνης*; as, *ἀπορρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω*, *κατασκευαστής* (§ 737. a), *ἀ-κατασκευαστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ᾶων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύη*, *anchovy*, *οἱ ἱερῆαι*, *trade-*



winds, ἡ χιλόνης, wild-boar, and ὁ χρέστης, usurer; Gen. pl. ἀφών, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλος (§ 18), φίλια, Pl. φίλαιοι, φίλαι, M. and F. φίλιων (as if a common form for the two genders, cf. § 133. α., γ., δ; the Dor. Gen. pl. in -ων, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιῶν); while, from the noun ἡ φίλια, friendship, φίλαιοι, φίλιων. so παρθένα in v. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, μίλαινα, μιλαίνης, μιλαινῶν (§ 19). Except poetic feminines in -ια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγινής, ἡριγίνεια. Observe the accentuation of μίαι, μῖαι, &c. (§ 21).

§ 741. 3. In Dec. III., dissyllabic Genitives and Datives throw the accent upon the affix; as, γυπός, αἰγί, τριχῶν, ποσί, κλειδοῖν (§ 11); πατέρω, ἀνδρῶν, κυρί, ἀγρί (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, δῆς, δμῶς, δῶς, πάρα, οὗς, παῖς, σῆς, Τρώς, φῆς, φῶς (light), and of the adjective πᾶς: thus, πῶλαι πόλις (§ 14), ἱερός ἦρος (§ 108. N.); δόντος, δόντι, δύντων (§ 22); παίδων, φάτων, ὄστων (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὗς, στίαι, φρίαι (§ 104. N.; yet see οὗς above), and Θραξ (G. -κός). — (c) Observe the accentuation of οὐδαίς (§ 21), τίς, τῖς (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -άς perispome; thus, μυριαδῶν, as if contracted from the Ion. μυριαδίων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δεσπότης, master; Dec. III. γυνή (§ 101. γ), Ἀπόλλων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀνήρ, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαήρ, brother-in-law; thus, δεσποτᾶ, θυγατερ, Δήμητρι.

NOTE. In the Voc. sing., *eu* and *ei* final are always circumflexed; as, ἰω-πιῦ, ἡχοῖ, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἡδιῶν, ἡδιον. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ώρης; as, εὐδαίμων, Neut. and Voc. εὐδαιμον· αὐθάδης, N. and V. αὐθαδῆς· Ἀγαμέμνων, V. Ἀγά-μεινον· V. Σώκρατες, Ἡράκλεις (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of δίλιαι (§§ 104. N., 728. R.). — (β.) The forms in -θις, -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, *τιμή*, -ῆς, -ῇ, -ήν, -αι, -ῶν, -αῖς, -άς, -ά, -αῖν (§ 7); *όδοῦ*, -ῶ, -οί, -ῶν, -οῖς, -ούς, -ῶ, -οῖν (§ 9); *γυπῶν*, -οῖν (§ 11).

Except in the peculiar datives *μοί*, *μοί*, *σοί* (§ 23, § 141).

## B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, *ἡδύς*, *ἡδίω*, *ἡδιον* (§ 743. 5), *ἡδιστος*.

## C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT;—(a) All *Infinitives* in -αι; as, *βιβουλιπνίαι*, *βουλιπῆναι*, *ιστάναι*, *ιστάναι* (§ 48). Except dialectic forms in -μναι (§ 250).—(b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, *βουλιῦναι*, *λιπῖσθαι* (§ 37).—(c) The *Perf. pass. Inf. and Part.*; as, *βιβουλιῦσθαι*, *βιβουλιμῖνος*.—Except a few *preteritive participles*; as, *ἡμῖνος* (§ 59). So *κίμῖνος*, from *κίμμαι* (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, *κατάκειμαι*, *κατακίῦσθαι*. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, *ἀπάχθησθαι* T. 335, *ἀπαχήμενος* E. 24 (§ 286).—(d) All dialectic infinitives in -μν (§ 250).

§ 747. 2. These forms are OXYTONE;—(a) *Participles* in -ς, *G. -τος*, except in the 1st *Aor. act.*; as, *βιβουλιπνός*, *βουλιπής*, *ιστάς*, *στάς*· but, *βουλιπύς*.—(b) The 2d *Aor. act. part.*; as, *λιπών*, *επάς*.—(c) The 2d *Aor. imperat. forms*, *εἰπί*, say, *ἰλθί*, come, *εὕρε*, find, and, in strict Attic, *ἰδί*, see, and *λαβί*, take. Except in composition; thus, *ἔξιλε*, *εἰσίδι*.

§ 748. 3. These forms are PERISPOME;—(a) The 2d *Aor. inf.* in -ιν; as, *λιπῖν*.—(b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, *λιπῶ*, *δοῦ* (§ 51). Except in compounds of more than two syllables from verbs in -μι; as, *ἀποδοῦ*· but *προδοῦ*. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, *παρέχω* (*παρά*, *ἔχω*, § 300), *παρεῖχον*, *παρίσχον*, *παράσχισ*.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* *ἀμυνάειν*, *εχίδειν*, *Pt.* *εχίδων* (§ 299); *πρίσσει*, *πρίω*, *πρίσθαι* (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, *ῖ*, *ῆ*, *ῇ*, *ῶ* (§ 55); *εχῶ*, *εχῖν*, *εχῶν* (§ 300).

γ. For the accentuation of *φημί* (§ 53) and *εἰμί* (§ 55), see § 732.

2. The Ionics, in dropping one *s* from *-ίσαι*, *-ίσε*, do not change the accent, thus, *φούσε* (§ 243. 2). So *ἴσται* (§ 55), as if syncopated from *ἴσισται*, remains paroxytone in composition; thus, *παρίσται*.

3. Examples of *irregular* or *various accentuation* are *φής*, *φάθι* or *φάθι*, *Imp. ἴπων* or *ἰπών* (§ 53); *ἰών* (§ 56); *πίω*, *to go*, poet., *Pt. πών*. Ion. *ἰών* (§ 55); *χερή*, *ἰχερῆν*, *χεριών* (§ 284. 4).

#### D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σεφῶς*, *ταχίως*. — (b) Derivative adverbs in *-δον*, *-δα*, *-ι*, *-ις*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-δην*, *-αυις* (§ 321. b, 4), and *-ω*, paroxytone; as, *πλινθηδόν*, *ἀναφανδά*, *Μηδιστί*, *ἀμαχίς*, *παρεαλλάξ*, *σπεράδην*, *πολλάυις*, *ἦζω*.

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, *ἀπó*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the *Anabasis* without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The *Iliad* and *Odyssey* are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the *Iliad*, and a small letter if it is made from the *Odyssey* (thus, A. 232, for Il. i. 232;  $\beta$ . 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleos (Pel.), Polyidi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphilus (Antiphil.).	Diodorus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr., Hymni (Hym., H.), in Apollineum (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssæa (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap.).	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Apud (ap) = <i>quoted in</i> .	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Arātus (Arat.).	English (Eng.).	Imperative (Imperat., Imp.).
Archilochus (Archil.).	Epic (Ep., E.).	Imperfect (Impf.).
Arctæus.	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiastusæ (Ecl.), Equites (Eq.), Lystrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazūsæ (Thesm.), Vespæ (Vesp.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Inscriptions (Inscr., Insc.), Bœotica (Bœot., Cretica (Cret.), Cumæa (Cum.), Heracleensis (Heracl.), Potidaica (Potid.).
Aristoteles (Aristl.).		
Article (Art.).		
Athensæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Bœotic (Bœot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

- Intransitive (Intrans.).  
 Ionic (Ion., I.).  
 Isocrates (Isocr.).  
 Iterative (Iter., It.).  
*Kai ra larra* (s. r. l.)  
 = &c.  
 Laconic (Lacon., Lac.).  
 Latin (Lat.).  
 Livius (Liv.).  
 Lobeck on Phrynichus  
 (Lob. ad Phryn.).  
 Lucianus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).  
 Lycophron (Lyc.).  
 Lycurgus (Lycurg.).  
 Lysias (Lys.).  
 Masculine (Masc., M.).  
 Megarian (Meg.).  
 Middle (Mid., M.).  
 Mimnermus (Mimn.).  
 Neuter (Neut., N.).  
 Nominative (Nom., N.).  
 Optative (Opt.).  
 Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).  
 Participle (Partic., Part., Pt.).  
 Passive (Pass., P.).  
 Pausanias (Pausan.).  
 Perfect (Perf., Pf.).  
 Person (Pers., P.).  
 Philétas (Philet.).  
 Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).  
 Plato (Pl.): Alcibiades (Alc.), Amatores (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.) Convivium (Conv.), Cratylus (Crat.), Critias (Critt.), Crito, Definitiones (Def.), Epinomis (Epin.), Euthydēmus (Euthyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.), Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.), Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.), Philēbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætētus (Theæt.), Theages (Theag.), Timæus (Tim.).  
 Plato Comicus: Metæci.  
 Plautus (Plaut.): Trinummus (Trinum.).  
 Pluperfect (Plup.).  
 Plural (Plur., Pl., P.).  
 Plutarchus (Plut.).  
 Poetic (Poet., P.).  
 Pollux (Poll.).  
 Positive (Pos.).  
 Pratinas (Pratin.).  
 Present (Pres., Pr.).  
 Primitive (Prim.).  
 Pronoun (Pron.).  
 Quintus Smyrnæus (Quint.).  
 Reduplication (Redupl., Redpl.).  
 Root (r.).  
 Sappho (Sapph.).  
 Scholia (Schol.).  
 Scilicet (sc.) = *understand, namely*.  
 Scripta Sacra (S. S.): Septuagint (LXX.), Deuteronomy (Deut.), Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).  
 Simonides (Simon.).  
 Singular (Sing., S.).  
 Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.), Electra (El.), Œdipus Colonēus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctētes (Phil., Ph.), Trachiniæ (Tr.).  
 Sophron (Sophr.).  
 Strabo (Strab.).  
 Subjunctive (Subj.).  
 Superlative (Superl., Sup.).  
 Syncope, -ated (Sync.).  
 Terentius (Ter.): Andria (Andr.).  
 Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).  
 Theognis (Theog.).  
 Thucydides (Thuc., Th.).  
 Tibullus (Tibull.).  
 Timæus Locrus (Tim. Locr., Tim.).  
 Transitive (Trans.).  
 Tyrtæus (Tyrt.).  
*Varia lectio (v. l.) = various reading.*  
 Vocative (Voc., V.).  
 Xenophanes (Xenophan.).  
 Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.), Magister Equitum (Mag. Eq.), Memorabilia Socraticis (Mem.), Œconomicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).













